

Lives of the
Irish Saints

Rev. John Canon O'Hanlon,
M. R. F. A.



Division

BX

Section

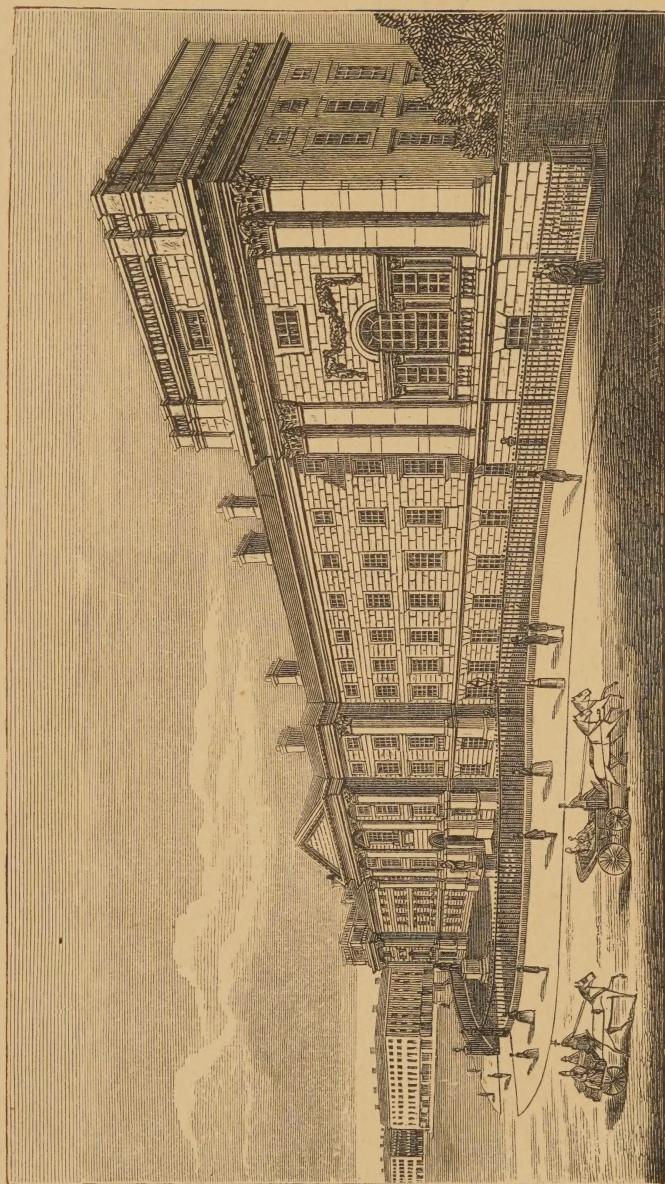
4659

.I7

04

1875

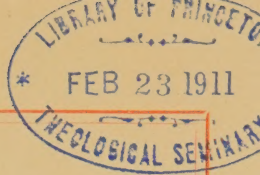
V.7



Engraved by George A. Hanlon.

TRINITY COLLEGE, DUBLIN.

Drawn by George A. Hanlon.



LIVES

OF

THE IRISH SAINTS,

WITH

Special Festivals, and the Commemorations of Holy Persons,

COMPILED FROM

Calendars, Martyrologies, and Various Sources,

RELATING TO

The Ancient Church History of Ireland,

BY THE

✓
VERY REV. JOHN CANON O'HANLON, M.R.I.A.

VOL. VII.

DUBLIN: JAMES DUFFY AND SONS, 15 WELLINGTON-QUAY, AND
1a PATERNOSTER-ROW, LONDON.

LONDON: BURNS, OATES, AND CO., 17 & 18 PORTMAN-STREET, AND
63 PATERNOSTER-ROW, E.C.

NEW YORK: THE CATHOLIC PUBLISHING SOCIETY,
9 WARREN-STREET.

[ALL RIGHTS RESERVED.]

DOLLARD, PRINTINGHOUSE, DUBLIN.

CONTENTS.

First Day of July.

ARTICLE I.—ST. RUMOLD, APOSTLE AND BISHOP OF MECHLIN, BELGIUM. [*Eighth Century.*]

CHAP. I.—Introduction—Ancient and Modern Writers of St. Rumold's Acts—Nativity and Parentage of St. Rumold—His Birth the Fruit of Prayer—His early Piety—Angelic Communications—St. Rumold devotes himself to a Life of Celibacy—On the Death of Gualafer, he is nominated and elected Archbishop of Dublin—Remarks on the dubious Character of these Statements ...

1

CHAP. II.—Rumold consents to accept the Episcopal Charge and he is duly consecrated—His Labours as a Bishop—Establishment of the Christian Faith in Dublin—An Angel admonishes St. Rumold to seek a more distant Field for his Administrations—He leaves Ireland for England, and then visits France—He travels to Rome—His Interview with the Pope—Recommended to visit Belgium as the future Scene for his Career—Miracles—Favourably received at Mechlin by Count Ado—Birth of his Son Libertus—The latter miraculously restored to Life—Rumold commences the Erection of a Cell at Mechlin, and there builds a Church in Honour of the Protomartyr St. Stephen ...

9

CHAP. III.—His Disciple Libertas obtains the Crown of Martyrdom—Labours of St. Rumold—His Martyrdom—Miracles after his Death—Cathedral of Mechlin—Veneration in this City—Honours paid to St. Rumold—Commemorations of his Festivals—Conclusion ...

18

ARTICLE II.—St. Servan, Serb, Serf, or Seran, Apostolic Missionary in Scotland. [*Fifth or Sixth Century.*]

26

ARTICLE III.—St. Ailill of Cloonown, County of Roscommon, thought to have been Second Archbishop of Armagh, County of Armagh

31

ARTICLE IV.—St. Cuimmein, Bishop of Nendrum, or Mahee Island, County of Down. [*Seventh Century.*]

31

ARTICLE V.—St. Cathbadh or Cathfadh

32

ARTICLE VI.—St. Lugid or Lughaidh, Son of Lugeus or Lughaidh

32

ARTICLE VII.—St. Ultan

33

ARTICLE VIII.—St. Sineall, or Sillin

33

ARTICLE IX.—St. Barrinu or Bairrshinn

33

ARTICLE X.—St. Connan

34

ARTICLE XI.—St. Ernin

34

ARTICLE XII.—Reputed Feast of St. Tarnanus, Bishop of Lismore, Scotland

34

ARTICLE XIII.—St. Emant, or Cluain

34

ARTICLE XIV.—Festival of Aaron, First Priest of the Mosaic Law

34

ARTICLE XV.—Feast of Mary

35

ARTICLE XVI.—Festival of Saints Simon and Thaddaeus

35

CONTENTS.

Second Day of July.

	Page
ARTICLE I.—ST. TERNOG, OR TERNOC, OF CLUAIN-MOR ...	35
ARTICLE II.—The Daughter or Daughters of Cathbath, or Cathbadh, of Airedh Fotha ...	36
ARTICLE III.—Reputed Festival of St. Canicus, among the Hebrideans, Scotland. [Sixth Century.] ...	37
ARTICLE IV.—Festival of St. Euticius, Martyr, at Rome ...	37
ARTICLE V.—Feast of Saints Processus and Martinianus, Martyrs at Rome ...	37

Third Day of July.

ARTICLE I.—ST. GERMAN, FIRST BISHOP OF THE ISLE OF MAN. <i>Fifth Century.</i> ...	37
ARTICLE II.—St. Guthagon, Confessor, in Belgium. [Probably in the Eighth Century.] ...	41
ARTICLE III.—St. Cilline, or Cillen, Droicteach, Abbot of Iona, Scotland. [Eighth Century.] ...	43
ARTICLE IV.—St. Tirechan, Bishop. [Seventh Century.] ...	44
ARTICLE V.—St. Dartinne or Tartinna, of Druiuard, or of Cill-aird, in Ui-Garrechon, County of Wicklow ...	46
ARTICLE VI.—St. Maelmuire or Marianus Ua Gormain, better known as Marianus O'Gorman, the Irish Martyrologist, Abbot of Knock, near Lughmhagh, now Louth, County of Louth. [Twelfth Century.] ...	47
ARTICLE VII.—St. Ultan ...	49
ARTICLE VIII.—Reputed Feast of St. Kenninus, Abbot in Ireland... ..	49
ARTICLE IX.—St. Colman	49
ARTICLE X.—Reputed Festival of St. Rumold, Martyr, and Patron of Mechlin, Belgium	49
ARTICLE XI.—St. Breacnat, Virgin	49
ARTICLE XII.—Feast of St. Thomas' Translation	50
ARTICLE XIII.—Festival of St. Cyron, Martyr at Alexandria	50

Fourth Day of July.

ARTICLE I.—ST. BOLCAN OF KILCOOLEY, COUNTY OF ROSCOMMON. [Probably in the Fifth Century.]	50
ARTICLE II.—St. Finbarr or Fionubharr, Abbot of Inis Doimhle, County of Wexford. [Sixth Century.]	52
ARTICLE III.—Feast of St. Martin's Ordination	53
ARTICLE IV.—Reputed Feast of St. Siluenicus at Kilreule, in Scotland	54
ARTICLE V.—Reputed Feast of St. Modwenna	54
ARTICLE VI.—Translation of the Relics of St. Ursula	54
ARTICLE VII.—Reputed Feast of St. Marianus, Confessor and Abbot, at Ratisbon. [Eleventh Century.]	55
ARTICLE VIII.—Reputed Translation of St. Rumold's Relics	55

Fifth Day of July.

ARTICLE I.—ST. MODWEN, MONYNNA, MONINIA, MONENNA, MODUENNA, MODWENNA, MONYMA, MODOVENA, MOWENA, MODVENNA, OR NODWENNA, VIRGIN. [Probably in the Ninth Century.]	55
ARTICLE II.—St. Etain, Edania or Etavin, Virgin, of Tuaim Noa, now Tumna, in Moylurg, County of Roscommon	63

CONTENTS.

	Page
ARTICLE III.—St. Fergus O'Huamaigh	65
ARTICLE IV.—St. Ultan	65
ARTICLE V.—St. Cillien	65
ARTICLE VI.—St. Rumoldus	66
ARTICLE VII.—Feast of St. Agatha and of her Companions, Martyrs	66
ARTICLE VIII.—Reputed Feast of St. Alea, or Athea	66
ARTICLE IX.—Reputed Feast of St. Boniface, Bishop and Martyr	66

Sixth Day of July.

ARTICLE I.—ST. PALLADIUS, APOSTLE OF THE SCOTS AND PICTS. [<i>Fifth Century.</i>]	
CHAP. I.—Introduction—Authorities for the Life of St. Palladius—His disputed Origin—His earliest Mission to Britain and his Success in stemming the Pelagian Heresy—Created Archdeacon, and afterwards selected and consecrated by Pope Celestine I. to preach the Gospel among the Scots—He arrives in Ireland, where he builds some Churches	67
CHAP. II.—Opposition experienced by St. Palladius in Ireland—He is driven away by Nathi—Other Statements—His reputed Mission in North Britain—His Death—His Festivals and Commemorations—Conclusion	73
ARTICLE II.—St. Darerca, or St. Moninne, Virgin, of Cill Isleibhe, now Killeavy, or Sliabh Cuillin, County of Armagh. [<i>Fifth or Sixth Century.</i>]	79
CHAP. I.—Introduction—Writers of the Acts of St. Darerca or Moninne—Her Family and Birth—Baptized, confirmed and veiled by St. Patrick—She is called upon to form an Association of pious Females—Under the Direction of St. Ibar—She visits St. Brigid—Her Congregation at Ardconais—This Place she leaves, and visits St. Brigid a second Time	79
CHAPTER II.—St. Darerca goes to the Northern Parts of Ireland, and founds a House at Fochard—This Place she leaves to seek a new Settlement at Slieve Gullion—Her Establishment at Killevy—Her personal Virtues and Miracles—She is to be distinguished from another St. Modwenna, venerated chiefly in England and Scotland—Moninia assists at the Synod of Easdra—Account of her Death—Her Commemorations—Conclusion	85
ARTICLE III.—St. Mac Earc, Bishop of Donoghmore. [<i>Fifth Century.</i>]	93
ARTICLE IV.—The Three Daughters of Maine, St. Dermor or Dermoria, St. Etne or Ethnea, and St. Cumana, of Airiudh Bainne	95
ARTICLE V.—Reputed Feast of St. Dermor, Daughter of Maine	96
ARTICLE VI.—Three Daughters of Erni or Enuch Dirmalgh	96
ARTICLE VII.—St. Fedchonniad, or Fedhchu, or Uamadh Fubi	96
ARTICLE VIII.—Reputed Festival of a St. Fuidbech	97
ARTICLE IX.—St. Flann Mac Cellach, Bishop of Rechran. [<i>Eighth Century.</i>]	97
ARTICLE X.—Reputed Feast of a St. Golinia, or Golina, Virgin	97
ARTICLE XI.—Reputed Festival of St. Silvester, Companion of St. Palladius, in Marr, Scotland	97

Seventh Day of July.

ARTICLE I.—ST. MAOLRUAIN OR MAELRUAIN, ABBOT OF TALLAGH, COUNTY OF DUBLIN. [<i>Eighth Century.</i>]
CHAP. I.—Introduction—Parentage and Birth of St. Maelruan—He founds a Religious Institute at Tallagh—Descrip-

CONTENTS.

	Page
tion of the Place—He forms a Society of Culdees there—Anecdotes—Period of Foundation ...	98
CHAP. II.—The Literary Compositions of St. Maelruain—Death of Ceallach, and his Burial at Tamlacht—St. Ængus the Culdee joins his Community—The Culdees—The Rule of St. Maelruain. ...	102
CHAP. III.—Eulogies and Sayings of St. Maelruain—Only Abbot at Tallagh—Historic Notices of the Place—Death and Burial of the holy Abbot there—Local Associations—Conclusion... ..	106
ARTICLE II.—St. Willibald, First Bishop and Patron of Aichstadt, Germany. [<i>Eighth Century.</i>]	110
ARTICLE III.—St. Cronia, Cronae or Croine Beg, Virgin, of Tempull-Crone, County of Donegal	118
ARTICLE IV.—St. Comgell or Coimgell, Virgin, and Daughter to Diarmaid	118
ARTICLE V.—St. Fiadabair, or Fiadhabhair, of Uachtar-achadh, now Ballinamore, County Leitrim	119
ARTICLE VI.—St. Tingmaich or Trighmeach, Bishop	119
ARTICLE VII.—Reputed Festival for St. Medran and St. Odhrain ..	119
ARTICLE VIII.—Reputed Festival of St. Boisilus	121
ARTICLE IX.—Reputed Festival of a Translation of St. Kentigern, Bishop, Scotland	121
ARTICLE X.—Reputed Feast of St. Colman	121
ARTICLE XI.—Reputed Festival for a Translation of the Eleven Thousand Virgins and Martyrs	121
ARTICLE XII.—Reputed Festival for Saints Wilchibaldus, Disibodus, Kallian, Bibianus, Totnanus	121
ARTICLE XIII.—Reputed Festival of a St. Bicee	122

Eighth Day of July.

ARTICLE I.—THE ACTS OF ST. KILIAN, APOSTLE OF FRANCONIA, MARTYR AND BISHOP, AS ALSO OF HIS COMPANIONS, ST. COLMAN, PRIEST, AND ST. TOTNAN, DEACON, MARTYRS. [<i>Seventh Century.</i>]	
CHAP. I.—Introduction—Manuscript and published Acts of those Holy Martyrs—The Country of their Birth—St. Kilian's Family and his early Education—He embraces the Ecclesiastical State—His Preaching and Labours in Ireland—With eleven other Companions he leaves for France and Germany—He travels to Wurtzburg—Paganism there prevailing	122
CHAP. II.—The Holy Missionaries preach with great Effect at Wurtzburg—Duke Gosbert's Conversion—Saints Kilian, Colman and Totnan journey to Rome—Favourably received by Pope Conan—Commissioned to preach the Gospel in Franconia—Geilane, the Wife of Gosbert, plans their Death—Martyrdom of the Saints—Remarkable Visitations of God on all those who were instrumental in it—Honours afterwards paid to their Memory—Their Relics—Memorials of the Martyrs in Germany and in Ireland, and in other Countries—Their Festivals—Conclusion	128
ARTICLE II.—ST. DISIBOD, BISHOP AND CONFESSOR. [<i>Seventh and Eighth Centuries.</i>]	
CHAP. I.—Introduction—State of Germany in pagan and early Christian Times—Biographies of St. Disen or St. Dysibod—His Irish Birth—His youthful Dispositions and Education—Advanced to the Priesthood—Elected as Bishop—Trials and Difficulties in his new Position—He resolves to leave Ireland for a distant Country	143
CHAP. II.—Travels of St. Dysibod, with his Companions Giswald, Salust and Clement—A Divine Revelation	

CONTENTS.

	Page
by which he is brought to select a Site for his future Residence—His monastic and missionary Life at Disenberg—He becomes popular among the Chiefs and People of the District surrounding it	150
CHAP. III.—Prophecies of St. Disibod—His declining Years and Approach of Death—Dates assigned for it—Miracles which afterwards took Place—Festivals and Memorials—Subsequent History of Dissenbodbensburg—Conclusion	154
ARTICLE III.—St. Diarmaid, Bishop of Gleann-Uissean, now Killeshin, Queen's County	163
ARTICLE IV.—St. Summiva, Sunnifa, Sumbiva, or Sunneva, an Irish Virgin, Patroness of Bergen, in Norway, and her Companions, Martyrs	166
ARTICLE V.—St. Trega, Virgin and Patroness of Ardrea Parish, County of Londonderry. [<i>Fifth Century.</i>]	168
ARTICLE VI.—St. Brogan, of Maethail-Bhrogain, now Mothil, County of Waterford, or Secretary to St. Patrick	170
ARTICLE VII.—St. Condmac or Connmach, of Ath-Blair, or Atha Silain	171
ARTICLE VIII.—Festival of Saints Totnanus and Colmanus, Martyrs	171
ARTICLE IX.—Reputed Feast of St. Adelinus, Martyr	171
ARTICLE X.—Reputed Festival of St. Erwaldus, Arnwal, or Arnualis, Disciple of St. Kilian	171
ARTICLE XI.—Reputed Feast of St. Giswald	172
ARTICLE XII.—Reputed Feast of St. Alganus, Archbishop and Martyr	172
ARTICLE XIII.—Reputed Feast of St. Kilian, Dux, and Uncle to St. Ursula	172
ARTICLE XIV.—St. Ribianus, Bishop	172
ARTICLE XV.—St. Burchardus, First Bishop of Wurtzburg	173
ARTICLE XVI.—Reputed Festival of St. Aidus, Abbot and Martyr. [<i>Ninth Century.</i>]	173
ARTICLE XVII.—St. Colman Imramha or Iomhramha, of Fahan Beg, County of Donegal	174
ARTICLE XVIII.—Reputed Festival of St. Boisil, Prior of Melrose, Scotland	174

Ninth Day of July.

ARTICLE I.—ST. BROCCAIDH, OF IMLEACH-BROCCADHA, NOW EMLAGH, COUNTY OF ROSCOMMON. [<i>Fifth Century.</i>]	175
ARTICLE II.—St. Onchon or Onchu, of Clonmore, County of Carlow, or of Rath-Blathmac, now Rath, County of Clare	177
ARTICLE III.—St. Garbhan, of Kinsealy, County of Dublin, or of Kinsale, County of Cork	178
ARTICLE IV.—Reputed Feast of a St. Molruan	180
ARTICLE V.—St. Condmac or Connmach, of Ath-Blair, or Atha-Silain	180
ARTICLE VI.—Reputed Feast of St. Germanus, Bishop, and of others	181

Tenth Day of July.

ARTICLE I.—ST. ETTO, HETTO, OR ETHON, BISHOP AND CONFESSOR. [<i>Seventh Century.</i>]	181
ARTICLE II.—St. Cuain or Cuan, of Airbhre, in Hy-Kinsellagh	187
ARTICLE III.—Deacon Aedh, of Cuil-Maine, now Clonmany, County of Donegal	187
ARTICLE IV.—St. Senan	188
ARTICLE V.—St. Ultan	189
ARTICLE VI.—Festival of St. Felicitas and of her Seven Sons, Martyrs, in Rome	189
ARTICLE VII.—Reputed Feast of Twelve Thousand Martyrs	189
ARTICLE VIII.—Reputed Feast of St. Mark	190
ARTICLE IX.—Reputed Feast of St. Rumold	190

CONTENTS.

	Page
ARTICLE X.—Reputed Feast of St. Kunegunde, Virgin	190
ARTICLE XI.—Reputed Feast of St. Gildas, Confessor	190
ARTICLE XII.—Reputed Feast of Donatus, Martyr and Patron of Franconia	190

Eleventh Day of July.

ARTICLE I.—ST. HILDULPH, HILDULF OR HILDULPH, ARCHBISHOP OF TREVES, AND ABBOT OF MOYENMOUTIER, DIOCESE OF SAINT-DIE, LOWER GERMANY. [<i>Seventh Century.</i>]	
CHAP. I.—Introduction—Authorities for the Life of St. Hildulph—Country of his Birth contested—Said to have been Irish—His early Dispositions—Ordination—Divinely inspired to leave his native Country—He seeks the City of Treves and becomes a Monk in its Monastery	191
CHAP. II.—St. Hildulph is withdrawn from the Monastery by St. Numerian—He is elected Bishop of Treves on Decease of the latter—His Acts while Bishop—He resigns the See and retires to the Vosges Mountains—He founds the Monastery of Moyemoutier—His Sanctity and Miracles—Friendly Intimacy with St. Deodatus—On his Death Hildulph rules over the Abbey of Jointures with his own—His happy Death—Respect manifested towards his Relics—Commemoration of his Festivals—Conclusion	195
ARTICLE II.—St. Drostan, Confessor, in Scotland. [<i>Sixth and Seventh Centuries.</i>]	201
ARTICLE III.—St. Sigisbert, Confessor, and St. Placidus, Martyr, Dissentis, Switzerland. [<i>Sixth and Seventh Centuries.</i>]	204
ARTICLE IV.—St. Lonan, of Ard-Cruinn	207
ARTICLE V.—St. Falbi, or Failbhe, Son of Culocha, of Disert Mic-Conlocha, in Cuircne, County of Westmeath	207
ARTICLE VI.—St. Colman, Son of Cron or Cronan	208
ARTICLE VII.—St. Berran	209
ARTICLE VIII.—St. Gabtina or Gaibhthene, Virgin	209
ARTICLE IX.—Reputed Feast of St. Etianus, or Etto, Disciple of St. Fursey	209
ARTICLE X.—Translation of St. Benedict's Relics	209
ARTICLE XI.—Festival of St. Euphemia, Virgin and Martyr, with her Companions	210
ARTICLE XII.—Festival of St. Maclovius	210

Twelfth Day of July.

ARTICLE I.—ST. MENULPHUS OR ST. MENO, BISHOP OF QUIMPER-CORENTIN, FRANCE. [<i>Probably in the Seventh Century.</i>]	
ARTICLE II.—St. Nazarus, Nazair, or Nasan, Bishop of Liethmore, County of Tipperary	210
ARTICLE III.—St. Colman, Priest, of Cluain Bruchais	215
ARTICLE IV.—St. Ultan, of Cork, County of Cork	216
ARTICLE V.—Reputed Festival of St. Luanus, Monk	217
ARTICLE VI.—Reputed Feast of St. Levanus	217
ARTICLE VII.—Reputed Festival of Divus or Dius	217
ARTICLE VIII.—St. Mochullaüs	218
ARTICLE IX.—Reputed Feast of St. Mono, Martyr	218
ARTICLE X.—St. Felix and his Companions, Martyrs	218

Thirteenth Day of July.

ARTICLE I.—SAINTS BRIGID AND MAURA, SISTERS, VIRGINS AND MARTYRS. [<i>Fifth or Sixth Century.</i>]	218
--	-----

CONTENTS.

	Page
ARTICLE II.—St. Cairill or Carell, of Tamnach, County of Sligo ...	222
ARTICLE III.—St. Ermin, or Arney, of Inis-caoin, now Inniskeen, Counties of Meath and Cavan ...	222
ARTICLE IV.—St. Greallóg Obelech, of Tamlacht Charna, in Ui Breasail-airthir ...	223
ARTICLE V.—St. Mosilóc or Mothiolog, of Cloonatten, Parish of Kilmichael Oge, County of Wexford ...	224
ARTICLE VI.—Cruimther Fionntain, of Cill-aithir ...	225
ARTICLE VII.—St. Finnu, Finnus, or Finnius, Son of Arath, or Aradius ...	225
ARTICLE VIII.—St. Ultan, Son of Araidi ...	225
ARTICLE IX.—St. Taodhog, of Tigh Taedhog ...	225
ARTICLE X.—St. Erc, Priest ...	226
ARTICLE XI.—Feast for the Translation of the Relics of St. Maguil or Madelgisilus ...	226
ARTICLE XII.—Reputed Feast of St. Turian, or Turiav, Bishop of Dol, and Confessor, Lesser Britain, France ...	226
ARTICLE XIII.—Reputed Feast of St. Winnianus, a Scottish Bishop ...	226
ARTICLE XIV.—Reputed Festival of St. Menulf or Menu ...	227
ARTICLE XV.—Festival of St. Evangelus ...	227

Fourteenth Day of July.

ARTICLE I.—ST. MAELCEADAR, THE VICTORIOUS, OR MALDEGARIUS, SURNAMED VINCENT, FIRST EARL OF THE HANNOINA, OR HAINAULT. [<i>Seventh Century.</i>] ...	227
ARTICLE II.—St. Id, Bishop of Ath-Fhadhat, now Ahade or Aghade, County of Carlow. [<i>Said to have lived in the Fifth Century.</i>] ...	234
ARTICLE III.—St. Onchu, or Onchuo, Priest, of Kildare, County of Kildare ...	236
ARTICLE IV.—St. Colman, Son of Aingen ...	237
ARTICLE V.—Feast of the Dormition or Rest of St. Cormac, of Ath-Truim, or Trim, County of Meath ...	237
ARTICLE VI.—Translation of two Heads of the Ursuline Virgins and Martyrs ...	237
ARTICLE VII.—St. Faghna ...	237
ARTICLE VIII.—Feast of the Bishop Jacob ...	237
ARTICLE IX.—Reputed Feast of St. Dentelinus, Patron of Rees, Duchy of Cleves. [<i>Seventh Century.</i>] ...	238
ARTICLE X.—Reputed Festival of St. Turrinus, Bishop and Confessor, in Lesser Britain ...	239
ARTICLE XI.—Feast of St. Fursey, Abbot of Lagny, France ...	239
ARTICLE XII.—Reputed Feast of Harruch, Bishop of Verden, Saxony ...	239

Fifteenth Day of July.

ARTICLE I.—ST. PLECHELMUS, BISHOP OF OLDENSAL AND RURIMOND, BELGIUM, AND APOSTOLIC MISSIONARY. [<i>Seventh and Eighth Centuries.</i>] ...	239
ARTICLE II.—St. Comman, Son of Dromma, or Dimmai ...	244
ARTICLE III.—The Sons of Earcán, of Brugh-laogh ...	245
ARTICLE IV.—St. Ronan, Son of Magh ...	245
ARTICLE V.—Festival of the Twelve Apostles ...	245
ARTICLE VI.—St. Harruch, Bishop of Verden, in Saxony ...	245
ARTICLE VII.—Reputed Feast of St. Vincentius Madelgarius ...	246

Sixteenth Day of July.

ARTICLE I.—ST. BRECCAN OR BRECAN, OF CLUAIN-CATHA, ABBOT OF MOVILLE, COUNTY OF DONEGAL, AND BISHOP OF ARD-BRECAIN, COUNTY OF MEATH. [<i>Sixth and Seventh Centuries.</i>] ...	246
ARTICLE II.—St. Scoth, Virgin, of Cluain-mor-Moesna, probably Clonmaskill, County of Westmeath ...	251

CONTENTS.

	Page
ARTICLE III.—St. Torptha, or Torbach Mac Gorman, Archbishop of Armagh. [<i>Eighth and Ninth Centuries.</i>] ...	251
ARTICLE IV.—St. Maeldhar, of Bri-molt, now Primult, King's County ...	252
ARTICLE V.—Translation of the Body of St. Bertin, Abbot ...	252
ARTICLE VI.—St. Gobban, Beg ...	252
ARTICLE VII.—St. Tenenan, or Tenan, Bishop of Leon, Britany ...	252
ARTICLE VIII.—Visit of St. Livinus to the Monastery of Ghent, Belgium ...	253
ARTICLE IX.—Feast of St. Sinach Mac Dara, Patron of Moyras Parish, County of Galway ...	253
ARTICLE X.—Festival of the Child-Martyr Mammes ...	253
ARTICLE XI.—Reputed Feast of St. Hillarmus ...	254

Seventeenth Day of July.

ARTICLE I.—ST. FREDIGAND OR FRIDEGANDUS, ABBOT AT DEUREN, NEAR ANTWERP, BELGIUM. [<i>About the Seventh Century.</i>] ...	254
ARTICLE II.—St. Flann, Bishop of Recrann ...	259
ARTICLE III.—St. Sistan or Siostan, Priest, of Loch Melge, now Lough Melvin, Counties of Fermanagh and Leitrim ...	259
ARTICLE IV.—St. Craebhnat, Virgin ...	260
ARTICLE V.—Reputed Feast of a St. Plechmus ...	260
ARTICLE VI.—Festival of the Scillitani Martyrs, at Carthage, Africa ...	260
ARTICLE VII.—Reputed Festival of the Translation of St. Odilia Virgin ...	261
ARTICLE VIII.—Reputed Feast of St. Golgus, Abbot ..	261

Eighteenth Day of July.

ARTICLE I.—ST. THENNA, THENOG, THENEW, OR THANAW, AT GLASGOW, SCOT- LAND. [<i>Fifth and Sixth Centuries.</i>] ...	262
ARTICLE II.—Minnborinus, Abbot of St. Martin's Monastery, Cologne. [<i>Tenth Century.</i>] ...	265
ARTICLE III.—St. Cronan Mac Ualach, or mac h. Lugada, Abbot of Clonmacnoise, King's County ...	267
ARTICLE IV.—St. Cellach, or Ceallach, Son of Dunchad or Dunchada ...	268
ARTICLE V.—St. Dubh or Dobogan, Son of Comarde, or Comairda ...	268
ARTICLE VI.—St. Failbe or Failbhe Macraic Dibhigh ...	268
ARTICLE VII.—Reputed Feast of a St. Henair ...	268
ARTICLE VIII.—St. Fionntainn, Priest of Fochuilich ...	269
ARTICLE IX.—St. Cobhthach, Abbot of Kildare. [<i>Ninth Century.</i>] ...	269
ARTICLE X.—Reputed Feast of St. Bertin ...	269
ARTICLE XI.—St. Mianach, Son of Failbhe ...	270
ARTICLE XII.—Feast of St. Christina and her Seven Brothers, Martyrs ...	270
ARTICLE XIII.—Reputed Feast for the Translation of the Relics of St. Othilia, or Odilia, Virgin and Martyr, at Hoyer in Belgium ...	270

Nineteenth Day of July.

ARTICLE I.—ST. OSSIN OR OISSEINE, AND FIFTY MONKS, OF TENGAIDH ...	271
ARTICLE II.—St. Aedhan, Abbot of Lismore, County of Waterford ...	273
ARTICLE III.—St. Ciaran, of Tigh-na-Gortigh ...	273
ARTICLE IV.—St. Cobran, of Cluain ...	273
ARTICLE V.—St. Mocolmoc or Colman Mac h. Amla ...	274
ARTICLE VI.—St. Ferghus ...	274
ARTICLE VII.—St. Dimanus or Dimaus ...	274
ARTICLE VIII.—Reputed Feast of St. Blaau or Blanus, Bishop of Dunblane, Scot- land ...	275

CONTENTS.

	Page
ARTICLE IX.—Reputed Feast of St. Cathan, Bishop in the Island of Bute, Scotland	275
ARTICLE X.—Festival of St. Sisinnius, Martyr	275

Twentieth Day of July.

ARTICLE I.—ST. MOLOCA OF SLIEVE BLOOM	276
ARTICLE II.—ST. CURIFIN or CUIRIBIN, the Pious, in Hy-Fidhgeinte, County of Limerick	278
ARTICLE III.—ST. CARAMNAN or CARMNAN	279
ARTICLE IV.—ST. FAELCHON or FAELCHU	279
ARTICLE V.—ST. FAILBE or FAILBHE	279
ARTICLE VI.—Festival of Sabina and Romula	279
ARTICLE VII.—Festival of St. Gerebern, Martyr	279
ARTICLE VIII.—Reputed Feast of St. Onan, Deacon of Ross	280
ARTICLE IX.—Reputed Feast for the Translation of St. Rupert's Relics at Saltzburgh	280

Twenty-first Day of July.

ARTICLE I.—ST. ARGOBASTUS OR ARBOGASTUS, BISHOP OF STRASBOURG, GERMANY. [<i>Seventh Century</i>].	
CHAP. I.—Introduction—Biographies of St. Arbogast—Country of his Nativity—He leads a solitary Life there—He becomes a Hermit in the Vosges Mountains—His Elevation to be Bishop of Strasburg—Favours conferred by King Dagobert II.	280
CHAP. II.—The holy Life of St. Arbogast—He restores Prince Sigebert to his Parents—Gratitude manifested by King Dagobert II.—Miracle at the River Ill—Works attributed to St. Arbogast—His pastoral Labours—His Departure from this Life—Honours paid to his Memory—Festivals and Commemorations—Conclusion	284
ARTICLE II.—The Seven Bishops of Tamhnach Buadha	289
ARTICLE III.—Reputed Feast of St. Tenna, of Tamhnach Buadha	290
ARTICLE IV.—ST. SILLAN or SIOLLAN, of Glinn munive, or of Dunmore, in Ui Briuin-Cualann	290
ARTICLE V.—ST. CURCACH, Virgin of Kilcorker, County of Roscommon	291
ARTICLE VI.—ST. LUGHAN, Priest	291
ARTICLE VII.—ST. TONDACH, Bishop	292
ARTICLE VIII.—ST. BRADGE	292
ARTICLE IX.—Feast of the Martyr Helius	292
ARTICLE X.—Feast of St. Praxedes	292
ARTICLE XI.—Reputed Feast of St. Claudia	292

Twenty-second Day of July.

ARTICLE I.—ST. BITEUS OR MOBIU, CALLED ALSO DOBI, OR DAVID, ABBOT OF INIS-COOSCRY, COUNTY OF DOWN	293
ARTICLE II.—ST. CAEMHOG, or CAEMOCA	297
ARTICLE III.—ST. MOREOCHA Mac Naeb, or Morecha, a Boy-Saint	298
ARTICLE IV.—ST. DOBOEDOC or DABHAETÓG, of Cluain-da-Bhaetog, or Clondawadoge, in Fanid, County of Donegal	299
ARTICLE V.—ST. MORONOC or MORONOG, of Druim Samhraidh	299
ARTICLE VI.—ST. LUGID or LUIGHBE	299
ARTICLE VII.—ST. OISEN or OSSEN, Bishop	300

CONTENTS.

ARTICLE VIII.—St. Colman	...	...	...	...	300
ARTICLE IX.—St. Colum	...	...	...	...	300
ARTICLE X.—St. Erentrudis	...	...	...	...	300
ARTICLE XI.—Festival of St. Mary Magdalen	...	...	...	...	300
ARTICLE XII.—Festival of St. Appollonius	...	...	...	...	301
ARTICLE XIII.—Reputed Feast of St. Rapertus, Monk of St. Gall, Switzerland	...	...	...	...	301
ARTICLE XIV.—Reputed Feast of St. Verena, Virgin and Martyr	...	...	...	...	301

Twenty-third Day of July.

ARTICLE I.—ST. CAIN COMRAC OR CAENCOMHRAC, BISHOP AND ABBOT OF LOUTH, AND SOLITARY ON INIS ENDAIMH, NOW INCHENAGH OR INISHENAGH, LOUGH REE. [<i>Ninth Century.</i>]	...	...	...	...	302
ARTICLE II.—St. Runach, of Inis-mor	...	...	...	...	303
ARTICLE III.—St. Fullenn, Foilan, or Fuillen, of Atha Innich, or Ath-an-eich	...	...	...	...	304
ARTICLE IV.—St. Fethcon or Fethchu, Bishop. [<i>Probably in the Sixth Century.</i>]	...	...	...	...	304
ARTICLE V.—St. Lassar, or Lasre, of Killasseragh, Parish of Kilmeeen, County of Cork	...	...	...	...	304
ARTICLE VI.—Reputed Feast of St. Alfred, King of Northumbria	...	...	...	...	305
ARTICLE VII.—St. Banbhnat, or Banbnatan	...	...	...	...	306
ARTICLE VIII.—St. Cronseg, or Croinseach	...	...	...	...	306
ARTICLE IX.—St. Vincentius, Martyr	...	...	...	...	306

Twenty-fourth Day of July.

ARTICLE I.—ST. DECLAN, BISHOP OF ARDMORE, AND PATRON OF THE DECIES, COUNTY OF WATERFORD. [<i>Fifth and Sixth Centuries.</i>]					
CHAP. I.—Introduction—Materials for the Acts of St. Declan—His Period—His Family and Descent—His Birth—Miraculous Manifestations—His Fosterage and early Education—His Reputation for Sanctity at an early Age	...	...	...	...	307
CHAP. II.—Early Christianity in Ireland—St. Declan, with some of his Disciples, proceeds to Rome—Consecrated Bishop there by the Pope—He receives a Commission to preach the Gospel in Ireland—His first Meeting with St. Patrick—St. Declan arrives in Ireland and commences his Mission in the South—His Zeal and Labours—He visits Cashel, to preach the Gospel to Ængus, Son of Nadfraoich, King of Munster—Friendship of St. Patrick for St. Declan—The latter fails to convert Lebanus, Chief of the Desii—He is deposed, and Fearghal is inaugurated as their Chief—Ecclesiastical Arrangements regarding Jurisdiction	...	...	...	...	320
CHAP. III.—A Pestilence breaks out in Munster—St. Declan's Miracle at Cashel—He founds monastic Establishments at Dercan and at Tara—He returns through Ossory to the Southern Decies—His miraculous Powers—Foundations at and subsequent Condition of Ardmore—St. Declan is visited by St. Ailbhe—St. Declan miraculously extinguishes a Fire—A Fleet of pagan Pirates destroyed	...	...	...	...	334
CHAP. IV.—Bishop Declan's Relations with St. Patrick—The building and Consecration of a Levitiana or an Oratory by St. Declan—His numerous Miracles—He builds a Hermitage near the Sea-shore, and he retires to it—His Preparation for Death—His holy Departure—Festivals and Commemorations—Antiquities at Ardmore—Memorials of St. Declan—Conclusion	...	...	...	...	344

CONTENTS.

	Page
ARTICLE II.—St. Beoc, Mobheoc, Mobheog, Beog, Beanus, Dabeoc, Dabheoc, or Dabheog, Abbot of Termonn, Lough Derg, County of Donegal. [<i>Fifth or Sixth Century.</i>] ...	354
ARTICLE III.—St. Luighbe, of Drumbo, County of Down ...	360
ARTICLE IV.—St. Comghall, of Cluain Diamhair ...	360
ARTICLE V.—St. Oilleoc, of Cluana Etchen ...	361
ARTICLE VI.—St. Cronan ...	361
ARTICLE VII.—St. Blathmac, Son of Flann ...	362
ARTICLE VIII.—St. Corodnus or Crodhne ...	363
ARTICLE IX.—St. Lateeran of Cullin, County of Cork ...	363
ARTICLE X.—St. Fergusa ...	363
ARTICLE XI.—St. Fagna, Bishop ...	363
ARTICLE XII.—St. Satanal, Martyr ...	363
ARTICLE XIII.—Reputed Feast for St. Erthad, Bishop ...	363
ARTICLE XIV.—Reputed Feast of St. Rumold, Archbishop of Mechlin ...	364

Twenty-fifth Day of July:

ARTICLE I.—ST. NINNIO, OR NINIAN, THE SENIOR, OR THE OLD, APOSTLE OF THE SOUTHERN PICTS. [<i>Fourth and Fifth Centuries.</i>]	
CHAP. I.—Introduction—Different Forms of St. Ninian's Name—Lives of St. Ninian—Christians among the Southern Picts—Family and Birth of St. Ninian—His early Years and Education—He visits Rome—His Consecration as Bishop ...	364
CHAP. II.—On his Return from Rome, St. Ninian visits St. Martin of Tours—Taking Leave of him, St. Ninian returns to Britain—Disturbed State of Scotland at that Period—St. Ninian's Reception there on his Return—His missionary Zeal and Labours—He founds Candia Case or Whithorn—Miracles ...	369
CHAP. III.—Conversion of the Southern Picts by St. Ninian—His School established at Candida Casa—His Mission beyond the Grampian Hills—Disturbed State of Britain when the Romans withdrew—Closing Years of St. Ninian—His Death—Festivals and Commemorations—Conclusion ...	375
ARTICLE II.—St. Nesson, of Mungret, County of Limerick. [<i>Fifth and Sixth Centuries.</i>] ...	382
ARTICLE III.—St. Moshilóc or Moshíológ, Pupil of Moling Luachra. [<i>Probably in the Seventh Century.</i>] ...	386
ARTICLE IV.—Feast of St. Colman O'Liathain, Bishop or Abbot of Lismore. [<i>Seventh and Eighth Centuries.</i>] ...	389
ARTICLE V.—Festival of St. James the Greater, Apostle ...	390
ARTICLE VI.—Reputed Feast of St. Donard, Patron of Slieve Donard, County of Down. [<i>Fifth and Sixth Centuries.</i>] ...	391
ARTICLE VII.—St. Colman, or Caolan ...	391
ARTICLE VIII.—St. Fiachra Cael, of Cluain Caichtne, or Cluana Cain ...	392
ARTICLE IX.—St. Fiachra, or Fiahrach ...	392
ARTICLE X.—St. Findbairr, or Foinnbharr, Priest ...	393
ARTICLE XI.—St. Criotan or Crestain Oteni ...	393
ARTICLE XII.—Reputed Feast of St. Declan, Bishop and Patron of the Decies, County of Waterford ...	394
ARTICLE XIII.—St. Caitlen ...	394
ARTICLE XIV.—Reputed Feast of St. Abranus or Abramus ...	394
ARTICLE XV.—Reputed Feast of the Translation of St. Livinus' Relics ...	394

Twenty-sixth Day of July.

ARTICLE I.—ST. FURADHRAN, BISHOP. ...	395
ARTICLE II.—St. Thoman, or Toman, of Mungret, County of Limerick ...	395

CONTENTS.

	Page
ARTICLE III.—St. Nesson of Mungret, County of Limerick ...	395
ARTICLE IV.—Festival of Christ's Transfiguration on Mount Tabor ...	395
ARTICLE V.—Festival of St. Jovian, and of his Companions, Martyrs ...	396
ARTICLE VI.—Festival of St. Eoban, Bishop and Martyr, Assistant Bishop of Utrecht, Holland. [<i>Eighth Century.</i>] ...	396
ARTICLE VII.—Festival of St. Plechelmus, at Rurimonde, Belgium ...	396
ARTICLE VIII.—Reputed Feast of St. Colmolcus, or Colmocus, Confessor and Bishop, in Scotland ...	396
ARTICLE IX.—Reputed Feast of St. Malimbeus, Hermit and Martyr, Scotland ...	397
ARTICLE X.—Reputed Feast of St. Chamnecus ...	397

Twenty-seventh Day of July.

ARTICLE I.—ST. BEOGHAIN, ABBOT OF MOVILLE, COUNTY OF DOWN ...	397
ARTICLE II.—St. Lutt, Virgin, of Tigh Luta, in Fothartha Mora ...	399
ARTICLE III.—St. Lasrain or Lassar, of Tipra Roisrain ...	400
ARTICLE IV.—Reputed Feast of St. Luican, Parish of Kill-Lucain ...	400
ARTICLE V.—St. Brenainn, of Fore, County of Westmeath ...	400
ARTICLE VI.—Reputed Feast of St. Diraidh ...	400
ARTICLE VII.—St. Guarian ...	402
ARTICLE VIII.—Reputed Feast of St. Congall, Abbot of Jabhnallivin ...	402
ARTICLE IX.—Reputed Festival of St. Maelrubius, at Marne or Mearns, Scotland ...	402
ARTICLE X.—Reputed Feast for the Translation of St. Pantaleon's Relics, Cologne ...	402
ARTICLE XI.—Festival of St. Simeon, the Monk ...	403
ARTICLE XII.—Reputed Feast of Blessed Marianus, a Recluse at Ratisbon, Bavaria ...	403

Twenty-eighth Day of July.

ARTICLE I.—ST. SAMSON OR SAMPSON, BISHOP OF DOL, OR DOLA, IN ARMORICA, FRANCE. [<i>Fifth and Sixth Centuries.</i>]	
CHAP. I.—Introduction—Sources for St. Samson's Biography—His Parentage and Birth—His early Training—He studies at the School of St. Iltut—His Life while there—He is ordained Deacon and afterwards he is raised to the Priesthood—His miraculous Preservation from a malicious Attempt on his Life—His Fasts and Austerities ...	404
CHAP. II.—St. Samson leaves the Monastery of St. Iltutus, and places himself under the Direction of St. Piro—His Visit to Amon and Conversion of his Family—They embrace a religious Life—Samson appointed Abbot over Piro's Community—He leaves for Ireland—He returns to Britain—His eremitical Life—His Consecration as Bishop ...	411
CHAP. III.—A Demoniac healed by St. Samson—Through a Vision, Samson is admonished to leave the Greater for the Lesser Brittany—For a Time he resides in Cornwall, where many Miracles are wrought—He arrives in France—His Religious Habitation at Dol—His Interference on behalf of distressed Persons—His Reception at Court by King Childebart—The See of Dol ...	417
CHAP. V.—Incorrect Tradition about St. Samson having been Archbishop of York—His Zeal and missionary Work in Armorica—His Disciples—Friendship between St. Samson and St. Germain, Bishop of Paris—Presence of St. Samson at the Third Council of Paris—He returns	

CONTENTS.

	Page
to Dol Monastery—His Death—Welsh Traditions— His Interment at Dol—His Relics—Memorials of St. Samson in Ireland, Wales, England and France— Festival and Commemorations—Conclusion	424
ARTICLE II.—St. Colman, or Comhghall, of Gabla liuin, or Gobhalliuin, in Dar- traighe Coinninsi	433
ARTICLE III.—St. Lenican or Liucan, said to be of Killucan, County of West- meath	434
ARTICLE IV.—St. Furudrain, or Furadhrann	434
ARTICLE V.—St. Uisseoit, of Druim Uisseoit	434
ARTICLE VI.—St. Celsus	434
ARTICLE VII.—Festival of St. Theophilus	434
ARTICLE VIII.—Festival of St. Pantaleon, Martyr	435
ARTICLE IX.—Reputed Feast of St. Tessen or Tressan	435
ARTICLE X.—Reputed Feast for a Translation of St. Livinus' Relics, Ghent, Belgium	435

Twenty-ninth Day of July.

ARTICLE I.—ST. OLAVE, OR ST. OLAF, KING OF NORWAY AND MARTYR. [<i>Tenth and Eleventh Centuries.</i>]	
CHAP. I.—Introduction—Authorities for the Acts of St. Olave— Other distinguished Kings, named Olave or Olaf, his Contemporaries—His Descent—His Birth—Early Dispositions and Desires for Adventure	436
CHAP. II.—Early warlike Propensities of Olaf—His first mari- time Adventures against Denmark and Sweden, Friesland and Holland—Northman Invasions of England and Wars with the Saxons—King Olaf arrives in Normandy, where probably he was baptized —He returns to aid Ethelred in England—His Victo- ries—He recovers Norway from the Swedes and Danes—He is then proclaimed King of that Country	445
CHAP. III.—The Independence of Norway achieved by Olaf—He is acknowledged as sole King—He brings Missiona- ries there—His Zeal to spread Religion—His royal Progresses—Peace proclaimed between himself and the King of Sweden—Attempts to assassinate Olaf, King of Norway—He marries Astrida—His regal and missionary Tours—The Birth of his Son Magnus —He introduces Christianity among the People of Greenland, of Iceland, and of the Faeroe Islands	456
CHAP. IV.—Canute, King of England and of Denmark, asserts his Claim to the Crown of Norway—He prepares to invade that Country—Preparations of Olaf, King of Norway and of Anund II., King of Sweden, to oppose him—Canute expels Olaf from Norway, and obliges him to take Refuge in Sweden—Olaf retires into Russia—He is again impelled to return to Nor- way on Hearing of Hacon's Death—He visits Sweden —An Expedition organized there for the Invasion of Norway	470
CHAP. V.—Return of King Olaf to Norway, at the Head of an Army—The fatal Battle at Stiklestad—Incidents of the Engagement—Interment of the King and subse- quent Translation of his Relics—The building of Drontheim Cathedral and the Shrine of St. Olaf— Veneration for St. Olaf's Remains and Miracles wrought through his Intercession—Memorials of the Saint—His Festivals—Conclusion	478
ARTICLE II.—St. Kilian, Chelian or Coelan, Monk of Inishkeltra, Lough Derg, County Clare. [<i>Eighth Century</i>]	496
ARTICLE III.—St. Justan, of Lene, Manach	503

CONTENTS.

	Page
ARTICLE IV.—Festival of St. Bitus, or Bite, of Inis Cumscaigh, now Inch, or Inniscumhscreay, Strangford Lough, County of Down...	505
ARTICLE V.—St. Cummine or Cuimmein, Son of Aride ...	505
ARTICLE VI.—St. Ethelwin, Bishop and Confessor ...	505
ARTICLE VII.—Festival of St. Lupus and of St. Simplicius, Bishops ...	505
ARTICLE VIII.—Festival of St. Prosper, and his Companions ...	506

Thirtieth Day of July.

ARTICLE I.—ST. SECHNASACH, ABBOT OF CEANN-LOCHA, OR KINLOUGH. ...	506
ARTICLE II.—St. Cobarchair, or Cobuir, Son of Goll, of Gulban-gort ...	506
ARTICLE III.—St. Maeltuile, of Disert-Maeltuile, now Dysart, County of Westmeath ...	507
ARTICLE IV.—St. Cobthach, Disciple of Columkille ...	507
ARTICLE V.—St. Saran ...	507
ARTICLE VI.—St. German, Son of Goll, or of Mac Guill ...	508
ARTICLE VII.—Festival of St. Aodh mac Brice, of Sleibh Liage, County of Donegal ...	508
ARTICLE VIII.—St. Febrithae, or Febrithe ...	508
ARTICLE IX.—St. Colman, Bishop ...	508
ARTICLE X.—Festival of Saints Abdon and Sennen, Martyrs, at Rome ...	509
ARTICLE XI.—Reputed Feast of St. Erentrudis ...	509

Thirty-first Day of July.

ARTICLE I.—FESTIVAL FOR THE SONS OF NADFRAECH, VIZ., COLMAN, FOLLAMAN, PAPAN, IERNOC AND NATALIS. [<i>Fifth and Sixth Centuries.</i>] ...	509
ARTICLE II.—St. Natalis or Naal, Abbot of Kilmanagh, County of Kilkenny. [<i>Fifth and Sixth Centuries.</i>] ...	510
ARTICLE III.—St. Colman, Son of Dairine, Bishop of Derrymore, King's County. [<i>Sixth Century.</i>] ...	514
ARTICLE IV.—St. Papan of Santry, County of Dublin. [<i>Supposed to be of the Fifth and Sixth Centuries</i>] ...	515
ARTICLE V.—St. Follomon, or Fallamain, Bishop. [<i>Supposed to be of the Fifth and Sixth Centuries.</i>] ...	517
ARTICLE VI.—St. Jarnoc Ailithir, or Jarnog, the Sickly ...	518
ARTICLE VII.—Feast for the Translation of the Relics of St. Brieuc, first Bishop and Patron of Brieux ...	518
ARTICLE VIII.—Reputed Feast of St. Ann Erentrudis ...	518
ARTICLE IX.—Reputed Feast of Mac Tãil, of Cell Manach, in the west of Ossory ...	519
ARTICLE X.—Cromdubh Sunday, or the last Sunday of July ...	519

SUPPLEMENTAL LIST OF SUBSCRIBERS.

Brownrigg, Most Rev. Abraham, D.D., Bishop of Ossory, Episcopal Residence, Kilkenny.	Power, Very Rev. Patrick, Pastor of St. Laurence O'Toole's Church, Cobar, New South Wales, Australia.
--	---

DIRECTION TO THE BINDER.

☞ The Binder will please to prefix the Frontispiece and Title Page, contained in Part 74, and First of this Volume, to the present Table of Contents, which, in order of binding, should precede the various Parts to 81, which Part closes the present Volume.

*To be completed in Twelve Royal Octavo Volumes, and in 120 Parts,
of 64 pages each Part.*

Lives of the Irish Saints,

Compiled from Manuscript and other Sources,
With the Commemorations and Festivals of Holy Persons,

NOTED IN

Calendars, Martyrologies, and Various Works,

Domestic or Foreign,

RELATING TO

The Ancient Church History of Ireland,

BY THE

VERY REV. JOHN CANON O'HANLON, M.R.I.A.

*Parts, ONE SHILLING each Part to Subscribers; ONE SHILLING and
SIXPENCE each to Non-Subscribers.*

VOL. I. For the Month of January, containing 13 Parts, cloth, gilt, and gilt edges, bevelled, in highly ornamental Covers, Price to Subscribers, 16s. ; to Non-Subscribers, 22s. 6d.

VOL. II. For the Month of February, containing 12 Parts, do., Price to Subscribers, 15s. ; to Non-Subscribers, 21s.

VOL. III. For the Month of March, containing 16 Parts, do., Price to Subscribers, 19s. ; to Non-Subscribers, 27s.

VOL. IV. For the Month of April, containing 9 Parts, do., Price to Subscribers, 12s. ; to Non-Subscribers, 16s. 6d.

VOL. V. For the Month of May, containing 10 parts, do., Price to Subscribers, 13s. ; to Non-Subscribers, 18s.

VOL. VI. For the Month of June, containing 13 parts, do., Price to Subscribers, 16s. ; to Non-Subscribers, 22s. 6d.

VOL. VII. For the Month of July, containing 8 parts, do., Price to Subscribers, 11s. ; to Non-Subscribers, 15s.

* * * Binding in Cloth, gilt, and gilt edges, each Vol., 3s. ; plain, each Vol., 2s. 6d. ; in best morocco, extra, 12s. ; in any Variety of Colour ordered. The rich style of Cover design, the *Opus Hibernicum*, specially adapted, only furnished from the Bookbinding Establishment of Messrs. James Duffy and Sons.

 Cloth Cases, in a Variety of Colours, with richly gilt Sides and Back, and in a Style to match for each Volume, can there be obtained, at 2s. each, or free by Post, 2s. 3d.

OTHER WORKS BY VERY REV. JOHN CANON O'HANLON.

1. ABRIDGMENT OF THE HISTORY OF IRELAND, FROM ITS FINAL SUBJUGATION TO THE PRESENT TIME—1849. Patrick Donahoe, Boston, U.S.A., 1849, 18mo.
Price 10 Cents.

2. THE IRISH EMIGRANT'S GUIDE FOR THE UNITED STATES. Patrick Donahoe Boston, 1851, 18mo.
Price 25 Cents.

OTHER WORKS.

3. THE LIFE OF ST. LAURENCE O'TOOLE. John Mullany, 1 Parliament-street, Dublin, 1857, 18mo.
Price One Shilling and Sixpence.
4. THE LIFE OF ST. MALACHY O'MORGAIR. John O'Daly, 9 Anglesea-street, Dublin, 1859, 8vo.
Price Six Shillings.
5. THE LIFE OF ST. DYPNA, VIRGIN, MARTYR, AND PATRONESS OF GHEEL. James Duffy, 7 Wellington-quay, Dublin, 1863, 18mo.
Price One Shilling.
6. CATECHISM OF IRISH HISTORY, FROM THE EARLIEST EVENTS TO THE DEATH OF O'CONNELL. John Mullany, Dublin, 1864, 18mo.
Price Two Shillings.
7. CATECHISM OF GREEK GRAMMAR. John Mullany, Dublin, 1865, 18mo.
Price One Shilling.
8. DEVOTIONS FOR CONFESSION AND HOLY COMMUNION. Thomas Richardson & Son, London, Dublin and Derby, 1866, 18mo.
Price Two Shillings.
9. THE LIFE AND WORKS OF ST. AENGUSIUS HAGIOGRAPHUS, OR ST. ÆNGUS THE CULDEE. John F. Fowler, 3 Crow-street, Dublin, 1868, 8vo.
Price One Shilling.
10. THE LIFE OF ST. DAVID. John Mullany, 1 Parliament-street, Dublin, 1869, 12mo.
Price Two Shillings and Sixpence.
11. LEGEND LAYS OF IRELAND, by Lageniensis. John Mullany, 1 Parliament-street, Dublin, 1870, 12mo.
Price One Shilling.
12. IRISH FOLK LORE: TRADITIONS AND SUPERSTITIONS OF THE COUNTRY; WITH HUMOROUS TALES, by Lageniensis. Cameron and Ferguson, Glasgow, 1870, 88 West Nile-street, Crown 8vo.
Price Two Shillings.
13. THE BURIED LADY: A LEGEND OF KILRONAN, by Lageniensis. Joseph Dollard, 13 and 14 Dame-street, Dublin, 1877, Crown 8vo.
Price Four Pence.
14. THE LIFE OF ST. BRIGID, VIRGIN, FIRST ABBESS OF KILDARE, SPECIAL PATRONESS OF KILDARE DIOCESE, AND GENERAL PATRONESS OF IRELAND. Joseph Dollard 13 and 14 Dame-street, Dublin, 1877, 8vo.
Price Five Shillings.
15. THE LIFE OF ST. GRELLAN, PATRON OF THE O'KELLYS, AND OF THE TRIBES OF HY-MAINE. James Duffy & Sons, 15 Wellington-quay, Dublin, 1881, Crown 8vo.
Price Six Pence.
16. REPORT OF THE O'CONNELL MONUMENT COMMITTEE. James Duffy & Co., Limited, 14 and 15 Wellington-quay, Dublin, 1888, 8vo.
Not Sold.
17. THE IRISH EMIGRANT'S GUIDE FOR THE UNITED STATES, with Coloured Map and Railway Connexions. First Irish Edition, revised and Information brought down to the present Year. Sealy, Bryers and Walker, Middle Abbey-street, Dublin, 1890, 18mo.
Price One Shilling.
18. LIFE AND SCENERY IN MISSOURI, Reminiscences of a Missionary Priest. James Duffy & Co., Limited, 14 and 15 Wellington-quay, Dublin, 1890, 18mo.
Price One Shilling.

IN THE PRESS, AND PREPARING FOR PUBLICATION.

New Edition of "ESSAY ON THE ANTIQUITY AND CONSTITUTION OF PARLIAMENTS IN IRELAND." By Henry Joseph Monck Mason, LL.D., and M.R.I.A. With a Life of the Author, and an Introduction by Very Rev. John Canon O'Hanlon. James Duffy & Co., Limited, 14 and 15 Wellington-quay, Dublin, 18mo.
Price One Shilling.

IRISH-AMERICAN HISTORY OF THE UNITED STATES, with coloured Map of the Great American Republic. By Very Rev. John Canon O'Hanlon. Sealy, Bryers and Walker, Middle Abbey-street, Dublin, 8vo,

LIVES OF THE IRISH SAINTS.

First Day of July.

ARTICLE I.—ST. RUMOLD, APOSTLE AND BISHOP OF MECHLIN,
BELGIUM.

[EIGHTH CENTURY.]

CHAPTER I.

INTRODUCTION—ANCIENT AND MODERN WRITERS OF ST. RUMOLD'S ACTS—NATIVITY AND PARENTAGE OF ST. RUMOLD—HIS BIRTH THE FRUIT OF PRAYER—HIS EARLY PIETY—ANGELIC COMMUNICATIONS—ST. RUMOLD DEVOTES HIMSELF TO A LIFE OF CELIBACY—ON THE DEATH OF GUALAFER, HE IS NOMINATED AND ELECTED ARCHBISHOP OF DUBLIN—REMARKS ON THE DUBIOUS CHARACTER OF THESE STATEMENTS.

C ELEGANT personages and heroes, most honoured in the esteem of men for success and fame acquired on the theatre of this world, are covered with the glare of renown in laboured chronicles, sublime song, or elegant panegyric. But, how seldom do right and justice direct their aims, or how does it so frequently happen, that disinterestedness and self-denial are found wanting in a career of ambition, while men are aspiring to human grandeur! In describing the life and virtues of every great saint, when reliable materials are furnished for the purpose; we are not obliged to borrow false rhetorical colouring, when seeking the production of a truthful portraiture. The more simple and exact a biographer's narrative becomes in such case, the more his reader feels charmed and edified; because fidelity to the etching of a noble subject brings the thought and heart of man into generous relations with all that is morally sublime and illustrious. Patient and unobtrusive perseverance, in the pursuit of God's work from early youth to manhood's prime, deserves our admiration and praise, since the Almighty usually deigns to reward it with an unfading crown. In difficult missionary enterprise, the sweat and labour of a true Christian toiler serve to refresh the soul. Scanty fare and poor raiment adequately supply the saint's temporal wants. Privation may attend upon his course, although Providence guide his steps and watch over his sleeping and waking moments. For the truly heroic, martyrdom frequently looms in prospect, and waits at the close of his suffering yet glorious life. Whatever may be the despair and fear of a criminal, at the approach of a violent death; it has no terrors, but it has even peculiar consolations, for the holy martyr. He loves to tread in the footsteps of his Divine Master. The great ones of earth feel solicitous to attain temporal honours

and rewards, which they hope to preserve to life's closing scene ; but, God's true servants rather court neglect, practise poverty of spirit, endure reproach, persecutions and even death itself, when duty demands the sacrifice. All the wealth and fame this world can bestow are poor as compared with their rewards. Animated by such generous sentiments, great saints have embraced the Cross, and have formed noble resolutions, in quitting friends and native country, cherished associations and material comforts, rather than prove recreant to the inspirations of Divine Grace.

Some unpublished Acts of this holy prelate are yet remaining in Manuscript.¹ A short Life of St. Rumold had been written by Theodoric, Abbot of the monastery of St. Trudo or St. Tron.² He belonged to the Order of St. Benedict, and to the Congregation of Cluny, and he was living in the year 1100.³ This sketch is comprised in Ten Chapters,⁴ and it has been published by O'Sheerin.⁵ Another and a more important Life of our saint has been written by John Domoyns. This was dedicated by him to the senate and people of Mechlin. It is comprised in Twenty-nine Chapters ; having eight additional chapters, regarding the Relics and Feasts, instituted in honour of our saint, after his death. The Mass and Office of St. Rumold are also appended to it.⁶ There are several valuable notes succeeding, which purport to have been written by Fathers Ward and O'Sheerin.⁷ These Acts of St. Rumold have been published by Father Thomas O'Sheerin, or as his name has been Latinized Sirinus, with emendations and additions, from the posthumous papers of Father Hugh Ward. He belonged to the Congregation of the Brothers Minors, and he had formerly been professor in Louvain University.⁸ This work he dedicated to the Archbishop of Mechlin, Andrew Creusen. Sirin likewise prefixes some introductory remarks for the general reader.⁹ A summary of our saint's Life precedes the two principal Acts of St. Rumold, which follow in the publication of O'Sheerin, with certain eulogies regarding him, taken from different Martyrologies and from other sources.¹⁰ The remainder of this valuable work is made up of a historical dissertation on St. Rumold's country.¹¹ This is

ARTICLE I.—CHAPTER I.—¹ Among these are, MS. Bibl. Reg. 13 A x. Ff. 55 b, 61 b, vel. 4to. xii. cent. MSS. C.C.C. Cant. 9, pp. 53-58, vel. fol. xi. cent. MS. Arundel, Brit. Mus. 91, Ff. 194 b. 197, vel. fol. xii. cent.

² This is a mere panegyric discourse, which had been pronounced on the festival of our saint.

³ See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., cap. xix., sect. xv., n. 169, p. 199.

⁴ It omits many circumstances relative to the history of St. Rumold, such, for instance, as his having been a bishop, although this is universally allowed.

⁵ See "Sancti Rumoldi Martyris inclyti Archiepiscopi Dubliniensis, Mechliniensium Apostoli," &c. Vita S. Rumoldi, autore Theodorico, pp. 1 to 11.

⁶ See *ibid.* Vita S. Rumoldi, autore Domynsio, pp. 12 to 53.

⁷ See *ibid.*, pp. 53 to 87.

⁸ This work is intitled : "Sancti Rumoldi Martyris inclyti, Archiepiscopi Dvbliniensis, Mechliniensium Apostoli, Advocati sterilium Conjugum, Agricolarum, Piscato-

rum, Institorum et Navigantium, Acta Martyrium, Liturgia Antiqua, et Patria, &c. Per R. P. F. Hugonem Vardæum Hibernum, &c. Opus Posthvmvm nunc recens a V. A. P. F. Thoma Sirino ejusdem Ordinis et Collegii LECTORE Jubilato recognitum et in nonnullis suppletum," &c., &c. This work is chiefly quoted in the subsequent pages, under the abridged title, or as referring to Vita S. Rumoldi, autore Theodorico, as also to the Vita S. Rumoldi, autore Domynsio.

⁹ Concerning Father Ward, Colgan and others, who had laboured at the task of publishing Acts of Irish Saints, have interesting notices.

¹⁰ It would appear, that this work was not accessible to Dr. Lanigan, who relates, that he had not been able to meet with the Acts of St. Rumold, written by Hugh Ward, a learned Irish Franciscan of Louvain, and which were published after his death, by his confrere Sirin, in 1662.

¹¹ Regarding his nativity in Ireland, Theodoric is very explicit ; although he calls the saint's country Scotia, still we are told, that it was the Island Scotia, separated by

demonstratively proved to have been Ireland, in opposition to the assertions of some persons, who had called him a native of Scotland. Evidence is furnished from various Martyrologies, and from ancient records to establish the claim of Ireland for the honour of his birth. This learned Disquisition shows a wonderful amount of research by the industrious compiler.¹² There are likewise some metrical fragments and inscriptions written by Father Hugh Ward, and arranged by his editor Sirinus.¹³ It shall be our endeavour, to condense the more important matters contained in this work, so far as they bear on St. Rumold's history. We shall refer particularly to portions of the work, on which our statements are chiefly grounded.

Notices of this illustrious saint may be found in Lippeloo,¹⁴ Molanus,¹⁵ Miræus,¹⁶ Baillet,¹⁷ and Surius.¹⁸ The tract called the "Life of St. Rumold," and published in the enlarged edition of Surius,¹⁹ at the 1st of July—so far as it goes—is apparently rather exact. The Bollandists²⁰ have likewise given his Acts. These have reference to his Feast, which is placed at the 1st of July. One of the Jesuit Fathers, John Baptist Soller, published a fine large folio volume of Acts relating to our saint, in over 200 pages, double columns, and adorned with various engravings.²¹ It appeared at Antwerp, A.D. 1718. The Jesuit Father Stephen White commemorates him at this date, and classes him among the martyrs.²² In the Breviary of St. John Lateran are Lessons for an office of St. Rumold, at the 3rd of July; and these have been incorporated with the offices of the Irish clergy, as found in the supplement to most of their Breviaries printed in Ireland.²³ Other Lessons²⁴ of St. Rumold's office, at the 1st of July, have been compiled by Bishop De Burgo, in his "Officia Propria Sanctorum Hiberniæ."²⁵ To these are added a prayer, proper

the sea from Britain, and the Island in which there are no serpents. To make the matter yet plainer, he refers to the well-known words of Solinus' description of Ireland. "Hæc illa est Scotia, teste Solino, olim inhumana, incolarum ritu aspero, alias ita pabulosa, ut pecua interdum, nisi a pascuis arceantur, in periculum agat saties. Illic nullus anguis, avis rara."—*Vita S. Rumoldi*, cap. 2, p. 2.

¹² See *ibid.* *Dissertatio Historica de Sancti Rumoldi Patria, quam Hiberniam esse Scriptorum consensu demonstratur*, in twelve sections, and some of these are subdivided into several additional Articles, pp. 88 to 387.

¹³ See *ibid.* *Metricæ Inscriptiones aliquot Imaginum personas Sanctas, aut Beatas Ecclesiæ vel Historicis, aut aliâs illustres representantium, aliâque Fragmenta Poëtica, ex pluribus quæ olim florenti ætate lusit R. P. Fr. Hugo Vardæus, parergi loco et ne excidant hic adjecta*, pp. 388 to 398. The last page of this work has an ingenious arrangement of words in six columns, and it is headed: *Ad Reverendiss. Patrem Fr. Benignum à Genuâ Seraphicæ Ordinis S. P. N. Francisci Ministrum Generalem Serioludrica*.

¹⁴ See "*Vitæ Sanctorum*," tomus iii., pp. 13 to 27.

¹⁵ See "*Natales Sanctorum Belgii*," pp. 136, 137.

¹⁶ See "*Fasti Belgici et Burgundici*," pp. 358 to 361.

¹⁷ See "*Les Vies des Saints*," tome ii., pp. 25, 26.

¹⁸ See "*De Probatis Sanctorum Vitis*," tomus iv., i. Julii, pp. 24 to 27.

¹⁹ Issued at Cologne, A.D. 1618.

²⁰ See "*Acta Sanctorum*," tomus i., i. Julii. *De Sancto Rumoldo Episcopo et Martyre Mechliniæ in Belgio*, pp. 169 to 266.

²¹ It is intitled: "*Acta S. Rumoldi Episcopi et Martyris Mechliniensium*," Collegit, digessit, illustravit, Joannes Baptist Sollerius Societatis Jesu Theologus. Many valuable historic documents are contained in this volume.

²² To this he refers with some degree of triumph, in refuting the statements of Giraldus Cambrensis, that Ireland furnished the Church with no martyrs. See "*Apologia pro Hibernia*," cap. ii., p. 15. See also cap. iv., p. 37.

²³ See ex. gr. Richard Coyne's Dublin edition, printed 1844, of "*Breviarum Romanum*," Supplementum ad Partem Æstivam, pp. ccxx., ccxxi.

²⁴ These consist in great part of silly fables, according to Dr. Lanigan. Some of these may be seen in Harris' account of St. Rumold at "*Bishops of Dublin*." See Rev. Dr. Lanigan's "*Ecclesiastical History of Ireland*," vol. iii., chap. xix., sect. xv., n. 169, p. 199.

²⁵ See *Die Prima Julii. In Festo S. Rumoldi*, pp. 63 to 68.

²⁶ See vol. i., "*Archbishops of Dublin*," p. 305.

for this saint. The Lessons of Bishop De Burgo are much less correct, however, than those of the office, which is now read in Ireland.

Some particulars regarding St. Rumold are to be found in Harris' Ware,²⁶ as also in the works of Bishop Challoner,²⁷ Rev. Alban Butler,²⁸ Rev. Dr. Lanigan,²⁹ John D'Alton,³⁰ and Bishop Forbes.³¹

The constant tradition of the church of Mechlin,³² and the testimony of every older writer, who has treated regarding this saint, make St. Rumold an Irishman.³³ Rumold is said to have been the son of David,³⁴ a king amongst the Scots.³⁵ Again, it has been asserted, that this David had been King of Dublin. However, the name of David which has been given to St. Rumold's father by the foreign biographer—even as resolved by Irish writers into Davi, Dathi or Nathi—cannot be found in the list of Irish monarchs, so as to correspond with the generation previous to our saint's birth. Nor can it even be found, in a list of the Kings in Leinster—to which province Rumold's father is thought to have belonged—so as to agree with St. Rumold's chronology.³⁶ A conjectural statement has been advanced,³⁷ which if accepted might be assigned probably as the paternal genealogy for our saint. Thus, perchance, Rumold was son to David, son of Cormac, son to Falbei, son of Eochod Clithfir, son to Columb, son of Cormac Camshron, son to David, son of Crimthann, King of Leinster, &c. It is stated, in a Life of St. Rumold, that his father David, being a man of virtue and of exalted birth, was anxious to procure a partner, possessed of like advantages. He had heard much regarding the fame and virtues of Cecilia, a daughter to the King of Sicily. This lady he espoused, with her father's consent, and their nuptials were celebrated with great pomp. The people of his own nation testified extraordinary joy, on the happy occasion.³⁸ Another writer³⁹ states, that his queen was Cæcilia, daughter to a King of Cashel. However, Theodoric and the Lateran Breviary omit altogether the names of St. Rumold's parents. These authorities merely state, that he was of the royal house of Ireland, and by right of succession heir to a throne.⁴⁰ An ancient writer of his Acts⁴¹ declares, that as he had no knowledge regarding the parents and ancestors of St. Rumold, so should he not refer further to them, while it must be unneces-

²⁷ See "Britannia Sancta," part ii., pp. 2, 3.

²⁸ See "Lives of the Fathers, Martyrs, and other principal Saints," vol. vii., July i.

²⁹ See "Ecclesiastical History of Ireland," vol. iii., chap. xix., sect. xv., pp. 197 to 201.

³⁰ See "Memoirs of the Archbishops of Dublin," pp. 21 to 23.

³¹ See "Kalendars of Scottish Saints," p. 442.

³² The Martyrology of Mechlin states, that St. Rumold had been Archbishop of Dublin; and hence, as well as from other documents, Molanus justly argued against some persons, who—taking advantage of the name Scotia as being the country of his birth—strove to make him a native of the present Scotland.

³³ See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xix., sect. xv., n. 169, p. 200.

³⁴ Molanus says, that old documents of the church of Mechlin make him son of a King David, which name is supposed, by Rev.

Dr. Lanigan to be meant for Dathy. By persons writing in Latin, this Irish name has been sometimes changed into David.

³⁵ According to the Life of St. Rumold, by Domyns.

³⁶ The most probable conjecture, which Ward or O'Sheerin can form is, that perhaps, David or Nathy, the father of Senach, was also the father of St. Rumold. To escape a difficulty which occurs in the Life of our saint, that his father had been without children, this is supposed referable to St. Rumold's mother alone. By her, or by any other woman, it is thought he had no legitimate offspring, excepting our saint.

³⁷ See Annotationes, p. 78.

³⁸ See Vita S. Rumoldi, cap. i., auctore Domynsio, p. 15.

³⁹ See De Burgo's "Officia propria Sanctorum Hiberniæ," Noct. ii., Lect. iv., p. 65.

⁴⁰ See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xix., sect. xv., n. 171, p. 201.

⁴¹ See Theodoric's Vita S. Rumoldi, cap. 2, p. 2.

sary to seek additional fruit from the parent trunk, when one of its branches produced more than sufficient to spread fertility around. It is related, that the saint's father ruled over a principality, called Gueruiana. This prince was a man of remarkable prudence, as also exceedingly wealthy and powerful.⁴² In the comments of Fathers Ward and O'Sheerin, some attempts are made to investigate the exact personality of this king, and the location of his principality.⁴³ Having stated, that no place, called Gueria, Gueriana, Guarua, or Guaruaiana can be found in Scotland; it is thought, there are several places in Ireland, which bear an affinity to such names. Among others, in the ancient territory of Breffny O'Reilly, there is a mountain well known as Sliabh Guere; there is another castle, in the county of Galway, called Durlas Guere;⁴⁴ there is another place, called Gort-insi-Guere, near the former, an inheritance of the O'Shaughnessys;⁴⁵ and another village is known, lying between Dublin and Wexford—distant from one place twenty-three miles and thirty-seven miles from the other—this was called Guere an Ri. This latter place is supposed to have been the city belonging to our saint's father, and which was named Gueruiana. Some conjectures have been hazarded,⁴⁶ to show, that St. Rumold was an Anglo-Saxon, who had embraced the monastic state at Mayo, and that having heard of St. Willibrord's progress in Belgium, he went to that country, and thence to be qualified for the mission to Rome, where he was consecrated bishop.⁴⁷ Then it was thought, that he returned to Belgium, and thus had been advanced to the See of Mechlin. But he was an Irishman⁴⁸ by birth, and a Scot of the original Scotia. The Martyrology of Mechlin brings St. Rumold from that part of Scotia, which is now called Ireland.

We may take it for granted, that much of the story which follows is purely imaginary, but it is to be found in the legend of St. Rumold's Acts. Being without children, David his father felt desirous of having a son, who might inherit his principality; however, his marriage did not appear to accomplish the king's wishes, for a long time. The pious couple had frequently offered prayers in the churches, and had exercised other works of piety, so that the Almighty would be pleased to grant an heir, for their large possessions. It is said, they entreated the holy Gualafer⁴⁹—then Archbishop of Dublin⁵⁰ according to St. Rumold's Life—that he too would implore the Most Holy Trinity, in their behalf. The prelate prostrated himself in prayer with the king and queen. An angel then appeared to them, saying these words:

⁴² See Vita S. Rumoldi, cap. i., auctore Domynsio, pp. 14, 15.

⁴³ See Animadversiones in utramque præcedentem historiam Vitæ S. Rumoldi, De auctoribus, pp. 74 to 78.

⁴⁴ This was formerly a residence of Guaire the Hospitable, King of Connaught.

⁴⁵ This clan claims descent from Guaire the Hospitable.

⁴⁶ By Soller.

⁴⁷ The hypothesis of Soller is mentioned, but it has not been adopted, in the "Gallia Christiana," tomus v., at Ecclesia Mechliniensis.

⁴⁸ The opinion of Rumold having been a native of Ireland was universally admitted, that the learned Pope, Benedict XIV., in a letter written to the Catholic Bishops of Ireland, and dated August 15th, 1741, reckons him among the great Irish saints, who either

propagated the Catholic faith in foreign countries, or who illustrated it by their blood. See De Burgo's "Officia Propria Sanctorum Hiberniæ," pp. 65, 66. Also, the same writer's "Hibernia Dominicana," cap. i., num. xiv., p. 22.

⁴⁹ This mode of spelling is supposed by Rev. Dr. Lanigan to be identical with the name Gallagher.

⁵⁰ It must be remarked, according to the best authorities on Irish history, that at this period there was no archbishop, or even a diocesan bishop, at Dublin; but, it is supposed, the foreign writer had been led into the error of assigning Gualafer to this See, through ignorance regarding the Ecclesiastical History of our Island. See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xix., sect. xv., p. 198, and n. 170, p. 201.

"Abandon your grieving, for the queen shall bear a son, most fair in body and pleasing to God, and he shall bring many to Christ, from the errors of heathenism."⁵¹ After this announcement, the queen conceived a son, who was born in due course of time. Her infant was exceedingly beautiful, and Rumold's birth afforded his parents great joy. Gualafer was selected to administer the rite of baptism.⁵² Yet, when his parents were called upon, to name their child, they felt at a loss to agree upon that matter. Whereupon, the prelate said: "This child has been asked of God and given by him. I therefore entreat you, prostrate in prayer with me, to offer your prayers devoutly to the Almighty, that as he bestowed upon us this infant, so he may also indicate for us a suitable name." After prayer, an angel stood before the bishop, and commanded him to give the name, Rumold, to the boy. This order was instantly obeyed,⁵³ Whilst even yet an infant, it seemed as if Rumold were destined by heaven, for the exalted mission and sanctity of his after life. It is related, that by Divine inspiration, he fasted thrice on each week—on the second, fourth, and sixth days; using only suck, once on the return of these days, without taking any other nourishment. The same days were afterwards observed by him, in a course of rigid fasting, at a more advanced period of his life.

At the age of five, his parents resigned him to the charge of Gualafer, to be instructed in learning and virtue;⁵⁴ and, under care of this prelate, he remained until his fifteenth year. Then, he was withdrawn by his father to the palace, where he was to be instructed in all princely accomplishments. But, regal pomp and honours seemed to have little attractions for the mind of this holy youth, who endeavoured always to acquire a spirit of most profound humility, and who spent day and night in prayer, while under the paternal roof. All the temporal possessions he acquired were given to the poor; he attended to the wants of infirm persons, and of those in prison; while he showed the greatest affability and submission to all belonging to his father's household. Thus, he fulfilled in a most perfect manner, the various precepts of God.⁵⁵ Whilst engaged in prayer, at a late hour of night, the Angel of our Lord once appeared to him, and said: "O Rumold, child of good dispositions, the Most High hath elected and loved thee, because for his name thou hast rejected worldly honours and delights. He is about to bestow on thee a heavenly crown, in place of the temporal one, which is thy due. Wherefore, thou shalt persevere in what thou hast undertaken, and thou shalt not fail to follow, in the footsteps of our Lord Jesus Christ. Rejecting pomp and worldly applause, preserve as a flower thy chastity unsullied. Be humble towards all, in the name of Christ, bestow alms on the poor and destitute. Religiously instruct the people given or to be given to thy charge; treat the Church of God and its ministers with honour and love. In fine, always preserve yourself free from bad actions, and from impure thoughts; for, beyond doubt, the Most High will direct your acts, by enlightening your mind and in guiding your steps." Having spoken these words, the angel disappeared. Immediately Rumold resolved upon leaving all earthly possessions for the sake of Christ and the Gospel.⁵⁶ He said: "I give thee thanks, O Almighty God,

⁵¹ See Vita S. Rumoldi, auctore Domynsio, cap. ii., p. 15.

⁵² "Gualafer is mentioned as Bishop of Dublin by Molanus, but no particulars are related of him, except that he baptized his successor St. Rumold."—John D'Alton's "Memoirs of the Archbishops of Dublin," 21.

⁵³ See Vita S. Rumoldi, auctore Domynsio, cap. iii., p. 16.

⁵⁴ See Harris' Ware, vol. i., "Bishops and Archbishops of Dublin," p. 305.

⁵⁵ See Vita S. Rumoldi, auctore Domynsio, cap. iv., pp. 16, 17.

⁵⁶ See Bishop Challoner's "Britannia Sancta," part ii., July 1, p. 2.

who hath thus deigned to instruct me. I pray thee then, through the greatness of that bounty and love, with which thou hast favoured the human race, when from the highest heaven and from the right hand of thy Father, thou hast descended to this vale of tears. Here, as true man, O most loving Jesus, thou hast wished to endure penury, hunger, thirst and heat; likewise contumely, injury, derision, and, in fine, a most ignominious death, according to the prediction of the Prophets. I pray, that thy bitter passion may not be inefficacious as regards me, thy servant. As thou hast promised, I entreat thee, always to have a care over me, and lead me into the way of thy commandments; that, at length, after this life is over, I may deserve a heavenly crown, for which I have left an earthly kingdom." In these pious sentiments, our saint persevered as he grew up, and he was loved by all on account of his extraordinary virtue.⁵⁷

Some time after this occurred, Rumold's parents took counsel with the magnates of their principality, as we are informed, to devise a suitable matrimonial alliance for their son. When a long time had been spent in these consultations, his parents desired Rumold to be summoned to their presence. During this interval, he had been engaged at prayer, within his oratory. When he attended the summons of his parents and their counsellors, they told him the purpose for which they were assembled, viz., that they might be able to obtain for him the hand of some lady, distinguished by her illustrious birth. Thus they entertained a hope, that legitimate offspring might succeed to the inheritance, on the death of Rumold's father. To these remarks the saint replied: "My honoured parents and magnates, I entreat you, do not allude to this subject. I have renounced for ever this world's vain honours, and woman's companionship; for, I have entirely devoted myself to God, my Creator, and I have resolved to preserve chastity in this body. For the Lord Jesus, who rejected an earthly kingdom, hath commanded me to follow him in poverty, in humility, and in austerity. Forsooth, you may consider, in what manner an earthly kingdom and the blandishments of woman should profit me; when, in a short time, I must leave them, having nothing to give, in gratitude for numberless benefits I have received. Wherefore, I beseech you, abandon those designs; for I have determined, while breath remains in this body, to lead a pious, chaste and holy life." Our saint's mother endeavoured to change his resolution, by saying, that she felt surprised her son set such little value on his principality; and, the more so, as in his station of life, he could apply himself to every practice of devotion. Rumold replied: although such might be the case, this opinion admitted of some doubt; for, if a man engaged in much worldly business should lead a blameless life, yet, as a consequence, the soul's pious aspirations must necessarily be weakened. Wherefore, he was resolved to adopt a more secure course, by avoiding altogether the allurements of this world.⁵⁸ On hearing these remarks, his father remembered Gualafer's predictions before Rumold's conception. Moved by them, he felt more inclined to consult for his son's wishes than did his mother. Wherefore, his father left Rumold free to adopt whatever state of life he had resolved on; notwithstanding his own and his counsellors' previous determination.⁵⁹

⁵⁷ See Vita S. Rumoldi, auctore Domynsio, cap. v., pp. 17, 18.

⁵⁸ "Regales Nuptias, et Regnum sibi a Parentibus oblatum, constantissime recusaret."—De Burgo's "Officia Propria Sanctorum Hiberniæ." Die prima Julii, Noct. ii.,

Lect. iv., p. 65.

⁵⁹ See Vita S. Rumoldi, auctore Domynsio, cap. vi., pp. 18, 19.

⁶⁰ See De Burgo's "Officia Propria Sanctorum Hiberniæ," Die Prima Julii, Noct. ii., Lect. iv., p. 65.

It appears, however, that Archbishop Gualafer, as he is called, died shortly afterwards; and, the canons of his cathedral church, according to their custom, assembled together, to elect a successor. But, at this meeting, they were by no means unanimously agreed, as to the object of their choice. Adopting the advice of a religious and wise man, they prayed to ascertain the will of heaven regarding that person, who should be called to discharge the office of bishop. Their prayers were heard, for an Angel sent from Heaven announced these words: "The Almighty hath heard your prayers, and also hath commanded me to indicate the nomination of Rumold. He is an only son to the Scottish King, and he should be the Archbishop of your unanimous choice. The Eternal God hath designed him for this office, as being humble in spirit, abstemious in his habits, a lover of chastity and of charity, as likewise one who advances each day in perfection." These words directed the regards of all towards Rumold; but, he as little desired ecclesiastical as civic dignities or emoluments.⁶⁰ It is said, that having confirmed his election, they called upon the Archbishop of Canterbury, and two other Bishops,⁶¹ to assist at his consecration.⁶² These prelates assented to the requirements of the canons, and they were received with great honour.⁶³ These bishops also confirmed Rumold's election, and, in company with the canons, and a great number of clergy, they approached his father's court, bearing sacred banners. The king was not a little surprised at their approach. He received them, however, with great respect, and he enquired, at the same time, their reason for approaching a worldly prince, with such unwonted demonstrations. The Archbishop of Canterbury⁶⁴ hereupon explained to the king, that his only son had been elected Archbishop of Dublin,⁶⁵ by the unanimous vote of the canons, and having his own confirmation of their choice.⁶⁶ However circumstantially these particulars have been narrated, yet there do not appear to have been bishops in Dublin, prior to the eleventh century.

⁶⁰ These two bishops, according to John Gilmans, author or compiler of "*Hagiologium Rubræ Vallis*," belonged to London and to Lincoln. The *Codex Tungrensium Canonicorum Regularium* has a similar statement. The Irish commentators on the *Acta S. Rumoldi* are doubtful, however, as to whether such assertion be a mere conjecture, or as resting on some certain authority. See Annotations, &c., nota 6, p. 82.

⁶² The Fathers of the Council of Nice decreed, that it should be desirable and that all the Bishops of the province ought to assist at the consecration of a newly-elected Bishop; however, if this were found to be a great inconvenience, owing to the length of the journey, or because of instant necessity, at least three should assist at such consecration. Such is the statement as found in the Fourth Canon of that Council, quoted by Most Rev. Francis Patrick Kenrick, Bishop of Philadelphia, and afterwards Archbishop of Baltimore, in his "*Theologia Moralis*." He adds: "*Ad episcopatum conferendum ex lege Ecclesiæ tres requiruntur episcopi:*

Sufficere tamen unum episcopum ut valeat consecratio, plurimis probatur dispensationibus pontificis vetustis et recentioribus, aliisque veterum exemplis."—Vol. iii.,

Tract xxi. De Ordine, cap. i., sect. ii., num. 12, p. 273.

⁶³ See *Vita S. Rumoldi*, auctore Domynio, cap. vii., pp. 19, 20.

⁶⁴ Bishop Burke has a statement concerning St. Rumold having been consecrated in the cathedral of Dublin, by Cuthbert, Archbishop of Canterbury. See "*Officia Propria Sanctorum Hiberniæ*," *Die prima Julii*. In *Festo S. Rumoldi*. II. *Nocturno Lect. iv.*, p. 65.

⁶⁵ The Rev. Dr. Lanigan will not allow, that there were bishops even in Dublin, in these times when St. Livinus, St. Disibod, or St. Rumold flourished. He remarks: "Ware has judiciously omitted these pretended Bishops of Dublin, prior to the eleventh century; but Harris has foisted them into his additions. I must here observe, that some modern writers are not sufficiently cautious in distinguishing Ware's original work from Harris' interpositions."—"*Ecclesiastical History of Ireland*," vol. iii., chap. xix., sect. xv., n. 170, p. 200.

⁶⁶ The words of the Martyrology of Mechlin have been copied into the Office of the Lateran Breviary, with this sole difference, that instead of archbishop, it makes him bishop.

CHAPTER II.

RUMOLD CONSENTS TO ACCEPT THE EPISCOPAL CHARGE AND HE IS DULY CONSECRATED—HIS LABOURS AS A BISHOP—ESTABLISHMENT OF THE CHRISTIAN FAITH IN DUBLIN—AN ANGEL ADMONISHES ST. RUMOLD TO SEEK A MORE DISTANT FIELD FOR HIS ADMINISTRATIONS—HE LEAVES IRELAND FOR ENGLAND, AND THEN VISITS FRANCE—HE TRAVELS TO ROME—HIS INTERVIEW WITH THE POPE—RECOMMENDED TO VISIT BELGIUM AS THE FUTURE SCENE FOR HIS CAREER—MIRACLES—FAVOURABLY RECEIVED AT MECHLIN BY COUNT ADO—BIRTH OF HIS SON LIBERTUS—THE LATTER MIRACULOUSLY RESTORED TO LIFE—RUMOLD COMMENCES THE ERECTION OF A CELL AT MECHLIN, AND THERE HE BUILDS A CHURCH IN HONOUR OF THE PROTOMARTYR ST. STEPHEN.

THE Archbishop and clergy asked the monarch's consent, as we are told, so that he would allow his only son, and the heir of his kingdom, to be consecrated Bishop, according to the heavenly choice made of him. Already aware of his son's destination, the king assented to the Archbishop's and canons' wishes. He thanked them, also, for the honour to be conferred upon himself and upon his son. At the same time, he told them, that Rumold was then engaged at prayer. He brought the prelates with their attendants to that part of the palace, where our saint had secluded himself. The Archbishop thus addressed him: "O Rumold, inflamed with the love of God, before thou wert conceived in thy mother's womb, the Almighty hath called thee to be Archbishop over Dublin, and shepherd of his flock; that you may feed Christ's sheep with the sweet pasturage of the Divine word, that you may teach them to worship and reverence God himself, and, moreover, that you may illustrate Christ's Church with your blood. Wherefore, come, joyfully prepare thyself for that state to which the Lord Jesus calls thee, whom thou shalt follow and reverence with love and willingness. For, behold, we have decided, on making you Archbishop of Dublin; and the whole body of canons, by angelic monition, hath elected thee, as their chief prelate." On hearing such words, Rumold felt greatly alarmed, saying, he was unworthy of such a dignity. He endeavoured by every possible argument, to exempt himself from undertaking those arduous duties, to which he was called. At last, not wishing to disobey the call of Heaven, Rumold humbly submitted to the Archbishop. He was then conducted to the cathedral church. There, according to the Roman ceremonial, he was inaugurated Archbishop, with great pomp and rejoicing.

This being accomplished, the consecrating prelates retired to their respective dioceses; taking leave of the newly-appointed Archbishop and of his royal parents. These latter even gave thanks to God, for the dignity to which their son had been called; and they exhorted him to persevere in a work, he had so happily commenced. They entreated him, likewise, to offer up his constant prayers for the prosperity of themselves and of their subjects. Taking leave of his parents, Rumold commended them to the care of the Most Holy Trinity.¹ Having now received a commission for preaching the Divine word, his first sermon was delivered on the Holy Trinity, and commenced with those words, taken from St. John's Gospel: "In the beginning was the word." He dilated on the mystery of the Incarnation, and he explained the whole Gospel of that beloved disciple to his people. Rumold preached many sermons in addition, and he drew several to a profession of Christianity, from the errors of unbelief. These were probably strangers, who had frequented Dublin City, at the time, for the sake of commercial or other pursuits;² while besides these, he gained an abundant harvest of souls, by his teaching and

- CHAPTER II.—¹ See Vita S. Rumoldi, auctore Dömynsio, cap. viii., pp. 20, 21. It is a coinciding circumstance, also, that the

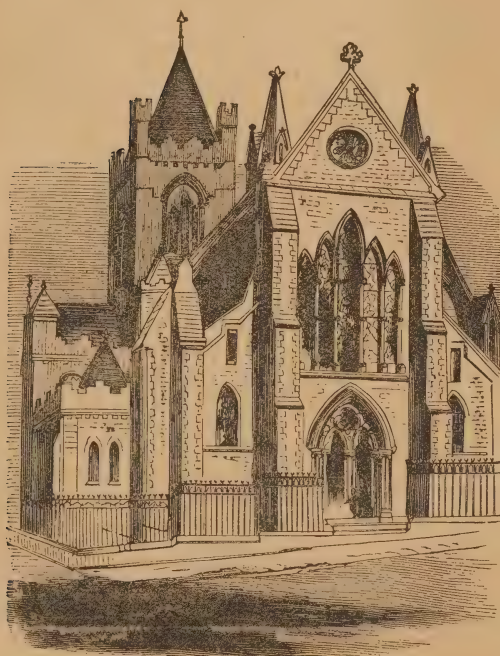
cathedral church of Dublin had been formerly dedicated to the Most Holy Trinity.

² See *ibid.*, Annotationes, &c., n. 7, p. 83.

miracles.³ Many who professed the Christian religion, but who lived in a state unworthy of their profession, were moved to penance for their sins.

If we are to credit some of the later writers of St. Patrick's Acts, the Irish Apostle had built a church in Dublin—then a small village—when he is said to have arrived there, on his way to Munster.⁴ This was called after him, and it is stated, also, that he built a mansion, near the present site of Christ's Church.⁵ However, such account seems only to rest on unreliable twelfth century traditions. On the old Maps of Ireland by Ptolomy, Eblana is set down as the ancient name for Dublin.⁶ When it had an ecclesiastical origin may be questioned; but, it is doubtful if there were any bishop there, until the Scandinavians, who built walls around it, became converted to Christianity. This must have been long after the time, when St. Rumold is said to have

flourished. The site on which the present Cathedral of Christ Church—formerly the church of the Most Holy Trinity—stands is supposed to have been given by Sigtryg, King of the Dublin Northmen, to Donough, Bishop of the Irish and Danes of that city, about the year 1038.⁷ This prelate constructed the nave and wings of the cathedral, and at subsequent periods, succeeding Bishops and Archbishops of the See added other constructions. It was also liberally endowed with lands and revenues. The history of this cathedral has never been fully written; yet, it should furnish materials for a large volume. At different times, it fell into decay, when it underwent many unsightly repairs. In our own day, a large amount of money has been expended on a complete restoration,⁸ but for pur-



Christ Church Cathedral, West Front, Dublin.

poses of Protestant worship.⁹ The architectural features of this cathedral before¹⁰ and since have been very fully described. Its historic reminiscences must be gleaned from various sources.¹¹ It seems more than probable, if St. Rumold had been consecrated as bishop when in Ireland, it must have been for some other See than that of Dublin, and in some other place. It is useless to enquire further into this matter, as no means have been left for us to form any tangible supposition.

³ According to some accounts, St. Rumold was only a missionary or a regionary bishop, without any fixed See.—“The Circle of the Seasons,” p. 183.

The saint furnished a living example of holiness to all by his piety and charity, as likewise by his extraordinary abstinence, constant labours and vigils. His humility and lowliness of spirit reconciled him to the privation of many things, which were necessary for his station; and, whatever he possessed or was entitled to, he distributed among the poor, in Christ's name.¹² After he had ruled over his diocese for some time, being engaged at prayer about the middle of the night, and as formerly to St. Joseph,¹³ so an angel appeared to Rumold, saying: "Depart from thy paternal kingdom and archbishopric, into foreign countries." It appears, from his Life, that the chiefs of his father's principality had resolved on electing our saint to the throne, in anticipation of the reigning king's death. To him, Rumold was the only lawful heir. Revolving what had been declared by the angel, and considering that our Lord Jesus himself left his heavenly kingdom to descend upon earth, where he suffered much on account of the love he bore our race; Rumold resolved in like manner to obey the Divine will, by leaving his native country. He thus took up his cross, in a voluntary spirit, and not being compelled thereto, like Simeon the Cyrenean, as the author of his Life remarks. The better to accomplish his object, our saint left his native country, in a private manner, and without his designs being made known to the people, lest they might seek to detain him, against his will.¹⁴ The saint embarked, it is stated, on board a vessel formed of branches woven together, and covered with hides, the interstices of which were coated with pitch.¹⁵ He first sailed for England. He afterwards went to France. There, he found a man who was blind from his birth, and who asked for alms. Rumold replied: "I have neither silver nor gold, nor anything else, which I can give thee; but, I entreat our Lord Jesus Christ, who of his Divine will opened the eyes of a man born blind, that he also would give thee sight, who hast been deprived of it from thy earliest years. In his name, I say to thee, arise and see, that thou mayest obtain by thy labour food for thy sustenance." The man was immediately restored to the use of his sight, giving thanks to God and to his servant Rumold; and, at the same time, he made a vow in presence of the Almighty, and in the name of his Blessed Virgin Mother, that from this time forward, he would serve them, with entire self-abandonment. This miracle induced many pagans, to profess the faith of Christ and to receive baptism. Several were moved, also, to a detestation of sin, and to observe practices of penance.¹⁶ Having remained for some days

⁴ See the account already given, in the Third Volume of this work, at the 17th of March, Art. i., in the Life of St. Patrick, chap. xvii.

⁵ See Colgan's "Trias Thaumaturga," Sexta Vita S. Patricii, cap. lxxi., p. 91, and nn. 70, 71, 72, p. 112.

⁶ See Sir James Ware, "De Hibernia, et Antiquitatibus ejus," cap. x., pp. 43, 44.

⁷ See John T. Gilbert's "History of the City of Dublin," vol. i., pp. 98, 99.

⁸ An extensive distiller and citizen of Dublin, Mr. Roe, expended more than £100,000 on this undertaking. The architect was Mr. Street.

⁹ The accompanying illustration represents the great western entrance to Winetavernstreet as lately renovated. From a photograph of William Laurence, William F. Wakeman has drawn this subject on the wood, engraved by Mrs. Millard.

¹⁰ See Thomas Bell's "Essay on Gothic

Architecture in Ireland."

¹¹ Much may be found in the "Book of Obits and Martyrology of the Cathedral Church of the Holy Trinity, commonly called Christ Church, Dublin," edited by John Clarke Crosthwaite, A.M., with an Introduction, by James Henthorn Todd, D.D. Published by the Irish Archæological Society, Dublin, 1844, 4to.

¹² See Vita S. Rumoldi, autore Domynsio, cap. ix., pp. 21, 22.

¹³ See Miss Rosa Mulholland's "Prince and Saviour: The Story of Jesus simply told for the Young," p. 29.

¹⁴ See Vita S. Rumoldi, autore Domynsio, cap. x., p. 22.

¹⁵ These were the corraghs regarding which Sir James Ware treats, in his work, "De Hibernia et Antiquitatibus ejus," cap. xviii., pp. 84 to 86.

¹⁶ See Vita S. Rumoldi, autore Damynsio, cap. xi., p. 23.

in France, Rumold entered Upper Germany, where he announced the Gospel truths. Whilst there, he was accosted by a pagan, who was a leper. He thus addressed Rumold: "If thou art a holy man, as they say thou art, give me some alms." Rumold said: "I have no temporal alms to bestow on thee, but I will give thee spiritual favours. In the name of the Lord Jesus Christ, who cured ten lepers, arise from this place in which thou art; then, trusting in God, believe in him, and presently thou shalt be healed from thy leprosy." The leper arose immediately, and his whole body was relieved from his loathsome disease. Believing in Christ, he was baptized by our saint, who then admonished him to avoid sin for the future. This miracle also furnished occasion for the conversion of many persons.¹⁷ Having preached to the people, Rumold journeyed among the mountains and valleys,¹⁸ which lay between Germany and Italy. He announced the Gospel to the inhabitants, as he proceeded. On his way, he came to that place, where Hannibal, by fire and vinegar, is said to have opened a passage for his soldiers through the Alps, when marching upon Rome. To this latter city, our saint also directed his course. His mind was filled with pious desires, while his body suffered much fatigue, during his tiresome progress.¹⁹

According to the Life of our saint,²⁰ St. Rumold arrived in this city, during the pontificate of Pope Stephen II., who succeeded Zacharias, whose death took place A.D. 752.²¹ The commentators on our saint's Life are of opinion, as this Pope Stephen died a few days after his consecration, it must have been during his successor's pontificate—also called Stephen II. by many writers—that our saint arrived in Rome; and that he had an interview with this latter Pontiff, who presided over Christ's Church, for the term of five years. In the opinion of Ward and Sirin, our saint must then have had this interview, with Pope Stephen III., during the year of his accession, 752, or during the following year, before he went into France. What they consider more probable is, that after this Pope's return from France,²² and about the year 755, Stephen accorded him an audience. On being introduced to him, Rumold threw himself at the Pontiff's feet and kissed them with reverence. He then besought the Pope to take the ring of consecration, which he had received, when he had been consecrated Archbishop of Dublin. Full of admiration, the Pope thus addressed him: "Who art thou, son, what is thy name, and where is that Archiepiscopal See, thou hast mentioned?" The saint replied: "Rumold is my name; I am a native of Scotia; and the Archbishopric of which I spoke is Dublin." The Pontiff, who had heard of our saint's fame long before, then said: "O son, thou art born legitimate heir to the Scottish kingdom; of thee, I had long ago heard a most favourable report; and I was told, thou wert divinely collated to that Archbishopric. On this account, beloved son, seek thy kingdom, and subdue the intractable people of that country to Christ's sweet yoke; lest wandering into error they may go astray. Like an active shepherd, bring this people to the flock of Christ, that is, to eternal life." Hearing these words, the saint replied: "O holy father, this is by no means allowable; for Christ himself, the chief shepherd of souls,

¹⁷ See *ibid.*, cap. xii., p. 24.

¹⁸ Allusion must here be made to Switzerland, to which before his time the light of the Gospel had been brought by St. Columban and St. Gall.

¹⁹ See Vita S. Rumoldi, authore Theodorico, cap. 2, p. 2.

²⁰ By Domyns.

²¹ "He visited Rome about the year 750."
— "Lives of the Saints," from ancient Books

of Devotion, July 1st. This work, published in London, 1869, 4to, is not paged.

²² This happened in 754. See l'Abbé Fleury's "Histoire Ecclesiastique," tome ix., liv. xliii., sect. xv., p. 348.

²³ This account is irreconcilable with the known history of Dublin City, as given in Charles Haliday's "Scandinavian History of Dublin," book i., chap. i. to x., pp. 1 to 81.

hath announced in the Gospel, unless a man renounce his parents and all things in the world, he cannot enjoy the kingdom of heaven. Wherefore, holy father, since I have been taught by the angel, to adjust my life according to Gospel rules, I have proposed to take leave of those things, which belong to the world. For this reason, I ask your holiness for spiritual blessings, and I give what is worldly to earthly princes. Thus deprived of all things, I have determined, so long as I live, to imitate Jesus Christ, who bore poverty for us." Having discovered the bent of our saint's disposition, the Pope consented to gratify his desires, by receiving his resignation of Dublin See.²³ To this another Bishop was appointed.²⁴ These matters being thus arranged, our saint, filled with joy, visited those monuments of the saints,²⁵ and especially those sacred spots where St. Peter was crucified, where St. Paul was beheaded, and where other saints suffered martyrdom. With most earnest desires and profuse tears, Rumold prayed the Almighty, that he too might merit the martyr's crown. Having visited all those places, the angel of the Lord again appeared to him while at prayer. This heavenly messenger said: "Thou shalt not endure martyrdom in this place. But return, by the same way thou camest hither, until thou shalt come to where the River Scaldis²⁶ empties itself into the sea, and where it flows along, following the moon's course.²⁷ For thou shalt sanctify that country, by thy holy example, and there shalt thou possess the kingdom of heaven, being crowned with laurels of martyrdom." Rumold gave thanks to God, who had thus deigned to indicate the place of his triumph.²⁸

On the following morning, our saint reverently went to the Sovereign Pontiff, and asked his permission to seek the district for his future suffering. He also besought the Pope to bestow various indulgences on that place pointed out by the angel. The Pontiff said: "Since thou desirest no rewards, but such as are eternal, I will not detain thee longer. But go, and proceed where the Lord Jesus hath called, through his angel; there, being perfect in every virtue, give encouragement to the weak, by thy holy doctrine and piety. Bring back to religion, likewise, through thy fervent prayers, those who have been estranged from Christ. Moreover, by authority of the omnipotent God, whose viceregent I am upon earth, and of his holy Apostles, Saints Peter and Paul, I bless the place of thy habitation; that whoever may seek the Divine favour in it, shall obtain all lawful requests, through thy merits. In that spot, be happiness, holiness, benediction and every good; that those who dwell there may prosper, even in worldly and material things, which you so much despise, whenever in the same place, they implore God through your merits. May they also rejoice and be delighted with Divine and everlasting benefits, to which you alone aspire." Bidding farewell to the Pontiff, and being thus divinely admonished to go into Belgic Gaul,²⁹ Rumold left Rome, desirous to take possession of that place, indicated by the angel.³⁰

While Rumold journeyed through Lombardy,³¹ he found many persons in lamentation, at a particular station, where they demanded his assistance. He

²⁴ See Vita S. Rumoldi, autore Domynsio, cap. xiii., pp. 24, 25.

²⁵ See Bishop Challenor's "Britannia Sancta," part ii., July 1st, p. 2.

²⁶ The River Demer is now the name of that rivulet, near which Mechlin is located, and it falls into the Dyle. See the "Gazetteer of the World," vol. ii., p. 862.

²⁷ The river alluded to runs from east to west, in its general direction. It is a branch of the Scaldis or Scheld.

²⁸ See Vita S. Rumoldi, autore Theodorico, cap. 2, pp. 2, 3. Also Vita S. Rumoldi, autore Domynsio, cap. xiv., pp. 25, 26.

²⁹ See Bishop Challenor's "Britannia Sancta," part ii., p. 2.

³⁰ See Vita S. Rumoldi, autore Domynsio, cap. xv., p. 26.

³¹ Before the Roman Conquest, Lombardy had been occupied by a powerful colony of the Gauls. About the middle of the fifth

was told, that a certain person there was possessed by a demon, from whom he could not be exorcised. Our Bishop said to the person possessed: "May our Lord Jesus Christ, who expelled a mute devil, through his benign mercy and great power, restore thee to health." He then commanded the impure spirit to leave that man. Immediately, the demon departed; while the wretched victim seemed more like a dead than a living person, on account of those tortures he had previously suffered. This man's friends asked our saint to restore him to bodily health, as he had thus been delivered from his mental infirmity. Then, St. Rumold raised the man from earth, with his hand, saying: "Depart, restored creature, nor defile yourself any longer with crime. But, take care, that you recollect this hereafter, and that you commend me, also a sinner, to Divine protection." The man was thus restored to health; so that many, by this miracle, were powerfully drawn to Christ.³² Setting out from this place, Rumold entered Germany. He passed on towards the Scheld, until he came to Brabant,³³ where he stopped at the present site of Mechlin, that place designed by the angel for his future habitation. This district was then a waste uncultivated desert, abounding in thorns, thickets, trees, and wild beasts. In this region, Rumold found a great number of people, dancing to the sound of harps, pipes, and other musical instruments; and this occurred, about the time when the Church celebrated our Lord's Passion. Seeing this, he interrupted their amusements, and began to preach truths of the Christian religion. He announced to the rude people what sufferings our Lord Jesus Christ endured, for our salvation. This he accomplished, with such effect and holy energy, that the people were wonderfully animated with Divine love, and to some extent, they were imbued with intelligent ideas regarding the Most Holy Trinity. When he had concluded his sermon, our saint retired to a quiet part of the wood. There, he devoted himself to exercises of Heavenly contemplation.³⁴

At this time, Count Ado³⁵ was governor over the country around Mechlin. He is said to have been a kinsman to King Pepin of France.³⁶ He had married an illustrious and a virtuous lady, named Elysa,³⁷ with whom³⁸ he lived for sixty-six years, without their having had offspring. However, the probable meaning is, that Ado was sixty-six years of age, at the time of St. Rumold's arrival at Mechlin.³⁹ The pious couple, having heard concerning

century, it was overrun by Attila. Later still, Alboin, King of the Lombards, subjected it to his sway; hence the name it now bears. King Pepin of France invaded Lombardy in 754, and subdued its ruler Aistulphus. He undertook another expedition, A.D. 755, when he compelled Aistulphus to restore the possessions, and to respect the rights of the Church of Rome. See Rev. John Alzog's "Manual of Universal Church History," translated by Rev. F. J. Pabisch and Rev. Thomas S. Byrne, vol. ii., Second Period, Epoch i., part i., chap. 2, sect. 165, p. 105.

³² See Vita S. Rumoldi, authore Domynsio, cap. xvi., pp. 26, 27.

³³ See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. vii., July 1.

³⁴ See Vita S. Rumoldi, authore Theodorico, cap. 3, p. 3. Also, Vita S. Rumoldi, authore Domynsio, cap. xvii., p. 27.

³⁵ He is styled "Pipini Francorum Regis cognato," in De Burgo's "Officia Propria Sanctorum Hiberniæ," Die prima Julii. In Festo S. Rumoldi, Noct. ii., Lect. v., p. 66.

³⁶ For an account of the Acts of this heroic monarch, the reader is referred to le P. G. Daniel's "Histoire de France," tome i., Seconde Race, pp. 507 to 551.

³⁷ Also called Adeliza, the daughter of Lambert, a chief of Hasbania. See John Baptist Soller's "Acta S. Rumoldi Episcopi et Martyris Apostoli et Patroni Mechliniensium," p. 92, n. (e), Antverpiæ, 1718, fol.

³⁸ According to the Life of St. Rumold.

³⁹ Such is the commentator's opinion, in case it should not be supposed that the noble Count had attained his hundredth year, at the time of our saint's death. See Annotationes, &c., n. 13, p. 85.

⁴⁰ See Vita S. Rumoldi, authore Theo-

the commencement of our saint's missionary labours in their province, sent him word, that they desired the honour of a visit from him to their palace. Having accepted this invitation, the prelate was most honourably received on his approach, and treated with the greatest hospitality. In return for this kindness, Rumold refreshed the minds of his guests with Gospel precepts. Among other duties, he exhorted them to bestow alms on poor persons, as being a work most acceptable to God. The Count ordered an apartment to be fitted up in his palace, for the special accommodation of our saint. In this chamber, also, Rumold would have an opportunity of offering up prayers to Heaven, for their salvation.⁴⁰

One day, while our saint was in their palace, the Count and his lady complained, that they had long lived in the holy state of matrimony, without having children to inherit their principality, after death. Wherefore, they entreated Rumold to offer devout prayers for them. Raising his eyes towards Heaven, he thus prayed: "I give thee thanks, O Almighty Father, for all the favours conferred upon me, and especially, because thou hast never heard thy servant, without lending a gracious ear. And now, most merciful Father and bounteous Lord, confiding in thy great clemency, I suppliantly beseech thee, that thou reject not my humble prayers. I entreat thee, that thou hear me, as thou hast heard Abraham, who had a son, named Isaac, born to him of his wife Sara, who was old and sterile. Thou, likewise hast heard the prayer of Manue,⁴¹ when his wife, who was a long time barren, gave birth to Sampson, a most robust man, she having received comfort from an Angel. Also, thou hast deigned to hear the prayer of thy servant Anna, a long time childless and who brought forth the prophet Samuel to Helcan;⁴² and thou hast given John the Baptist, to his unfruitful mother, Elizabeth.⁴³ Thou hast wished, also, O Lord Jesus, to be born of thy most pure Virgin Mother, in a miraculous manner. Wherefore, I entreat thee, on behalf of these thy servants, to exert thy omnipotence for thy honour and glory, that those may obtain legitimate offspring, through thy immense clemency. Deign, also, in the name of the Most Holy Trinity, to send them offspring." Having thus prayed, and gifted with the spirit of prophecy, our saint declared, that the Count's lady should shortly conceive, and bring forth a son, remarkable for his beauty, talents and virtue. Rumold declared, likewise, that this child should afterwards be baptized by himself, be adopted as a god-child,⁴⁴ and be named Libertus. So much faith was given to these promises, by the religious Count Ado and his wife, that they trusted a child should be born to them, although contrary to all natural appearances.⁴⁵ In accordance with their expectations, the Countess conceived, and in due course, she gave birth to a son. This circumstance caused great joy to her husband, and to all his people. The pious couple presented their newly-born babe to the Most High, accepting their son as a gift from Heaven. Being baptized by Rumold, this infant was called Libertus. Finding all things predicted by Rumold now accomplished, the Count turned to him and said: "Most holy Bishop, thy wonderful power and inimitable virtue have been fully manifested, in thy son Libertus; and, I acknowledge myself indebted to thee, for many reasons. Wherefore, choose a place for thyself, where thou mayest dwell permanently; and, be it my privilege, to reverence thee as a father, and as a most faithful

dorico, cap. 3, p. 3. Also, Vita S. Rumoldi, authore Domynsio, cap. xviii., p. 28.

⁴¹ Judges, xiii.

⁴² See i. Kings, i:

⁴³ See Luke, ii:

⁴⁴ "Suscipiendum velut lustrico parente." — Vita S. Rumoldi, authore Domynsio, cap. xix., p. 29.

⁴⁵ See De Burgo's "Officia Propria Sanctorum Hiberniæ," Die prima Julii. In Festo S. Rumoldi, Noct. ii., Lect. v., p. 66.

friend." Accordingly, Rumold complied with the Count's wishes ; while the boy Libertus grew up, the darling of his parents and of their people. This child appeared to progress in virtue, each day. He was known frequently to distribute bread among the poor. He always offered up a prayer for the salvation of those whom he met. He well applied every lesson of piety given to him, and he avoided whatever might displease God. He was so much loved by his parents, that they hardly suffered him to be out of their sight, for a moment, even when engaged in those sports peculiar to youth.⁴⁶

Notwithstanding this great care bestowed upon him, whilst one day playing with his young companions beside some water, and pursuing small birds with childish delight, Libertus approached too near the edge of a bank, when he was precipitated into the river and drowned.⁴⁷ This account was immediately conveyed to his father, who, in an agony of grief, wrung his hands. With eyes elevated to Heaven, Ado cried out: "O Father Almighty, what have I done, that thou shouldst afflict me with this grief? When that day, on which in thy goodness thou hast made me joyful by giving me a son, occurs to my mind ; I am agonized with sudden grief, because death has snatched him from a wretched father. Alas ! what consolation can be afforded, for the loss of my own and my wife's dear child, so suddenly taken away from us? You, that ardently loved me, why have you called me fortunate? rather should you call me wretched ; for now I am afflicted with a grief, far greater than the joy I first received. Let my older friends mourn with me, and let my younger omit their sports, for sake of my departed child. It has profited me little, to have had Libertus as a son ; since misfortune shall prey upon me, and I must pine away with grief, for the rest of my life. My joy and comfort have at once vanished, as a dream. O, my dear son, my flower, my support, the most beautiful of children, hereafter, I shall no more embrace thee as my child, nor shalt thou inherit thy father's wealth and possessions. If thou hadst been taken away by any kind of natural death, this at least might afford some solace to thy parents." While he indulged in this paroxysm of grief, running towards him, the Countess enquired the cause for his lamentations ; and, on being told, she fell senseless to the ground, when her attendants bore her way. All the people living within their province deeply sympathised, in the affliction of these bereaved parents. Young and old hastened to the river, to find the noble youth's body. In boats, and by swimming or by diving, some persons endeavoured to find the object of their search. Standing on the bank, some held consultation as to how their object might best be effected. Some drew nets along the bed of the river ; others used hooks and drags, for a like purpose. The divers employed could find no trace of the body. After all their efforts had been unavailing, it occurred to them, that Rumold, by whose prayers that youth had obtained the first breath of life, should be sent for, that through him also, the boy might be brought again into the land of the living. Messengers were despatched for God's servant, then absent from Mechlin.⁴⁸

About this time, a holy man named Gummar⁴⁹ was born, and he was educated in the village of Embleem, in the province of Renensis.⁵⁰ He was one of

⁴⁶ Vita S. Rumoldi, authore Theodorico, cap. 3, p. 3. Also Vita S. Rumoldi, authore Domynsio, cap. xix., xx., pp. 28 to 30.

⁴⁷ See Les Petits Bollandistes, "Vies des Saints," tome vii., 1^o Jour de Juillet, p. 582.

⁴⁸ See Vita S. Rumoldi, authore Theodorico, cap. 3, p. 4. Also Vita S. Rumoldi, authore Domynsio, cap. xxi., pp.

31, 32.

⁴⁹ This saint—also called Gundemar—had his festival at the 11th of October.

⁵⁰ Other writers—such as Molanus, Grammay and Miræus—have the name Riensis, and it is stated to have been that part of Brabant, in which Antwerp, Lira and other towns were included.

King Pepin's military companions, and he often contended against heathens, who made inroads upon the French and Belgium territories. This man embraced a religious course of life, from his youth, and he had formed a friendship with our saint. Both these illustrious servants of God had a place appointed, where they met at stated times, to discourse on religious subjects. That place was known as "the Oak,"⁵¹ and probably from the circumstance, that a tree of this kind grew at the spot. We are informed, that this place—anciently called Stanteyck⁵²—was an intermediary station, between their respective places of residence; and, each year they met at this spot, many of the people and clergy being also present. It is said, that both these saints were accustomed to fasten their staves in the ground, near the oak. Their staffs produced leaves, in the presence of people there assembled. The memory of such a miracle, as also that place becoming a favourite rendezvous for the saints, afterwards occasioned an annual festival to be held; while great numbers of the people and clergy assembled there, to engage in religious exercises.⁵³

After an interval of three days, Rumold was informed about the melancholy occurrence of the death of his alumnus, Libertus. Then, coming to the place where he had been drowned, the holy Bishop shed tears, in common with others who were around him. While those tears flowed, Rumold raised his eyes towards Heaven, and prayed the Almighty with earnestness, that Libertus might be restored to his parents and to life. As he prayed, a great crowd of persons stood around, awaiting the event. Before the Bishop had concluded his prayer, Libertus appeared standing before him, and as if after awaking from sleep, for his hair, face and garments seemed dry and unsoiled. The boy's parents, their friends, and all the people rejoiced greatly, when they saw this much-loved youth restored to life.⁵⁴ In the exuberance of his joy and gratitude, Count Ado offered the saint a great quantity of gold and silver, as a reward. But the man of God rejected these gifts, saying: "O illustrious Count, I am not able to obtain these favours, through my own power, but relying on Divine assistance. For which reason, you should refer what you have obtained, to the all powerful God; through the aid of whom alone, these things were done by me, his servant. I have long since rejected temporal things, which thou hast offered me, as being earthly and evanescent. They might become to me an occasion of sin. But, near this place lies an uncultivated marshy spot, abounding in trees; a spot producing alders, thorns, yews and brambles. In the name of God, I ask this tract of land to be given by thee for no other purpose, than that it may be permitted me there to celebrate the Divine praises, with God's ministers." The Count was much pleased with this suggestion; and, the more so, as the place selected was not far from his own residence. At once, he gave his sanction to the saint's project. Rumold obtained a remote part of the wood, which was frequented much by wolves and by other wild animals. There he built a cell for himself,⁵⁵ and which he used as a place of residence.⁵⁶ It was surrounded by a trench, filled with water. Rumold laboured at this work of construction, with

⁵¹ The Codex Tungrensis calls this place Stadeley; while Haræus in his Vita S. Gummari writes it Stadeki.

⁵² This name was afterwards corrupted into Seaedeneyck. See Grammay's work, "De Antverpia," lib. iv., cap. 8.

⁵³ See Vita S. Rumoldi, auctore Domynsio, cap. xxii., pp. 32, 33.

⁵⁴ See John Baptist Soller's "Acta S. Rumoldi, Episcopi et Martyris Apostoli et Patroni Mechliniensium," cap. v., sect. 32, 33, p. 93.

⁵⁵ At a later period, a college of Regular Canons occupied its site. See Les Petits Bollandistes, "Vies des Saints," tome vii., 1^{er} Jour de Juillet p. 582.

his own hands. He selected some companions, who were renowned for sanctity, to celebrate with him the Divine mysteries, in this place. By a solemn testament, the Count confirmed his donation, and gave special privileges, for the future protection of this foundation. There, Rumold built a church in honour of the proto-martyr, St. Stephen;⁵⁷ and frequently interrupting his exterior functions to renew his spirit before God, he lived many years, in that place, together with his protégé, Libertus.⁵⁸ However, these statements have been questioned by Father John Baptist Soller,⁵⁹ who critically examines the circumstances, as found in history. That chapel, which the saint is said to have built, existed in the time of Domyns, the author of his Life,⁶⁰ as we are informed by this writer.

CHAPTER III.

HIS DISCIPLE LIBERTAS OBTAINS THE CROWN OF MARTYRDOM—LABOURS OF ST. RUMOLD—HIS MARTYRDOM—MIRACLES AFTER HIS DEATH—CATHEDRAL OF MECHLIN—VENERATION IN THIS CITY—HONOURS PAID TO ST. RUMOLD—COMMEMORATIONS OF HIS FESTIVALS—CONCLUSION.

UNDER the guidance and precepts of St. Rumold, his young disciple Libertas grew up in the practice of every virtue; while moved by his master's example and instruction, he learned to shun all dangerous occasions of sin, and to detest every semblance of vice. In true humility, Libertas laboured to become perfect; and, he was destined at last to attain heaven, through the crown of martyrdom.¹ It so happened—probably about the beginning of the ninth century²—that the Huns or Danes, who were fierce barbarians and gentiles, made an irruption into that part of the country where he dwelt, and they devastated the cities, towns, churches and religious houses, with fire and sword, not only in the Low Countries, but even so far as Cologne. The holy man Libertas went into Hasbania to visit his relatives, and also, as it seems, to avoid the fury of those pagans. However, their ravages extended, likewise, to that place, and the people were obliged to flee for their lives. There, too, the sacred edifices fell before their ravages. Libertas entered a church dedicated to St. Trudo,³ where he was surprised by the barbarians. He then fled towards the high altar, which he embraced, but he was massacred by the impious intruders. Having demolished several Christian houses and shrines,

⁵⁶ In the *Vita S. Rumoldi* of Theoderic, cap. 3, p. 5, is added: "Nomen loco Ulmus ab ulmorum illic luxuriantium copiam." In a comment on this passage, the editor supposes this to be the place, not of our saint's cell, but of the desert in which it was built. See *Annotations*, &c., note 12, pp. (*recte*) 63, 64, 65.

⁵⁷ See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. vii., July i.

⁵⁸ See *Vita S. Rumoldi*, auctore Domynsio, cap. xxiii., pp. 33 to 35.

⁵⁹ See "Acta S. Rumoldi Episcopi et Martyris Apostoli et Patroni Mechlinien-

sium," *Commentarius Prævius*, sect. xii., num. 130 to 141, pp. 30 to 33.

⁶⁰ The commentator, however, adds: "sed postmodum anno 1580 a Gensii dirutum."—*Annotations*, &c., n. 20, p. 86.

CHAPTER III.—¹ See *Vita S. Rumoldi*, auctore Theodorico, cap. 3, p. 5. His martyrdom, however, happened long after that of St. Rumold.

² In the *Annales Eginhardi*, the invasion of the Low Countries by the Normans we find chronicled in the years 810 and 811.

³ The festival of this Belgian saint is held on the 23rd of November.

⁴ See *Vita S. Rumoldi*, auctore Domyn-

the Huns carried off their preys ; and, then, after causing sad scenes of desolation, they returned to the places whence they had come.⁴

Our saint was mindful of the Apostolic words : " He who labours not, let him not eat," and also : " We labour with our hands, that we be not a burthen to anyone."⁵ Exercising himself frequently in manual labour, he still continued his pious prayers. Thus, it was his practice, to sow seeds and plant trees of various kinds ; and, it was remarked, that whatever he sowed or planted produced abundantly—a heavenly blessing being bestowed on his labours. He had planted a certain bush, which grew much fruit of an excellent kind ; and, he often delighted to sit under the shade of that tree, while singing hymns and reciting the Psalter of David.⁶ Hence, our saint was looked upon, as the tutelar or patron of earth's fruits and of mechanic arts. It was customary for the country people, in after time, to invoke his patronage, with these expressions : " May God and St. Rumold assist our labours." About this time, he led an eremitical life.⁷ Many were accustomed, in course of time, to pay tithes of their corn and fruit to this saint.⁸

Our saint engaged at the building of a chapel, in an elegant style. He was in the habit each evening of inspecting this work, as it progressed, that thus he might punctually pay his labourers the amount of wages they merited. He was mindful regarding these words of Sacred Scripture : " Thou shalt not delay the wages of thy workmen until the morning."⁹ He often took occasion to admonish them about the necessity for leading better lives. Among other vices, he frequently inveighed against the crime of adultery. It appears, that one of the workmen addicted to this crime was inflamed with hatred towards the holy prelate, on account of his frequent reproofs. This man opened his designs to another companion, whom he imposed upon with representations, that Rumold must have a great sum of money concealed, as he was not deterred from executing any work on account of its cost. A proof of this assertion was sought to be furnished, likewise, from that regularity with which his labourers were paid each evening.¹⁰ This workman told his companion, moreover, that they should endeavour to better their condition, and in an easier way, than by daily labour, which was not so remunerative. He recommended, for this purpose, that they ought to murder Rumold in a private manner, and thus escape that punishment due to their crime. They arranged, also, to plunge his body in the river after death. The tempted man's avarice being thus excited, he consented to become participator in that proposed crime of the adulterer. Wherefore, arming themselves with axes and mattocks, they endeavoured to find a suitable opportunity, for putting their wicked project into execution.¹¹ Such occasion was afforded to them one evening, when, according to his usual custom, the holy Bishop was about to inspect the progress of that work on

sio, cap. xxiv., pp. 35, 36.

⁵ ii. Thess. iii., 8, 10.

⁶ A rather different version of this circumstance is given, in the Vita S. Rumoldi, by Theodoric, as follows : " Fagineam hoc negotio nutriverat sylvulam, sub quarum plerumque recubans tegmine meditabatur harmonium Davidicæ melodix. Ad nostra usque tempora una harum perdurat arborum, dulci digna religione, et grata plantatoris sui recordatione excrevit ad materiam laudis."—Cap. 8, p. 8.

⁷ This is stated, by an ancient writer, as we learn from Miræus' " Fasti Belgici et Burgundici," p. 360.

⁸ See Vita S. Rumoldi, autore Domynsio, cap. xxv., p. 36.

⁹ Leviticus xix., 13.

¹⁰ " Theodoric states, that their motive was to get the money, which they thought the saint possessed of, and adds that they had been attendants of his. Probably, they supposed that he must have had some money about him towards forwarding the object of his mission."—Dr. Lanigan's " Ecclesiastical History of Ireland," vol. iii., chap. xix., sect. xv., n. 172, p. 201.

¹¹ See Vita S. Rumoldi, autore Domynsio, cap. xxvi., pp. 36, 37. Also, Vita S. Rumoldi, autore Theodorico, cap. 4, p. 5.

which they were engaged, and in order to pay his labourers at the close of day. The cruel murderers selected a lonely place, where they attacked the holy man. One of the wretches, with a stroke, inflicted a deadly wound on the prelate's head. He fell on the spot, and almost instantly breathed his last. When his purse was examined, however, it was found to contain only three pieces of silver. This confirmed a common report, that the saint only kept about him, what was sufficient to pay his men. The avaricious murderer, hereupon, began to upbraid his adulterous companion, who had urged him by deception, to the perpetration of a most grievous crime. To consult for their mutual safety, however, they agreed to submerge St. Rumold's body in water. Afterwards, drawing the branches of trees over it, they hoped that it might not be discovered by the people. Thus, because like John the Baptist,¹² St. Rumold had reprehended an adulterer, our holy prelate merited his crown of martyrdom. The assassination of St. Rombaut is said to have taken place on the 24th of June, or on the viii. day of the July Kalends.¹³ He passed gloriously to his reward, during the seventh year of Charlemagne's reign over the Franks, and in the year of our Lord, 775.¹⁴ The English Martyrology¹⁵ has placed his martyrdom, at this date, and various other authorities correspond. This is the year also assigned for the martyrdom of St. Rumold, by Molanus, Usher, Pagi, and by various other writers.¹⁶

Having gone abroad, about the middle of the night, certain fishermen saw a brilliant light shining over the water, into which St. Rumold's body had been thrown. On what side soever they turned, this unusual spectacle met their eyes. Ignorant concerning the cause, these fishermen felt terrified, and they feared to approach that place. However, they went to Count Ado, with a relation of such an occurrence. He was much astonished. However, he resolved to witness the prodigy with his own eyes.¹⁷ Accordingly, Ado set out in the middle of night, and accompanied by those fishermen. He found all things to happen in accordance with the account he had before received. Suspecting that the body of blessed Rumold must have lain under such a preternatural light, he ordered the fishermen to bring their fishing drags to that place. Those having obeyed his directions, the corpse of this glorious martyr was at once discovered. Immediately when drawn from the water, Ado recognised the countenance of his lamented friend. Seeing the grievous wound inflicted on St. Rumold's head, the Count burst forth into a passionate exclamation: "Who hath murdered thee so cruelly, O holy prelate, and most renowned priest?" His tears and groans choked further utterance. After some time, the Count ordered those who were present, to bear the saint's body away, that it might be buried in that chapel, which he had built while living. There, Count Ado erected a beautiful mausoleum, to the memory of his beloved friend. Moreover, he bestowed many gifts and ornaments on that chapel, in which Rumold's remains were placed. The saint's body was covered with rich vestments. A great crowd of clergy and of laity afterwards

¹² See St. Matthew, xiv.

¹³ According to the Carthusian Martyrology or Usuardus Auctus, printed at Cologne, and also according to the English Martyrology, printed A.D. 1608. Thus: "Mechliniæ in Brabantia passio S. Rumoldi Episcopi et Martyris, filii cujusdam Regis Hiberniæ."

¹⁴ See Vita S. Rumoldi, authore Domynsio, cap. xxvii., p. 38. "Annus antem necati tanti Martyris, hocce versiculo continetur:

"hic Cæs Vs Ce CIdIt fLUVIo Ia Ct Vs ne Ce Capta."—*Ibid.*, Vita S. Rumoldi, authore Theodorico, cap. 4, p. 5.

¹⁵ Printed A.D. 1608.

¹⁶ See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xix., sect. xv., n. 173, p. 201.

¹⁷ See Vita S. Rumoldi, authore Domynsio, cap. xxviii., pp. 38, 39. Also, Vita S. Rumoldi, authore Theodorico, cap. 4, p. 5.

¹⁸ See Vita Rumoldi, authore Domynsio,

resorted to his tomb, through pious motives, and to offer up their prayers for spiritual and temporal wants. Those attacked by maladies were restored to health, by invoking the prayers of St. Rumold. The Almighty was pleased to work various miracles, at his tomb, as a testimony to the sanctity of his servant.¹⁸

Rumold was regarded as the Apostle of all that region.¹⁹ After giving us the particulars of our saint's life, Domyns subjoins a remark to the preface afterwards introduced, that he has omitted the relation of many miracles recorded in works, from which his biography had been drawn, in order to give various facts regarding the elevation, translation, and other particulars, connected with St. Rumold's relics. Theodoric relates some miracles, connected with our saint's memory, and which have been omitted by Domyns. Their record will be found, in the concluding chapters of that short Life, which Theodoric gives; and to these, the reader is referred, for a more extended relation of events, connected with the name and memory of this great servant of God.²⁰

When several years had elapsed after the holy martyr's death, Belgium was overrun, by the Danes and Northmen. Yet, notwithstanding these incursions, the church of our saint and his shrine remained intact.²¹ During these incursions, which prevailed in the ninth century, the inhabitants of Mechlin were obliged to seek a place of greater security. The citizens and canons, as we are told, judged it advisable, to remove St. Rumold's shrine to the fortified town of Steynockesel.²² This, however, is deemed to be improbable.²³ It is said likewise, that the saint's silver reliquary was buried there in the ground, for better concealment.²⁴ Even then, as before, many miracles were wrought, through Rumold's intercession. When the dangers of war were over, the body was exhumed, it is stated, and brought back to its former place, in solemn pomp, and with sacred banners unfurled. At this time, there lived at Steynockesel a Count, who suffered from a certain disease, and who felt unwilling, that the saint's relics should be removed from his principality, until he had first been restored to health. The clergy advised this man to offer up his prayers to the Almighty, through the holy martyr, so that his request might be effectually obtained. When the Count asked them in what manner he should pray, he was told, that he should abandon his crimes, and produce acts of sincere contrition for them, so that he might propitiate the Divine assistance. Whereupon, the whole body of canons went upon their knees, and fervently offered up prayers to the Most High, for that Count's restoration. Their request was favourably heard. The canons of St. Rumold obtained the right of presentment, in Steynockesel village, as a reward for the efficacy of their prayers.

cap. xxix., pp. 39, 40. Also, Vita S. Rumoldi, autore Theodorico, cap. 4, pp. 5, 6.

¹⁹ See Bishop Challenor's "Britannia Sancta," part ii., p. 3.

²⁰ See Vita S. Rumoldi, autore Theodorico, cap. 6, 7, 8, 9, 10, pp. 6 to 11.

²¹ See Vita S. Rumoldi, autore Theodorico, cap. 5, p. 6.

²² Otherwise written Steenockerseel, and it has been Latinized Okersalia Petrea, an old village between Louvain and Wilvord. It is a parish specially dedicated to St. Rumold, and therefore supposed to have possessed at one time his relics.

²³ For fuller proofs, the reader is referred

to Father John Baptist Soller's statement, that in the time of Theodoric, about A.D. 1100, there appears to have been no disturbance of the saint's remains from the church called after him in Mechlin, as he remarks regarding the first burial of Rumold, that his body had been brought "quo nunc requiescit loco." See the Bollandists' "Acta Sanctorum," toms i., Julii i. De Sancto Rumoldo Episcopo et Martyre Mechliniæ in Belgio. Commentarius prævius, sect. xii., num. 130 to 141, pp. 198 to 201.

²⁴ This is supposed, by Father Ward, to have occurred during the ninth century. See Notæ in Vitam ex Domynsio, n. 23, p. 87.

In memory of this privilege, a pendant lamp was kept constantly burning day and night, in the midst of the choir of St. Rumold's canons.²⁵

It is not wonderful, that the fame of St. Rumold had been mainly confined to the people of Mechlin and its neighbourhood for nearly two centuries after his death, owing to the Norman incursions. In the time of Notger or Notker, bishop of Liege,²⁶ and temporal ruler of Mechlin, the fame of St. Rumold began to spread, when that illustrious prelate restored the churches of his city, and also founded a college of Twelve Canons, with a Dean as their head. These appear to have been attached to that church built by our saint, and endowed by Count Ado and St. Libertas.²⁷ In honour of our saint, the celebrated cathedral of Mechlin was built, in the twelfth century.²⁸ Its chief external feature is the fine but unfinished Moresco western tower,²⁹ which rises to the height of 348 feet, and which is surmounted by a high parapet on the top, whence a delightful view of the city beneath, and of the level country surrounding it, may be seen to a vast distance. In a separate illustrated work,³⁰ relating to our saint's Acts, we are presented also with imposing views; one of these representing the present magnificent but unfinished tower,³¹ which so proudly dominates, not alone over the cathedral, but likewise over the whole city of Mechlin. The other view presents a completed design which appears, however, to have been abandoned, or at least, it was greatly modified in details, before the present structure had been erected. The general effect of the fine Mechlin cathedral is much heightened by the picturesque enclosed yet open square, in which it stands. The general appearance of the whole building is gloomy and majestic. The plan of the building is cruciform, with a bold apse. The whole interior—large, lofty and elegant—is groined. The clerestory is formed of very large windows, with tracery of meagre but tolerably good design. The triforia in the choir are panelled, while in the nave, they are a series of open panelling.³² Beyond the north aisle, a row of chapels extends. None of the choir chapels, however, except the Lady's chapel, have altars. Externally the roof has no crest.³³

We are told, that after the lapse of many years, and the performance of many miracles, the holy martyr's body was disintombed, about the beginning of the

²⁵ Vita S. Rumoldi, authore Domynsio, cap. II, pp. 41, 42.

²⁶ From A.D. 972 to A.D. 1007, when he died. See notices of him in Le Dr. Hoefer's "Nouvelle Biographie Générale," tome xxxviii., cols. 300, 301.

²⁷ See the Bollandists' "Acta Sanctorum," toms i., Julii i. De Sancto Rumoldo Episcopo et Martyre Mechliniæ in Belgio. Commentarius prævius, by Father John Baptist Soller, sect. viii., num. 83, 84, p. 187.

²⁸ A very searching and full enquiry regarding the erection and progress of Mechlin cathedral has been instituted by Father John Baptist Soller, in the "Acta Sanctorum," of the Bollandists, toms i., Julii i. De Sancto Rumoldo Episcopo Martyre Mechliniæ in Belgio. Commentarius Prævius, sect. xix., xx., pp. 219 to 225.

²⁹ In the work just quoted, there is a copper-plate engraving of this grand tower, as it appears at the present day, as also a design beside it, differing very much in de-

tails, and appearing as if the tower were completed in tall and tapering proportions to the summit, which bears a cross over a ball.

³⁰ This, however, is only a reprint of what is included in the "Acta Sanctorum."

³¹ See John Baptist Soller's "Acta S. Rumoldi Episcopi et Martyris, Apostoli et Patroni Mechliniensium," sect. xx., p. 54.

³² The piers are not well moulded; they are cylindrical, with flowered caps, under octagonal *abaci*. Statues of the Apostles, of a late date, and of bad design, are set against each pillar in the nave. Some fragments of late Flemish glass yet remain in the windows.

³³ See Rev. Benjamin Webb's "Sketches of Continental Ecclesiology," pp. 10, 11.

³⁴ According to conjecture about the year 803. Annotationes, &c., nota 22, pp. 86, 87.

³⁵ See Vita S. Rumoldi, authore Domyn-

ninth century,³⁴ and that it was found to have been buried with spices, having an aromatic smell. Then, it was replaced in a wooden coffin covered with a silk garment, inwrought with threads of gold. The whole was placed in a shrine of silver, and it was erected over the Blessed Virgin's altar, in the hall of the principal choir.³⁵ Unless the foregoing statement refers to a much later period, there seem to be no grounds which warrant it, other than vague and uncertain popular traditions.³⁶ Three brothers, sons of Urso, with another accomplice, who had murdered the illustrious Thomas a Becket,³⁷ Archbishop of Canterbury,³⁸ by a Divine judgment were deprived of their senses of taste and smelling.³⁹ Touched with remorse for their crime, those guilty men left England for Rome, to obtain absolution from Alexander III.,⁴⁰ who then filled St. Peter's chair. After he had heard their confession, that Pontiff enjoined it as a penance, that they should make a pilgrimage around the world, until they recovered the use of those senses, of which they had been deprived. In pursuance of such a mandate, they came to Cologne, on the Rhine. There, for the first time, on some wine being presented, they found the usual flavour and aroma of that juice pressed from the vine. Thus, they found their sense of taste fully restored. Afterwards, on coming to Mechlin, when they approached its city gate, they experienced their sense of smell returning, and were made sensible of bread being prepared, through action of their olfactory nerves. Wherefore, full of joy and gratitude, they exclaimed in a transport: "O sacred Cologne! O happy Mechlin!" Afterwards, they returned to Rome, with an account of what had occurred. Whereupon, Pope Alexander bestowed many special privileges, on both those cities. The three brothers then came to Mechlin, that there they might live, for the remainder of their days. They built some houses behind St. Rumold's church, where the miracle had occurred in their favour. These houses afterwards obtained the name, Onder hoot berghen, in the Flemish language. These brothers died at Mechlin.⁴¹

About the year 1301,⁴² according to Grammay,⁴³ the city of Mechlin was beset by a host of enemies. Its citizens placed themselves under the leadership of a certain English knight, named Peter Dondelier.⁴⁴ This leader demanded

sio, cap. i., p. 41.

³⁶ The earliest known writer of St. Rumold's Acts was Theoderic, who died in the fourth century after the subject of his biography lived, or about A.D. 1107. He is silent regarding those particulars stated in the text, and the whole of this matter is critically examined by Father John Baptist Soller, in the Bollandists' "*Acta Sanctorum*," tomus i., Julii i. De Sancto Rumoldo Episcopo et Martyre Mechliniæ in Belgio. *Commentarius Prævius*, sect. ii., pp. 171 to 173. Also, sect. xii., xiii., pp. 198 to 204.

³⁷ He is venerated as a saint and martyr, at the 29th of December. A very complete account of him may be found, in "*Materials for the History of Thomas Becket, Archbishop of Canterbury* (Canonized by Pope Alexander III., A.D. 1173). Edited by James Craigie Robertson, M.A., Canon of Canterbury, vols. i., ii., iii., iv., v. London, 1875, *et seq.*, 8vo.

³⁸ His Life in Icelandic with an English translation has been published under the following title: *Thómas Saga Erkiþyskups.*

A Life of Archbishop Thomas Becket, in Icelandic, with English Translation, Notes and Glossary. Edited by Eiríkr Magnússon, Sub-Librarian of University Library, Cambridge, vols. i., ii. London, 1875, *et seq.* 8vo.

³⁹ This incident is related by Domyns, as occurring in 1174.

⁴⁰ After the death of Pope Adrian IV., in 1159, Alexander III. ruled until August 30th, A.D. 1181, when he died. The events of his pontificate are chronicled by Abbé Fleury, in his "*Histoire Ecclesiastique*," liv. lxx., lxxi., lxxii., lxxiii., pp. 66 to 437.

⁴¹ The following epitaph was inscribed on their tomb: "*Richardus Brito, necnon Norwilius Hugo, Gullelmus Frachi, Reginaldus filius Ursi, Thomam martyrium fecere subire beatum.*"—*Vita S. Rumoldi*, authore Domynsio, cap. viii., pp. 45, 46.

⁴² The "*Chronicum Mechliniense*" places this event at A.D. 1303.

⁴³ In his work, lib. iii., sect. 5.

⁴⁴ Probably from the name an Anglo-

a relic, when one of the martyr's ribs was presented to him. This he fastened to his shield, relying on the protection of God and of St. Rumold. The townsmen offered up public prayers to obtain the Divine assistance; and they brought our saint's shrine in solemn procession, through their city. When they came towards the gates, this shrine was deposited within the walls, and their whole army went forth to fight. Their enemies were then conquered. As a token of gratitude for their victory thus obtained, and at his own cost, their leader had St. Rumold's relics covered with gold and silver. The other citizens of Mechlin offered such treasures in token of public gratitude, that the saint's silver shrine was replaced by a golden one. They made a vow, likewise, that on each returning year, St. Rumold's body should be brought in solemn procession through their city with lighted tapers. This ceremony was annually performed, on the recurrence of every Easter Tuesday. But, their miraculous victory appears to have taken place, on the feast of Holy Thursday.⁴⁵ A beautiful silver shrine was prepared for the saint's remains, and on April 3rd, A.D. 1369,⁴⁶ these were solemnly placed therein.

In the year 1479, on the feast of the Blessed Virgin's Annunciation, while John of Burgundy, brother to Phillip, Duke of Brabant, presided over the See of Cambray, St. Rumold's relics were exhibited to the people, by Godofrid, a monk of the Carmelite Institute. He was afterwards elected to the See of Cambray. In the shrine was found a wooden case, in which the sacred bones of Rumold lay, being wrapped in a silk covering, inwoven with golden threads. The skull was also to be seen, marked by a fracture. A number of physicians were present, who examined the saint's body. This was found to be entire, even to the most minute joint. Seven Abbots were present, at this exposition. Their names were—Francis Villariensis, Livinus Boulous, Martin of St. Bernard, John of St. Michael, Bartholomew Averbod, Guernerus of Tongerlo, Marcus Grimberganus. The relics were publicly exhibited for the whole Octave, morning and evening, and this exposition took place before the Pascal days. The old garment was then removed from our saint's body, and a new one of a green colour was substituted. In this, our saint's remains were wrapped. The former garment continued to be shown. The relics of this holy martyr were reposed within a shrine, on which a seal and a suitable inscription were placed.⁴⁷ The great church of Mechlin was much frequented by pious pilgrims, who came to pray at the tomb of our saint. The Sovereign Pontiff, Paul IV., who ruled from A.D. 1555 to 1559,⁴⁸ raised Mechlin to the metropolitical dignity.⁴⁹

That beautiful shrine, which had been prepared for St. Rumold's relics, in 1369,⁵⁰ was destroyed two centuries later,⁵¹ during the troubles that agitated the Low Countries in 1578. Through all the province of Mechlin, the Feast of St. Rumold had been celebrated as a Double Festival, with an Office of Nine Lessons.⁵² In 1631, a rich and a new silver shrine⁵³ had been pre-

Norman.

⁴⁵ See Vita S. Rumoldi, authore Domynio, cap. iii., pp. 42, 43.

⁴⁶ This is represented, in "Acta S. Rumoldi Episcopi et Martyris, Apostoli et Patroni Mechliniensium," by John Baptist Solier, sect. xv., p. 42.

⁴⁷ See Vita S. Rumoldi, cap. iv., pp. 43, 44.

⁴⁸ See Sir Harris Nicolas' "Chronology of History," p. 211.

⁴⁹ See Rev. Alban Butler's "Lives of the Fathers, Martyrs, and other principal Saints," vol. vii., July i.

⁵⁰ It is said, this had been prepared at an expense of 66,000 florins. See John D'Alton's "Memoirs of the Archbishops of Dublin," p. 23.

⁵¹ See Les Petits Bollandistes, "Vies des Saints," tome vii. Première Jour de Juillet, p. 583.

⁵² See Harris' Ware, vol. i., "Bishops of Dublin," p. 305.

⁵³ A representation of this fine object of art and devotion may be seen, in John Baptist Solier's "Acta S. Rumoldi Episcopi et Martyris, Apostoli et Patroni Mechlinien-

pared for the relics of St. Rumold, and it was placed over the high altar in the cathedral. Once more, during the French Revolution, and when Belgium had been invaded by the Republican army, A.D. 1794, the valuable shrine which had been placed in the cathedral of Malines,⁵⁴ was carried off to the treasury of Bruxelles, and it was broken up to satisfy the exactions of the invaders.⁵⁵ At this period, the French soldiers were badly provided for, by the administration in Paris, and the assignats or paper money, in which they had been paid, were greatly depreciated in value, so that they requisitioned eighty millions of francs from Belgium alone, and this sum was levied from the clergy, the churches, the abbeyes, nobles and corporations.⁵⁶ In the year 1825, there was a great *semi-séculaire* jubilee of St. Rumold celebrated at Malines, when the diocese voluntarily contributed funds to prepare a new silver shrine,⁵⁷ which is to be seen at the present day,⁵⁸ and it is placed over the high altar.

In order that our saint's festival should not interfere with that of St. John the Baptist,⁵⁹ the anniversary of St. Rumold's death was commemorated, on the 1st day of July.⁶⁰ This date falls on the Octave of St. John's feast. The Translation of St. Rumold's Relics is kept, moreover, on the 27th of October, although it took place, within the festival of St. Luke, the Evangelist.⁶¹ However, the chief feast of St. Rumold has been set down, at the 1st of July, in the ancient Martyrology of the Carthusians at Cologne,⁶² and in Hermann Greven's transcript of it,⁶³ in the old Cologne Martyrology known as *Usuardus Auctus*,⁶⁴ in John Molanus,⁶⁵ as also, in the ancient Martyrology written in German,⁶⁶ and edited by Rev. P. Petrus Canisius. According to the Martyrology of Donegal,⁶⁷ a festival was celebrated at the 1st of July, in honour of Rumoldus, Bishop of Duibhlinn, which was called *Ath-cliaith*. He is likewise called *Rumoel*, in a table appended to that Martyrology.⁶⁸ In the anonymous Calendar of Irish Saints, published by O'Sullivan Beare, the name *Rumoldus* occurs at this date, as also in the list of Henry Fitzsimon, *Rumoldus*, Bishop and Martyr, is found.⁶⁹ Throughout the province of Dublin before the Reformation, as we are informed, St. Rumold's was a Double Festival, with an

sium," sect. xvii., p. 47.

⁵⁴ A.D. 1631.

⁵⁵ See *Les Petits Bollandistes, Vies des Saints*, tome vii., 1^e Jour de Juillet, p. 583.

⁵⁶ See Thiers' "Histoire de la Revolution Française," tome vii., chap. xxvi., p. 2.

⁵⁷ On it, St. Rumold is represented as having a crown on his head, assuming him to be son of a Scottish or Irish king; as raising to life the young son of the Duke of Malines; as preaching in a wood; as healing a blind man; as giving up the episcopal insignia to become a monk; as healing a possessed person; as engaged building a monastery; as protecting by his prayers a *religieuse* captured by pirates; as striking the earth with his staff, and causing a fountain of water to spring up; as being struck with a spade, pick, axe and club by the criminal workmen he had employed; as being found in the water, owing to the miraculous light shining over his corpse; and as standing glorious and treading the assassins beneath his feet.

⁵⁸ See *Les Petits Bollandistes*, "Vies des

Saints," tome vii., 1^e Jour de Juillet, p. 583.

⁵⁹ Held on the 24th of June.

⁶⁰ This transference was by a Decree of Pope Alexander IV. See Harris' Ware, vol. i., Bishops of Dublin, p. 305.

⁶¹ See *Vita S. Rumoldi*, auctore Domynsio, cap. v., p. 44.

⁶² Thus: "Sancti Rumoldi Episcopi et Martyris, filii Regis Hiberniæ, et Archiepiscopi Dubliniensis.

⁶³ Noticed thus: "Mechliniæ S. Rumoldi Episcopi Hiberniensis et Martyris."

⁶⁴ Thus: "In Brabantia S. Rumoldi Episcopi Hiberniæ et Martyris, qui passus quidem et 8 Kal. Julii; sed ejus celebritas hic festivus recolitur."

⁶⁵ Both in his "Indiculus Sanctorum Belgii," and in "Natales Sanctorum Belgii."

⁶⁶ In this, St. Rumold is regarded as Bishop of Dublin, and of royal race.

⁶⁷ Edited by Drs. Todd and Reeves, pp. 184, 185.

⁶⁸ See *ibid.*, pp. 462, 463.

⁶⁹ The latter quotes *Johannes Donnius*—

Office of Nine Lessons.⁷⁰ By a decree of the Congregation of Rites, 8th of July, 1741, it was decided, that the office of St. Rumold should be celebrated as a Duplex Majus, on the 1st of July, with Nine Lessons.⁷¹

Heroically many martyrs of God were linked together in a common Faith, a common danger, and a common suffering. In the majority of cases, the struggle between the natural and supernatural element must have been a terrible one, even when Christian fortitude and Faith sustained them in the victory of martyrdom. The present holy man was destined to pass through that ordeal, because he felt it to be a great pastoral duty to reprove vice, and to promote virtue. Envy and avarice, both base and odious crimes, prompted to revenge and murder; but, a holy life had been well spent, when the martyr's crown became the reward of this glorious and apostolic prelate, in a country, where he had zealously laboured.

ARTICLE II.—ST. SERVAN, SERB, SERF, OR SERAN, APOSTOLIC MISSIONARY IN SCOTLAND. [*Fifth or Sixth Century.*] One of the most celebrated saints, connected with the early missions of Scotland, was the holy man, who is called Serb, by Irish writers, and about whom so many inconsistent accounts have received circulation. According to one account, his original name was Malachias, which at the time of his baptism was changed into Servanus. Serf is another form of this name. He is also called Servan,¹ or Seran. In some parts of Scotland, the people have corrupted his name to Sair or Sare.² The Festival of St. Servanus or St. Serf³ has been assigned to the 20th day of April, where we have already given the legendary Acts and the conjectures of several writers regarding him, as also the speculations referring to his period and locality.⁴ Again, there is a notice of him, at the 13th of May.⁵ It must be unnecessary to repeat what has been already stated, but as this holy man has another festival assigned at the 1st of July, we can only briefly subjoin what serves to amplify, yet hardly illustrate, his proceedings. On this day, the Bollandists have several unsatisfactory notices regarding him,⁶ in a previous commentary⁷ to his Life, as found in the Breviary of Aberdeen. The early history of St. Servan seems to be involved in considerable obscurity. Already has allusion been made to the Manuscript Life of St. Servanus,⁸ as found in the so-called Codex Kilkenniensis,⁹ and to which Archbishop Ussher refers, where he styles it a compound of foolish portents and of lying fables.¹⁰ Indeed, for all historical purposes, it is not only utterly worthless, but it is flagrantly in opposition to well-established facts of church history.¹¹ The Aberdeen Breviary seems to contain the primi-

probably Joannes Domyns is meant. See O'Sullivan Beare's "Historiæ Catholicæ Ibernæ Compendium," tomus i., lib. iv., cap. xi., xii., pp. 50, 56.

⁷⁰ See Harris' Ware, vol. i., "Bishops of Dublin," p. 305.

⁷¹ See De Burgo's "Officia Propria Sanctorum Hiberniæ," Die prima Julii. In Festo S. Rumoldi, pp. 63 to 68.

ARTICLE II.—¹ This is usually written Servanus, by the Latin compilers of accounts, relating to him.

² See Bishop Forbes' "Kalendars of Scottish Saints," p. 447.

³ See an account of him in Rev. Dr. J. F. S. Gordon's "Scotichronicon," pp. 42, 43.

⁴ See at that date, in the Fourth Volume of this work, Art. iv.

⁵ See the Fifth Volume of this work, at that date, Art. vi.

⁶ See "Acta Sanctorum," tomus i., Julii i. De S. Servano Epis. et Conf. Orcadam Insularum Apostolo, pp. 55 to 58.

⁷ In thirteen paragraphs, written by Father John Baptist Soller.

⁸ In the Fourth Volume of this work, at the 20th of April, Art. iv.

⁹ In Archbishop Marsh's Library, Dublin, and classed vol. 3, 4, 16.

¹⁰ See "Britannicarum Ecclesiarum Antiquitates," cap. xv., p. 353.

¹¹ The reader may find the full version of

tive legends, regarding the origin and career of this holy Bishop and Confessor,¹² who is said to have drawn his descent from the nation of the Scots—a matter which is altogether likely, although a different parentage has been assigned to him. It has been stated, also, that he was a Pict on the mother's side; her name being Alma, a daughter to the King of the Cruithne. Again, other accounts have it that his father was Porc, King of Canaan, in Egypt. If we are to trust the Martyrology of Aberdeen,¹³ he was of royal origin; his father being Obeth,¹⁴ while his mother is said to have been Alixa,¹⁵ the daughter of a King in Arabia.¹⁶ Servan himself is said to have been King of the Cananii,¹⁷ but leaving his kindred through a supernatural motive, he resolved to seek more distant countries. With an illustrious company of holy men, he travelled far away from the territory of the Cananii to Jerusalem, thence to Rome, thence to France, and finally he arrived in Scotland.¹⁸ Were we to credit Thomas Dempster's account, he flourished in the year 293, having been elected bishop from the flock of the Culdees;¹⁹ but, most assuredly, he did not live at this early period, for heathenism then wholly prevailed over Scotland. St. Servan has been classed among the disciples of St. Patrick.²⁰ However, we cannot find him enrolled as such, in the list furnished by Colgan.²¹ We are told,²² that he lived under the rite and form of the primitive church, until the arrival of Palladius.²³ St. Servan sailed for Scotland, to preach the faith among the people. There, he is said to have erected a monastery, on the winding shores of the Forth.²⁴ According to some accounts, St. Servan founded a monastery, near the town of Culenros, the modern Culross, in Fifeshire; while others have it, that before Palladius visited Scotland, there had been a religious school established at that place, in which the present holy man received his education.²⁵ He took care to chastise his body and bring it under subjection, while he lived there in solitude. The fame of some miracles he had wrought created for him a great veneration in the minds of the multitude.²⁶ There, too, he lived, with a religious society of disciples.²⁷ One of the most renowned among these was St. Kentigern,²⁸ who was

this Life of St. Servanus, in William F. Skene's "Chronicles of the Picts, Chronicles of the Scots, and other early Memorials of Scottish History," Appendix, sect. vi., pp. 412 to 420.

¹² See Right Rev. Patrick F. Moran's "Irish Saints in Great Britain," chap. v., pp. 155, 156.

¹³ At the Kalends of July we find the foregoing notice, as contained in the text. See "Proceedings of the Society of Antiquaries of Scotland," vol. ii., pp. 265, 266.

¹⁴ The son of Eliud, according to the Dublin MS. Life.

¹⁵ Called "*Alpia filia regis Arabie*," in the Dublin MS. Life.

¹⁶ It is said, they were without children for twenty years, before the miraculous birth of their twin sons Malachias, otherwise called Servanus, and Generatius.

¹⁷ Otherwise called Cananeans.

¹⁸ See the particulars of these migrations set forth, in the Fourth Volume of this work, at the 20th of April, Art. iv.

¹⁹ See "*Historia Ecclesiastica Gentis Scottorum*," tomus ii., lib. xvii., num. 1032, p. 574.

²⁰ See Right Rev. Patrick F. Moran's "Irish Saints in Great Britain," chap. v., p. 155.

²¹ See "*Trias Thaumaturga*," Quinta Appendix ad Acta S. Patricii, cap. xxiii., pp. 265 to 269.

²² In the Aberdeen Breviary.

²³ See his Life, in the present Volume, at the 6th of July, Art. i.

²⁴ See Right Rev. Patrick F. Moran's "Irish Saints in Great Britain," chap. v., p. 155.

²⁵ Such is the account, as given by Camerarius, who tells us furthermore, that Saints Kentigern and Ternan taught humanities and sacred lessons, in that place.

²⁶ The Martyrology of Aberdeen says, "*preclara sua miracula posterum stupenda merito Seruanum summe extollendum laudibus efferunt et sine fine in celestibus regnatum insinuant.*"

²⁷ See Rev. Thomas Innes' "Civil and Ecclesiastical History of Scotland," book ii., sect. vii., p. 125.

²⁸ He has a double festival: one for the 13th of January; and the other for the 13th of November.

educated under his care. He and his mother Thenog²⁹ were baptized by this holy man; the former having been born, after the latter had been cast ashore in a boat, at Culenros,³⁰ and on the coast of Fife. When St. Kentigern resolved on leaving Culross, St. Servan who tenderly loved him showed the greatest sensibility of soul. He cried out: "Alas! my dearest son! light of mine eyes! staff of my old age! wherefore dost thou desert me? Call to mind the days that are past, and remember the years that are gone by; how I took thee up when thou camest forth from thy mother's womb, nourished thee, taught thee, trained thee, even unto this hour. Do not despise me, nor neglect my grey hairs, but return, that in no long time thou mayest close mine eyes."³¹ And when St. Kentigern nevertheless continued his course, Servan again cried aloud, asking to be permitted to accompany him, and to be reckoned among his disciples; but Kentigern replied: "I go whither God calls me, but do thou return, I pray thee, my father, to thine own disciples, that in thy holy presence they may be trained in sacred doctrine, guided by thy example, and restrained by thy discipline."³² When Pope St. Celestine I.³³ had destined Palladius³⁴ for the conversion of the Irish-Scots,³⁵—then having some knowledge of the Christian religion—his mission there failed. His course was afterwards directed to Scotland. Among his disciples was St. Servan. But whether the latter accompanied him from Rome, or whether he had been a native of Ireland or of Scotland, appears to be uncertain. Equally so is the conjecture, that he had been found in either of these Islands, and that he had been instructed in the Faith by Palladius. However this may be, both were associated in the work of preaching and of administering the sacraments among the people of Scotland. As he was gifted with singular goodness and humility, St. Palladius consecrated St. Servan a bishop, according to received accounts.³⁶ The latter became a coadjutor to his apostolic master,³⁷ while spreading the light of the Gospel in those northern parts he had chosen for the exercise of his zeal. Another account has it, that when St. Palladius failed in preaching the Gospel among the Orkneyans, St. Servan became eminently successful in that effort.³⁸ While St. Palladius destined St. Tervan to become Archbishop of the Picts, he directed St. Servan to become the great missionary and Apostle of the Orkneys.³⁹ Again, it has been supposed, by some writers, that St. Tervan had been the first missionary sent to those Islands, while St. Servan succeeded him in that post.⁴⁰ As T and S are frequently commutable in the Celtic dialects, it may be a subject for fair investigation, to discover if Tervan and Servan be not one and the same person; while, if such be the case, we have another disturbing historic element introduced into the present

²⁹ Her feast is kept on the 18th of July.

³⁰ See "Lives of St. Ninian and St. Kentigern," compiled in the twelfth century. Edited from the best MSS. by Alexander Penrose Forbes, D.C.L., Bishop of Brechin, Life of St. Kentigern, chap. iv., p. 40. Edinburgh, 1874, 8vo.

³¹ Vita S. Kentigerni, cap. viii.

³² See Right Rev. Patrick F. Moran's "Irish Saints in Great Britain," chap. v., pp. 155, 156.

³³ About the year 431.

³⁴ See his Acts in the present volume, at July 6th, Art. i.

³⁵ According to the Chronicle of St. Prosper of Aquitaine.

³⁶ Such is the statement of Polydore Virgil.

³⁷ See Fordun's "Scotichronicon, lib. iii. cap. ix.

³⁸ See Ussher's "De Primordiis Britannicarum Ecclesiarum," p. 671.

³⁹ See Lesley, "De Origine, Moribus, et Rebus Gestis Scotorum," lib. iv., Rex xli., p. 137.

⁴⁰ To these statements has been added the report, that both had a charge to extirpate the Pelagian heresy among the people of those northern parts. The contradiction is obvious, if we only suppose, that those people had yet to receive Christianity through the ministry of Saints Tervan and Servan.

perplexing memoir. However, this may be, we are inclined to believe, that the success of St. Servan's missionary career among the Orkneyans—if considerable in his time—could not have been of a very permanent character. St. Servan was sent into the Orkney Islands by St. Palladius, and his missionary career was so successful there, that he has since been regarded as the Apostle of that group. Some writers state, that St. Palladius and St. Sylvester⁴¹ shared that Apostleship with him. At this period, the people of Orkney were in a rude state;⁴² yet, we have few accounts left us by writers, to throw much light on their pagan condition.⁴³ Picts or Britons appear to have been the earliest inhabitants.⁴⁴ The Fir-galeoin⁴⁵—a tribe of the Firbolgs—are said also to have inhabited them. In the time of St. Columkille,⁴⁶ they seem to have relapsed into paganism; if indeed, Christianity had previously made any progress among them. Towards the end of the sixth century, some of St. Columba's disciples⁴⁷ appear to have gained a foothold there; and Irish Papæ or Fathers were found in those Islands, when they had been invaded by the Norwegians in the ninth century.⁴⁸ Gradually a great number of churches and monasteries were established in those Islands, after the Norwegian colonists had conformed to Christianity. Under the Jarls, Kirkwall grew up to be the chief seat of power, and there too was established the episcopal See of the Orkneys. After the remains of St. Magnus⁴⁹ the Martyr had been removed to Christ Church, Bersa,⁵⁰ his nephew Ronald resolved on

⁴¹ He is said to have had a feast on the 5th of February, in the Orkney Islands.

⁴² See Bellenden's Hector Boece's "*Scotorum Historiæ*," tomus i., lib. vii., cap. 18, p. 286.

⁴³ For a fuller account, the reader is referred to the Second Volume of this work, at the 14th of February, Art. iii.

⁴⁴ See Chalmers' "*Caledonia*," vol. i., book ii., chap. iv.

⁴⁵ See "*The Irish Version of Nennius*." Note of Rev. Dr. Todd, p. 146.

⁴⁶ See his Life, in the Sixth Volume of this work, at the 9th of June, Art. i.

⁴⁷ Among these, St. Cormac Ua Liathan appears to have been distinguished, as appears from his Life, at the 21st of June. See *ibid.*, Art. i.

⁴⁸ See Rev. George Barry's "*History of the Orkney Islands*," &c., p. 115.

⁴⁹ See his Life, in the Fourth Volume of this work, at April 16th, Art. ii.

⁵⁰ See Robert William Billing's "*Baronial and Ecclesiastical Antiquities of Scotland*," vol. iii., p. 2.

⁵¹ The See of the Church Bay (Kirk Vaag) in the Orkneys was founded A.D. 1102, and the fine cathedral—of which there is a ground plan—was begun A.D. 1138. See Rev. Mackenzie E. C. Walcott's "*Scoti Monasticon*," p. 173.

⁵² The accompanying illustration was drawn on the wood by William F. Wakeman, from an approved drawing; and it has been engraved on the wood by Mrs. Millard.

⁵³ In the year 1468, the Orkneys were transferred from the kingdom of Denmark and annexed to the Scottish crown. See an

account of this transaction, in John Pinkerton's "*History of Scotland from the Accession of the house of Stuart to that of Mary*," with Appendices of Original Papers, vol. i., book vii., pp. 262 to 266.

⁵⁴ See a further account of this most interesting structure, in Rev. Mackenzie E. C. Walcott's "*Scoti Monasticon*," pp. 173 to 178.

⁵⁵ According to the Martyrology of Aberdeen.

⁵⁶ See an account of him, in Bishop Forbes' "*Kalendars of Scottish Saints*," pp. 445 to 447.

⁵⁷ According to the Bollandists' "*Acta Sanctorum*," tomus i., Julii i.

⁵⁸ See Bishop Forbes' "*Kalendars of Scottish Saints*," p. 42.

⁵⁹ Thus: "*Sancti Servani Episcopi*," xii., l., ii. m.—*Ibid.*, p. 59.

⁶⁰ Thus: "*Servani Episcopi*, Conf. ix., l."—*Ibid.*, p. 118.

⁶¹ See *ibid.*, p. 132.

⁶² Thus: "*S. Serffe bishop of Orknay and confesor vnder King Eugenius 2.*"—*Ibid.*, p. 156.

⁶³ Thus: "*In Insulis Serfi primi illius populi Apostoli.*"—*Ibid.*, p. 204.

⁶⁴ See "*Old Statistical Account of Scotland*," vol. x., p. 131, and vol. xviii., Appendix, p. 649.

⁶⁵ See "*New Statistical Account of Scotland*," Perth, p. 600.

⁶⁶ See "*Lives of S. Ninian and S. Kentigern*," compiled in the Twelfth Century. Edited from the best MSS., by Alexander Penrose Forbes, D.C.L., Bishop of Brechin. Notes P, pp. 324 to 326.

the erection of a magnificent cathedral at Kirkwall in the twelfth century,⁵¹ When completed, he had the remains of St. Magnus reinterred thither, and afterwards this holy martyr gave name to that church, of which he was regarded



Cathedral Church of St. Magnus, Kirkwall,
Orkney Island, Interior View.

as the patron. The interior presents much of the original plan and style, in the massive columns and rounded arches within the nave and aisles.⁵² The five eastern bays of the nave were built with pillars, fifteen feet in circumference, by Bishop William I. in 1160; while, owing to the disturbed state of affairs in the Orkneys, the cathedral remained unfinished.⁵³ The remaining bays, with the western front and three western bays in the same style, were built by Bishop Reid in 1540.⁵⁴ St. Servan lived to a venerable old age. He departed this life at Culross. There his relics were afterwards preserved.⁵⁵ Besides the commemorations of this holy man already entered at the 20th of April, and at 13th of May, there is a festival set down, at the 1st of July,⁵⁶ which is supposed to have been the date for his death. In his

Universal Martyrology, Castellan has the feast of Servanus, a Scot, at the latter date, but the place assigned for him is Wales.⁵⁷ Otherwise, we know not of any recorded connexion the present St. Servan had with the latter principality. In the Kalendar of Hyrdmainstown, at the 1st of July, there is an entry of Servanus Episcopus, with a notice that he had an Office of Nine Lessons;⁵⁸ also, in the Kalendar of Culenros;⁵⁹ likewise, in the Kalendar, attached to the Breviary of Aberdeen;⁶⁰ also, in the Martyrology of Aberdeen;⁶¹ in Adam King's Kalendar;⁶² and, in Thomas Dempster's *Menologium Scoticum*.⁶³ Until a late period, an annual procession attended with public festivity was held in his honour, on the first of each recurring July. Early on the morning of that day, all the inhabitants, young and old, men women and children assembled, and carried green branches through the town. They also decked the public places with flowers, and spent the rest of the day in recreation and public rejoicing.⁶⁴ In 1839, this custom had not altogether disappeared,⁶⁵ but the day had been altered to the 24th of June--the birthday of King George III.--in consequence of the neighbouring lairds and

ARTICLE III.—¹ Edited by Rev. Dr. Kelly, p. xxviii.

² It is in the parish of St. Peter's, barony of Athlone, and it is shown on the "Ordnance Survey Townland Maps for the County of Roscommon," sheets 52, 55.

³ See John O'Donovan's "Tribes and Customs of Hy-Many," n. (j), pp. 79, 80.

⁴ Allusion is also made to this place, in a note to Colgan's "Acta Sanctorum Hiberniæ," xv. Februarii. Vita S. Farannani, n. 28, p. 339.

magistrates being strong Hanoverians,⁶⁶ and their desiring to wean the affections and celebration of the people from an old Scottish saint to the regal representative of the Guelph family.

ARTICLE III.—ST. AILILL OF CLOONOWN, COUNTY OF ROSCOMMON, THOUGHT TO HAVE BEEN SECOND ARCHBISHOP OF ARMAGH, COUNTY OF ARMAGH. In the Martyrology of Tallagh,¹ at the 1st of July, we find the entry Ailella, Bishop of Cluana Emain. The name Cluana Emain—where seven bishops were venerated—has been identified with Cloonowen, or Cloonown,² an old church situated on the River Shannon, and not far removed from Athlone. It lies to the south-east of this town,³ and it is within the county of Roscommon.⁴ There seems to have been an error admitted, in deeming him to have been an Archbishop of Armagh, and the second of this same name. However, the Martyrology of Tamhlacht calls him bishop of Cluain Emain, but without any mention of Armagh, as elsewhere found. Marianus O’Gorman simply names him; but, the gloss adds, Epscop Arda Macha. He is not mentioned in the Feilire of Ængus, nor in the Dublin copy of the Scholia. The present saint is said to have succeeded his namesake Ailill or Ailild I., in the See of Armagh.⁵ He died in the year 526, on the 13th day of January, and this holy man, the second of his name in that primate’s See, is thought to have been elected, soon after the chair had been vacated. Ailill II. sprung from the same family as his namesake and predecessor.⁶ While the Bollandists⁷ enter the name of Alellus or Alildus II., Archbishop of Armagh, at this date, on the authority of Colgan; they declare, likewise, that they know not from what authority he has been entered on the Catalogue of Saints, and they defer to a supplement, at the 13th day of January, any further notices regarding him. We read, that Ailill II. ruled for ten years over the Irish Church, and he died on the 1st of July,⁸ according to Marianus O’Gorman, and other Martyrologists, A.D. 535, but according to other chronologists, in the year 536.⁹ At this same date, the Martyrology of Donegal¹⁰ records him as Ailill, Bishop, of Ard Macha. Some words within brackets are added in a more recent hand, [*i.e.* Elias, according to the corresponding synonyme, at Rathbuanæ.”] Where this place was situated, we have no means for determining.

ARTICLE IV.—ST. CUIMMEIN, BISHOP OF NENDRUM, OR MAHEE ISLAND, COUNTY OF DOWN. [*Seventh Century.*] On the 1st of July, in the Martyrologies of Tallagh,¹ of Marianus O’Gorman and of Charles Maguire,² it is mentioned, that veneration was given to Cuimmein, Bishop of Aendruim. This place is now known as Mahee Island, in Strangford Lough, and in the county

⁵ A considerable amount of ecclesiastical information regarding this Archdiocese may be found, in Sir Charles Coote’s “Statistical Survey of the County of Armagh,” part i., chap. i., sect. 4, pp. 9 to 21, and Appendix, No. xxi., pp. 28 to 33.

⁶ See James Stuart’s “Historical Memoirs of the City of Armagh,” chap. i., p. 92.

⁷ See “Acta Sanctorum,” tomus i., Julii i. Among the pretermitted feasts, p. 2.

⁸ See Ussher’s “Britannicarum Ecclesiarum Antiquitates,” Index Chronologicus.

⁹ See Harris’ Ware, vol. i., “Archbishops of Armagh,” p. 39.

¹⁰ Edited by Drs. Todd and Reeves, pp. 184, 185.

¹¹ They signify, that Elias is the usual Latinized form of the Celtic name Ailill, and that this Ailill died or was honoured as a saint, at Rathbuanæ.

ARTICLE IV.—¹ Edited by Rev. Dr. Kelly, p. xxviii.

² See Colgan’s “Acta Sanctorum Hiberniæ,” xii. Januarii. De S. Cumiano Episcopo, n. 6, p. 59.

of Down.³ The Bollandists,⁴ who have a notice of this holy man, at the 1st of July, refer to Hugh Ward's work⁵ for the entry; but, they defer to treat about his veneration and Acts, until they had more certain evidences. It has been stated, in Rev. Dr. O'Connor's text of the Annals of the Four Masters, that he died A.D. 658;⁶ but, this is faulty, for according to Tighernach, he departed A.D. 659.⁷ He is said to have rested—about the year 661—by Duaid Mac Firbis,⁸ in his text, *De Quibusdam Episcopis*.⁹ This tract was found among the Bodleian Manuscripts, at Oxford.¹⁰ This holy Bishop's name is entered, in the Martyrology of Donegal,¹¹ at the present date.

ARTICLE V.—ST. CATHBADH OR CATHBATH. We find in the Martyrology of Tallagh,¹ Cathbadh's name, at the 1st of July. It is to be regretted, that ecclesiastical and religious persons, whose opportunities or position enabled them to record passing events, wanted either the taste or inclination, to preserve reminiscences and edifying accounts of those, with whom they had been intimately associated. Owing to such omissions, no doubt, posterity has lost a knowledge of this holy man's place and age, as in many similar cases. There is a notice of St. Cathladius,² in Jocelyn's Life of St. Patrick.³ He is said to have been a pilgrim and of British race. He was the third Bishop of Ath-Truim or Trim, in succession to St. Loman or Luman,⁴ appointed by St. Patrick himself, and to St. Fortchern.⁵ Now, Colgan thinks, that Cathladius was probably the same person as Cathfadius, whose Natalis has been placed in the Irish Martyrologies, at the 1st of July, or at the 16th of September. The Bollandists,⁶ who record Cathfadius at the 1st of July,⁷ do not forget to state, that Sirinus has suggested Cathbadius for Cathfadius. At this date, the Martyrology of Donegal⁸ has only the simple record Cathbath.

ARTICLE VI.—ST. LUGID OR LUGHAIDH, SON OF LUGEUS OR LUGHAIDH. As these, who ascend the heights of the Himalaya Mountains, avoid the contagious diseases and oppressive atmosphere of the plains below; so do the saints escape, by their ascent towards exalted perfection, the noisome moral

³ See what has been already stated, at the 31st January, the festival of St. Mochumma or Documma, Bishop of Inis Mahee; as also, at the 23rd of June, the feast of St. Mochaol or Mochay, Abbot and Patron of Nendrum.

⁴ See "Acta Sanctorum," tomus i., Julii i. Among the pretermitted feasts, p. 4.

⁵ See "Sancti Rumoldi Martyris Inclyti, Archiepiscopi Dubliniensis, Mechliniensium Apostoli," *Dissertatio Historica*, &c., sect. 9, num. 9, p. 159.

⁶ See "Rerum Hibernicarum Scriptores," tomus iii., p. 215.

⁷ See Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor and Dro-more," Appendix A, p. 149. Also, Appendix LL, p. 379.

⁸ See "Proceedings of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i., nn. 20, 21, p. 85.

⁹ Translated into English, by D. H. Kelly, M.R.I.A., and annotated by W. M. Hennessy, M.R.I.A.

¹⁰ Classed Rawlinson, No. 480. See "Proceedings of the Royal Irish Academy," vol. ix., 1856, p. 184.

¹¹ Edited by Drs. Todd and Reeves, pp. 184, 185.

ARTICLE V.—¹ Edited by Rev. Dr. Kelly, p. xxviii.

² Under this form, his name is not found in our Irish Martyrologies.

³ See Colgan's "Trias Thaumaturga," *Sexta Vita S. Patricii*, cap. lii., p. 76, and n. 59, pp. 110, 111.

⁴ See an account of him, at the 17th of February, in the Second Volume of this work, Art. iii.

⁵ See *ibid.*, Art. iv.

⁶ See "Acta Sanctorum," tomus i., Julii i. Among the pretermitted feasts, p. 5.

⁷ They add, that should further lights be vouchsafed, on the matter of identity, it might be possible to say more, at the 16th of September.

⁸ Edited by Drs. Todd and Reeves, pp.

contagion of the worldling's low position. The Martyrology of Tallagh¹ enters the name of Lugidius, son of Lugeus, as having veneration paid him, at the 1st of July. Thus was he distinguished, at an early period of our ecclesiastical history, among his contemporaries. Marianus O'Gorman has a similar notice in his Martyrology, at this day. Cathal Maguire agrees in the paternity, and he adds, that the present holy man was Bishop of Cluain-camaint. It is now difficult to identify this ancient place. The Bollandists,² who notice Lugidius filius Lugei at the 1st of July, state, that Cluain-camaint was unknown to them, but they suggest, that a Cluaid-camhain is mentioned in the Annals of Donegal, at the year 1089. Where they obtained such information is not apparent to us.³ Lughaidh, son of Lughaidh, is the entry of the O'Clerys, in the Martyrology of Donegal,⁴ at this date.

ARTICLE VII.—ST. ULTAN. Veneration was given at the 1st of July to Ultan, as we read in the Martyrology of Tallagh.¹ In this Calendar, there is a double entry of the name; but, it is hardly probable, two saints, thus denominated, were intended. This duplication, in all likelihood, arose from some error on the part of a copyist. The Bollandists,² at this date, notice, that there are two Ultans recorded by Sirinus,³ and numbered among the Irish Saints. No less than eighteen, bearing the same name, are to be found in the Martyrology of Donegal.⁴ There are some prophetic Poems⁵ extant, and ascribed to Ultan, of Leitrim. Whether he was identical with this or any other saint bearing the name—for many Ultans are in our Calendars—cannot be determined. In the Martyrology of Donegal,⁶ at this date, we only find Ultan's name simply entered.

ARTICLE VIII.—ST. SINEALL, OR SILLIN. We find the simple entry Sillin recorded in the Martyrology of Tallagh,¹ at this date. The Bollandists² have Sillinus or Sinellus, and the Martyrology of Donegal,³ Sineall, at the 1st of July. In the Table appended to this latter record, his festival is incorrectly placed, at the 1st of the preceding month; however, it is probably only an error in the printing or transcription.⁴

ARTICLE IX.—ST. BARRINU OR BAIRRFHINN. It is inserted, in the Martyrology of Tallagh,¹ that St. Barrinu's feast was held on this day. Also,

184, 185.

ARTICLE VI.—¹ Edited by Rev. Dr. Kelly, p. xxviii.

² See "Acta Sanctorum," tomus i., Julii i. Among the pretermitted saints, p. 3.

³ It is not to be found in Rev. Dr. O'Connor's version, nor in Dr. O'Donovan's Four Masters, at the foregoing date.

⁴ Edited by Rev. Drs. Todd and Reeves, pp. 184, 185.

ARTICLE VII.—¹ Edited by Rev. Dr. Kelly, p. xxviii.

² See "Acta Sanctorum," tomus i., Julii i. Among the pretermitted saints, p. 3.

³ In "Sancti Rumoldi Martyris Inclyti, Archiepiscopi Dubliniensis, Mechliniensium Apostoli," &c. Index Sanctorum.

⁴ See Table, pp. 476 to 479.

⁵ These are among the Messrs. Hodges' and Smith's Irish Manuscripts (No. 27, a small paper 4to), in the Royal Irish Academy's Collection. There are here similar Poems, ascribed to Maeltamhleachta. These Poems have special reference to the Anglo-Norman Conquest.

⁶ Edited by Drs. Todd and Reeves, pp. 184, 185.

ARTICLE VIII.—¹ Edited by Rev. Dr. Kelly, p. xxviii.

² See "Acta Sanctorum," tomus i., Julii i. Among the pretermitted saints, p. 3.

³ Edited by Drs. Todd and Reeves, pp. 184, 185.

⁴ See *ibid.*, pp. 470, 471.

ARTICLE IX.—¹ Edited by Rev. Dr.

at the 1st of July, and on the authority of Sirinus, the Bollandists² place Barninus or Barindus. In the Martyrology of Donegal,³ a festival in honour of Bairrhnin, at the 1st of July, is commemorated.

ARTICLE X.—ST. CONNAN. A festival in honour of Connan, is inserted in the Martyrology of Donegal,¹ at the 1st of July. The Bollandists² enter Connanus, at the same date, on the authority of Sirinus.³ This is probably the saint, whose festival has been entered for the same date, in the Martyrology of Tallagh.⁴ There, however, he is called Commai, bishop.

ARTICLE XI.—ST. ERNIN. The name Ernin appears in the Martyrology of Donegal,¹ at the 1st of July. On the authority of Sirinus, the Bollandists² have inserted the simple denomination of Erminus.

ARTICLE XII.—REPUTED FEAST OF ST. TARNANUS, BISHOP OF LISMORE, SCOTLAND. In the Martyrology of Dempster,¹ and in the Calendar of Ferrarius,² at the 1st of July, there is a festival for St. Tarnanus, Bishop of Lismore. Whether there is warrant for such a statement does not seem to be very clear. The Bollandists³ refer to the 12th of June, for their notices of him. At the same date, in the Sixth Volume of this work,⁴ an account of St. Ternan, Apostle of the Picts, may be found.

ARTICLE XIII.—ST. EMANT, OF CLUAIN. According to the Martyrology of Donegal,¹ Emant,² of Cluain, was venerated on this day, and Marianus O'Gorman is cited as authority for the statement. When and where he flourished does not seem to be known.

ARTICLE XIV.—FESTIVAL OF AARON, FIRST PRIEST OF THE MOSAIC LAW. In the Feilire¹ of St. Ængus, at the 1st of July, we find a festival in

Kelly, p. xxviii.

² See "Acta Sanctorum," tomus i., Julii i. Among the pretermitted saipts, p. 3.

³ Edited by Drs. Todd and Reeves, pp. 184, 185.

ARTICLE X.—¹ Edited by Drs. Todd and Reeves, pp. 184, 185.

² See "Acta Sanctorum," tomus i., Julii i. Among the pretermitted feasts, p. 3.

³ See "Sancti Rumoldi Martyris Inclyti, Archiepiscopi Dubliniensis, Mechliniensium Apostoli," &c.

⁴ Edited by Rev. Dr. Kelly, p. xxviii.

ARTICLE XI.—¹ Edited by Rev. Drs. Todd and Reeves, pp. 184, 185.

² See "Acta Sanctorum," tomus i., Julii i. Among the pretermitted feasts, p. 3.

ARTICLE XII.—¹ See "Menologium Scoticum,"—Bishop Forbes' "Kalendars of Scottish Saints," p. 204.

² See "Catalogus Generalis."

³ See "Acta Sanctorum," tomus i., Julii i. Among the pretermitted feasts, p. 2.

⁴ See Art. ii.

ARTICLE XIII.—¹ Edited by Drs. Todd and Reeves, pp. 184, 185.

² In a note 2, the Rev. Dr. Todd says at Emant: "This name is added by the more recent hand from Mar. O'Gorman, who styles him 'bishop.'"

ARTICLE XIV.—¹ In the "Leabhar Breac" copy, the following rann is found, and its English translation has been furnished by Whitley Stokes, LL.D. :—

hruil ikl. mupbuil
mupe mopar matha
bar apom fab rruiche
simon agur tacha.

"On July's marvellous Kalend is Mary whom Matthew magnifies: the death of

honour of Aaron. To this entry, the scholiast has added Latin notes, stating that he was the first priest, and brother of Moyses, while it is added, that he died on Mount Oir.²

ARTICLE XV.—FEAST OF MARY. The Feilire¹ of St. Ængus has a festival on this day for Mary, whom Matthew magnifies; and therefore, the commentator has it, that she was the Mother of our Lord, and Blessed Virgin Mary.²

ARTICLE XVI.—FESTIVAL OF SAINTS SIMON AND THADDAEUS. In the Feilire¹ of St. Ængus, at the 1st of July, a Festival for Saints Simon² and Thaddaeus³ is noted.

Second Day of July.

ARTICLE I.—ST. TERNOG, OR TERNOC, OF CLUAIN-MOR.

ONLY a supposition can be raised, that the present holy man lived in the early period of the Irish Church. In the Martyrology of Tallagh,¹ we find a festival entered, at the 2nd of July, in honour of Ternoc, of Cluana-moir. In the Martyrology of Marianus O'Gorman, at the 2nd of July, this saint is eulogized, as being innocent and virgin-like.² Whether this was the St. Mernocus, or Ternocus, who is mentioned, as having lived a solitary life in that delightful Island, near the Mountain of Stone, and who flourished before that time when St. Brendan the Navigator³ sailed on his adventurous voyage beyond the Atlantic, cannot well be determined.⁴ We have seen already, that St. Columkille⁵ had a disciple named Ternoc, who interrogated him re-

Aaron a mighty man of wisdom: Simon and Thaddaeus.⁶—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus. By Whitley Stokes, LL.D., p. cix.

² Also added: "I Uil i kl. mirbuil 7rl." See *ibid.*, p. cxv.

ARTICLE XV.—¹ See "Transactions of the Royal Irish Academy," Irish Manuscript series, vol. i., part i. On the Calendar of Oengus. By Whitley Stokes, LL.D., p. cix.

² Thus annotated: "*muire* .i. mater domini. *Mattha* .i. oirdned mattha." The latter words are translated "Matthew's ordination." See *ibid.*, p. cxv.

ARTICLE XVI.—¹ See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus. By Whitley Stokes, LL.D., p. cix.

² The commentator on the Feilire in the

Leabhar Breac adds to his name "Canna-neus." See *ibid.*, p. cxv.

³ The following Latin note is added by the commentator: "*tatha* .i. tatheus qui dicitur et iudas et frater iacopi .i. filii alfei." See *ibid.*, p. cxv. At this date, the scholiast has an entry of his own as follows: "*hiuil* .i. proprium sancti in albain nescio ubi est." This is translated "*Julius*, i.e., the proper name of a saint in Scotland. I know not where he is.

ARTICLE I.—¹ Edited by Rev. Dr. Kelly, p. xxviii.

² The Latin words are "*candidus et virgineus*."

³ See his Acts in the Fifth Volume of this work, at the 16th of May, Art. i.

⁴ See Colgan's "*Acta Sanctorum Hiberniae*," xxii. Martii. Egressio S. Brendani, p. 721, and n. 3, p. 725.

⁵ See his Life, in the Sixth Volume of this work, at June 9th, Art. i.

garding futurity;⁶ yet, we should be far from intimating, that he was identical with the present saint. The St. Ternog under consideration appears to have been venerated at a place, called Cluain-mor; but, where it was situated, we are not informed. It must be observed, that Mr. John M'Call places it, in the county of Carlow; and, if such be the case, it seems most likely, that the present holy man was that Abbot or Bishop of Ferns, mentioned in the note of Colgan to St. Brigid's Acts,⁷ and who died A.D. 662.⁸ The name, however, is there printed Tuenocus, or Tuenoc, yet elsewhere Ternoc.⁹ There is a parish of Clonmore,¹⁰ in the county of Wexford, and in connexion with it, we find allusion made to the present St. Ternoc,¹¹ whose feast has been set down, by Colgan, in one instance at the 2nd of June,¹² and in another place, at the 2nd of July¹³—which latter is the correct date. Nevertheless, we are not to assume, that the present Cluain-mor is to be confounded with Cluain-mor-Moedhoc, which was in the county of Carlow. However, of the many Clonmores in Ireland, we cannot know with certainty to which of these the present holy man belonged. The Martyrology of Donegal,¹⁴ at the 2nd of July, enters a feast for Ternóg, of Cluain-mór. In the Manuscript Calendar of Professor Eugene O'Curry, the feast of St. Ternog is entered, at the 2nd of July. At the present date, citing the authority of Sirinus, the Bollandists¹⁵ have a misprinted entry of Fernacus de Cluain-mor; but, they desire to have clearer evidences regarding him.

ARTICLE II.—THE DAUGHTER OR DAUGHTERS OF CATHBATH, OR CATHBADH, OF AIREDH FOTHÁ. A festival to honour the Daughters of Cathbadh, of Airiud, is entered in the Martyrology of Tallagh,¹ at the 2nd of July. Marianus O'Gorman has a notice concerning the chaste Daughters of Cathbad of Airida Foda, on the same day. In the Acts of St. Patrick,² there is a Fothadh³—probably identical—mentioned as having been a ~~hall~~ in Tyrconnell. We find this place also written Airedh fotha, in the published Martyrology of Donegal,⁴ at this same date, when there is only mention made of the Daughter of Cathbadh, without giving her proper name; while the Bollandists,⁵ quoting the same authority, have the Daughters of Cathbad in Airiudh, yet they want a fuller and more distinct account in reference to the foregoing insertions.

⁶ See Colgan's "Trias Thaumaturga," Prince O'Donnell's or Quinta Vita S. Columbæ, lib. i., cap. ciii., p. 406.

⁷ See "Trias Thaumaturga," Quarta Vita S. Brigidæ, lib. ii., cap. ii., n. 2, p. 564.

⁸ See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 272, 273.

⁹ In the Tertius Index Historicus, to Colgan's "Trias Thaumaturga," p. 695.

¹⁰ It is situated, chiefly in the barony of Bantry, 4,821a. 3r. 30p., and partly in the barony of Shelmaliere West, 1,945a. or. 35p. It is described, on the "Ordnance Survey Townland Maps for the County of Wexford," sheets 25, 26, 31, 32.

¹¹ See "Letters containing Information relative to the Antiquities of the County of Wexford, collected during the Progress of the Ordnance Survey in 1840," vol. ii., p. 35.

¹² See "Acta Sanctorum Hiberniæ," xii. Martii. Vita S. Mochoemoci Ab-

batis, n. 17, p. 597.

¹³ See "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. i., cap. ciii., n. 84, p. 451.

¹⁴ Edited by Drs. Todd and Reeves, pp. 184, 185.

¹⁵ See "Acta Sanctorum," toms i., Julii ii. Among the pretermitted saints, p. 293.

ARTICLE II.—¹ Edited by Rev. Dr. Kelly, p. xxviii. Thus entered "Inghena Cathbadh in Airiud."

² See his Life, in the Third Volume of this work, at the 17th of March, Art. i.

³ See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, lib. ii., cap. cxii., p. 144.

⁴ Edited by Drs. Todd and Reeves, pp. 184, 185.

⁵ See "Acta Sanctorum," toms i., Julii ii. Among the pretermitted saints, p. 293.

ARTICLE III.—REPUTED FESTIVAL OF ST. CANICUS, AMONG THE HEBRIDEANS, SCOTLAND. [*Sixth Century.*] Among the Scottish Entries in the Kalendar of David Camerarius, as found in Bishop Forbes' work,¹ there is a festival set down for St. Cahinnicus, Abbot, at the 2nd of June. The Bollandists² copy this notice, likewise, but they remark, that his Acts more properly refer to the 11th of October, at which date they were destined for further illustration.

ARTICLE IV.—FESTIVAL OF ST. EUTICIUS, MARTYR, AT ROME. The Martyr Euticius was honoured with a festival, in the ancient Church of Ireland, on the 2nd of July. This we know from the "Feilire" of St. Ængus,¹ where he is called a Bishop. This notice seems to have been extracted from the old Martyrology of St. Jerome, and the Bollandists² appear to have gleaned little in addition, at this date, to elucidate his period and sufferings.

ARTICLE V.—FEAST OF SAINTS PROCESSUS AND MARTINIANUS, MARTYRS AT ROME. There was a festival, for the holy Martyrs Processus and Martinianus at Rome, held in the old Irish Church at the 2nd of July, and as stated in the "Feilire" of St. Ængus.¹ To this, the commentator has added an explanatory note.² The Acts of their martyrdom are given by the Bollandists,³ from Surius, with a previous commentary, in three sections and in seventeen paragraphs, at this same date.

Third Day of July.

ARTICLE I.—ST. GERMAN, FIRST BISHOP OF THE ISLE OF MAN.

[FIFTH CENTURY.]

NOTWITHSTANDING historic doubts—justifiable within a certain limit—that the present holy man should be regarded as having an early veneration, and that he should be considered as the first missionary

ARTICLE III.—¹ Thus: "2 Die. Sanctus Cahinnicus Abbas miraculis et vitæ puritate apud Hebridianos et Orcadienses Scotos celebris."—"Kalendars of Scottish Saints," p. 238.

² See "Acta Sanctorum," tomus i., Julii ii. Among the pretermitted feasts, p. 294.

ARTICLE IV.—¹ The following stanza, and its translation from the Irish, are from the Leabhar Breac copy, in the Royal Irish Academy:—

Ṭaimtṛi Eutaiḱ eppoc
Ṭamari conani
Ṭair pproceppi iṛṣoa
Riag mor mṛarciani.

"The death-bed of bishop Euticius of Damasus with splendour: the passion of kingly Processus: the great torture of Mar-

tinianus."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. cix.

² See "Acta Sanctorum," tomus i., Julii ii. De S. Euticio Martyre Romano, p. 306. Edited by Father John Baptist Soller, S.J.

ARTICLE V.—¹ See Leabhar Breac copy, Royal Irish Academy, and Transactions of the Royal Irish Academy, "Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus. By Whitley Stokes, LL.D., p. cix.

² Thus: "Marciani vel martiani .i. pro marticiani per concisionem mediæ sillabæ in utroque nomine vel martiniani."—*Ibid.*, p. cxv.

³ See "Acta Sanctorum," tomus i., Julii ii. De Sanctis Processo et Martiniano Martyribus Romæ, pp. 300 to 305. Edited by Father John Baptist Soller, S.J.

Bishop in the Isle of Man, a constant tradition has there prevailed, that his mission was delegated to him from Ireland, in its first century of Christianity, and that he had then been classed among the disciples of St. Patrick.¹ He is also called Jarmanus.² The Bollandists have published some brief notices of this saint,³ in three paragraphs. Notices of him occur in Bishop Challenor's⁴ work. We know few particulars of an authentic character regarding him; and, we are left in a state of uncertainty, respecting the country and parentage of the present holy man, who appears to have been a native of France or of Great Britain. But, whether he had been baptized in the Christian Faith at an early age, or whether he had received first instruction from the Irish Apostle, must be a matter left for further historic investigation.

In the fifth century, he lived, according to a general supposition; while some writers maintain, that the present German⁵ was not a distinct person from St. Germanus of Auxerre,⁶ to whom the cathedral of Man was dedicated.⁷ one opinion⁸ has it,⁹ that the German of Man had been consecrated Bishop by Pope Celestine I., after his appointment as a Canon of St. John Lateran's church, in Rome. It is stated, also, that the dignity of Bishop was conferred on him, when the Irish Apostle had been elevated to that distinguished office.¹⁰ This is improbable, for it does not rest on any well sustained evidence. We are informed,¹¹ however, that St. German became a disciple of St. Patrick.¹² By the illustrious Irish Apostle, he was called to the ministry; but, whether in Ireland or in Great Britain has not transpired.

Finding in Ireland, that the harvest was great, but the labourers few,¹³ St. Patrick passed over into Britain, about the year 447,¹⁴ according to a generally received opinion. The Irish Apostle proposed to procure a number of learned and religious men, to be his assistants in the work of the Gospel. We are informed, also, that he desired to remove the Arian and Pelagian heresy from Britain, at this time. After a short stay in Britain, he returned to Ireland, accompanied by a great many notable labourers. No fewer than thirty of these were afterwards made Bishops.¹⁵

Long before the time of this great Apostle, the Isle of Man—inhabited by an ancient Celtic race—seems to have been under the influence of druidism,¹⁶ and it is supposed that several of their monuments yet remain. Its remote history is not very well known. At an early period, it was subject to the King of North Wales. In the fourth century,¹⁷ the Scots are said to have

ARTICLE I.—¹ See Colgan's "Trias Thaumaturga," Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 266.

² By Castellán.

³ See "Acta Sanctorum," tomus i., Julii iii. De S. Germano Episcopo, in Mannia sive Mona, Maris Hibernici Insula, pp. 667.

⁴ See "Britannia Sancta," part ii., July 3rd, pp. 8, 9.

⁵ It may be observed, a St. Germanus, a Martyr at Tarsus, in Cilicia, was venerated, likewise, on this day, July 3rd.

⁶ This holy Bishop is venerated, on the 31st of July.

⁷ See what has been written already in the Life of Maguil, or Machaldus, Patron and Bishop, in the Isle of Man, in the Fourth Volume of this work, at the 25th of April, Art. i.

⁸ That of Colgan, who refers to the Office of the Canons Regular of Lateran.

⁹ See "Trias Thaumaturga," Sexta Vita S. Patricii, cap. xcii., n. 103, p. 113.

¹⁰ See *ibid.*, Appendix Prima ad Acta S. Patricii, Lect. v., p. 196.

¹¹ By Jocelyn, the monk of Furness.

¹² See Colgan's "Trias Thaumaturga," Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 266.

¹³ See Colgan's "Trias Thaumaturga," Sexta Vita S. Patricii, cap. xcii., p. 86.

¹⁴ See Ussher's "Britannicarum Ecclesiarum Antiquitates," Index Chronologicus, p. 518.

¹⁵ See Colgan's "Trias Thaumaturga," Sexta Vita S. Patricii, cap. xcii., p. 86.

¹⁶ See "Gazetteer of the World," vol. ix., p. 85.

¹⁷ According to Paulus Orosius, in his

inhabited Mona or Mevania¹⁸—ancient names for Man¹⁹—as also Hibernia. To reclaim its inhabitants from their superstitions,²⁰ as also from their mystic and druidic rites, the Irish Apostle turned his attention to this Isle, when he had laboured with success in Ireland. He thereupon sailed over to Man. St. Patrick, who lived for some time on an Island or Peninsula—which afterwards bore his name—wrought miracles while he was there, and he laboured to gain the people²¹ over to the truths of religion.²² He then appointed one of his disciples, named Germanus, a wise and holy man, to be director over this new church. He is said to have been consecrated as first Bishop of the Isle of Man.²³ His mission was consolidated, by the erection of a church, which was the first known to exist in the Isle; and this formed the nucleus of a See, Sodor and Man,²⁴ the origin of which is rather obscure, but it is said to have been so constituted by Pope Gregory IV.,²⁵ at Sodor. While some are of opinion, that Sodor had been situated in the celebrated Isle of Iona, others state, that it was in Man itself. Again, it has been asserted, that after the Danes and Norwegians held sway over this Island in the eleventh century, as also over Dublin and Fingal, together with the Hebrides of Scotland; these western clusters were divided into *Norder*, meaning “northern,” and *Sudor*, meaning “southern,” in the Norwegian language, Man being included in the *Sudor*, and Sodor thus became the title for its See.²⁶

The church of St. Germanus was built on an Island promontory, called after St. Patrick.²⁷ It has also been called *Kirck-Jarmans*, and it is situated near Peel Castle, being nearly surrounded by the sea, and isolated in position,²⁸ on the western side of the Isle, near the margin of a spacious bay. The channel which divides it from the mainland at high water is very deep; but, when the tide is out, the water is scarcely mid-leg deep, being only separated by a little rivulet, which flows from *Kirk-Jarmyn Mountains*. The present ruinous cathedral²⁹ is thought to have stood on the site of a more ancient church. It was constructed, about the year 1245,³⁰ and it is built in

work, “*Adversus Paganos Historiarum Libri VII.*,” lib. i., cap. 2. This work only comes down to A.D. 316. Leyden, 1738 or 1767, 4to. This writer flourished about the beginning of the fifth century. See Michaud’s “*Biographie Universelle Ancienne et Moderne*,” tome xxxi., p. 409.

¹⁸ “The ancients were acquainted with it under various names. Cæsar distinguishes it by that of *Mona*; Ptolemy calls it *Monæda*, or the more remote *Mona*, to distinguish it from Anglesea, the *Mona* of Tacitus. Pliny styles it *Monabia*; Orosius, *Mevania*; and Nennius, *Eubonia* and *Munaw*. The appellation given to it by the Britons was *Menaw*; the natives call it *Manning*.”—“The Beauties of England and Wales; or Delineations, Topographical, Historical and Descriptive.” By John Britton and Edward Wedlake Brayley, vol. iii. The Isle of Man, p. 248.

¹⁹ See Ussher’s “*Britannicarum Ecclesiarum Antiquitates*,” cap. xv., p. 335.

²⁰ Some of these are pleasingly introduced by the great master of historic romance, Sir Walter Scott, in his “*Peveril of the Peak*,” chap. xvi., with historic notes appended.

²¹ According to Jocelyn, the former name of Man was *Eubonia*.

²² According to the “*Chronicon Manniæ*,” St. Patrick was the first to preach the Catholic Faith to the Maux. See Ussher’s “*Britannicarum Ecclesiarum Antiquitates*,” cap. xv., p. 335.

²³ See “*The Beauties of England and Wales; or Delineations, Topographical, Historical and Descriptive*,” vol. iii. The Isle of Man, p. 269.

²⁴ According to Gough’s Camden’s “*Britannia*,” vol. iii., p. 701.

²⁵ He ruled over the See of St. Peter, from A.D. 828 to 844. See Sir Harris Nicolas’ “*Chronology of History*,” p. 209.

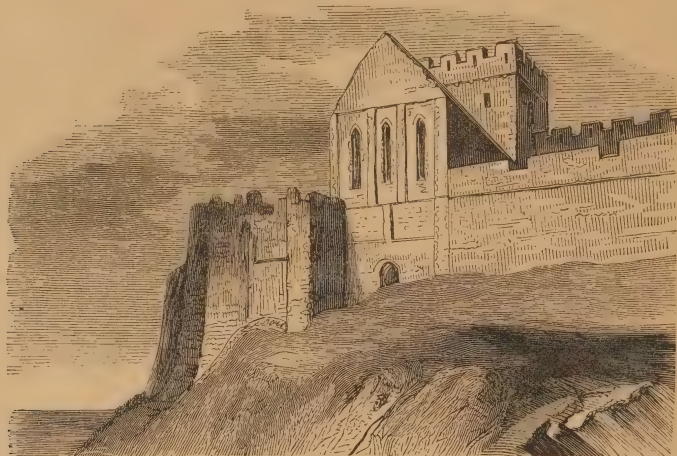
²⁶ See “*Gazetteer of the World*,” vol. ix., p. 85.

²⁷ Train’s “*History of the Isle of Man*” is a work of great research, in reference to the ecclesiastical antiquities of this Island.

²⁸ The accompanying view is copied from an approved illustration, by William F. Wakeman, and drawn on the wood, engraved by Mrs. Millard.

²⁹ A south-east view of it with various other illustrations in detail, may be found, in the “*Archæological Journal*,” vol. iii. See J. L. Petit’s *Ecclesiastical Antiquities of the Isle of Man*, pp. 49 to 58.

the form of a cross, with a coarse grey stone;³¹ however, the angles, window-cases and arches are coigned, formed with a stone found in the neighbourhood, and almost as red as brick.³² A little to the west are the ruins of St. Patrick's church. This is of ancient style with round-arched windows. A small round tower—like the Irish or Brechin round towers—lies near it westwards. A flight of steps ascends to the door, and within it are stairs for ascending to the top of that building.³³ Beside it are the ruins of a quadrangular church, having features in common with many of our old Irish churches.³⁴



St. German's Cathedral, Isle of Man.

St. Germanus is said to have laboured in the work of his ministry, until the time of his death, in the Isle of Man.³⁵ On St. Patrick's return from Britain, he visited the islands, in order to gain them over to Christ. In particular, he preached the Christian faith with great success in the Isle of Man.³⁶ Nevertheless, it is thought, that he left mainly to Germanus the task of completing his mission. The date for St. German's death has been assigned to A.D. 474.³⁷ In the ancient Martyrologies, however, we are at a loss to discover the name of this Germanus. On this day, July 3rd, his festivity is usually recorded.³⁸ St. Patrick consecrated two others of his disciples, St.

³⁰ See Grose's "Antiquities of England," vol. vi.

³¹ Its dimensions are minutely given, in J. L. Petit's paper, already mentioned.

³² A ground plan of the cathedral church of St. German in Peel Castle in the Isle of Man, as also an effective copperplate engraving of that ruined fane, taken in 1775, may be found in "The Beauties of England and Wales; or Delineations, Topographical, Historical and Descriptive," vol. ii., The Isle of Man, pp. 288, 289.

³³ See Gough's Camden's "Britannia," vol. iii., p. 703.

³⁴ A well-executed wood engraving of this ancient church and the round tower may be

seen prefixed to the article, written by J. L. Petit for the "Archæological Journal," entitled Ecclesiastical Antiquities of the Isle of Man, vol. iii., p. 49.

³⁵ Several beautiful illustrations of this Island may be found, in the Abbotsford edition of Sir Walter Scott's Waverley Novels. See vol. vii., "Peveril of the Peak."

³⁶ This account is confirmed, by a Manuscript Chronicle of that Island.

³⁷ See Ussher's "Britannicarum Ecclesiarum Antiquitates," Index Chronologicus, A.D. CCCCLXIV., p. 522.

³⁸ See Les Petits Bollandistes, "Les Vies des Saints," tome viii., iii^e Jour de Juillet, p. 2.

Conindrius³⁹ and St. Romulus⁴⁰ to be Bishops of Man, when our saint passed away to bliss. After their death these were succeeded by St. Maguil,⁴¹ Macaldus.⁴² After conversion, this latter prelate was eminent for his sanctity and for his miracles. These were the first fathers and founders of the church, which was established in the Isle of Man, by our great Apostle. In later times, and after the Reformation, while the Protestant Bishops of Sodor and Man⁴³ became suffragans to the Archbishop of York, the Catholics on the Island were subjects of the Catholic Archbishop of Dublin; in the present century, however, they have been annexed to the See of Liverpool, England.

ARTICLE II.—ST. GUTHAGON, CONFESSOR, IN BELGIUM. [*Probably in the Eighth Century.*] Incidentally we are informed, that the Belgian Flemings were formerly accustomed to bestow the name of Scots on strangers to their own country, and who differed from the Belgians in manners and customs; much after the habit of the Romans, who called all other extern people—except those living in Italy or Greece—by the depreciating title of *barbari* or “barbarians.” Wherefore, an insinuation is conveyed,¹ that several of the Belgian saints called Scoti may have been strangers only, and not necessarily natives either of Ireland or Scotland. However, in the present case, no argument is sought to be drawn against the generally received statement, that Guthagon had been a native of Scotia; whether of the greater or lesser Scotia has been controverted, but it is left to the decision of the investigator. The most ancient authority for St. Guthagon’s Acts—briefly as they are recorded—seems to have been an old office, belonging to the church at Oostkerke, near Bruges, in Belgium. From it, Jean Ver-Meulen,² better known by the Latinized form of Molanus, probably copied that relation of the present saint in his Indiculus of the holy persons connected with the Netherlands. Notices of St. Guthagon are to be found, likewise, in the “*Natales Sanctorum Belgii et eorum Chronologica Recapitulatio*,” at the 3rd of July.³ Jean Cousin, also denominated *Canonicus Joannes Cognatus*, has copied from him,⁴ what had been related about the present holy man. The Bollandists⁵ have some particulars regarding this saint, and prefixed in a commentary⁶ of ten paragraphs, to an office read in the church at Oostkerk. There are notices of him, at the 3rd of July, by Bishop Challenor.⁷ At this date, also, he is commemorated as a recluse, by the Rev. Alban Butler.⁸ He

³⁹ According to Colgan, he is more correctly to be named Condirius, who is venerated in our Irish Calendars, at the 17th of November. See “*Trias Thaumaturga*,” *Quarta Vita S. Patricii*, nn. 63, 64, p. 50.

⁴⁰ Colgan states, that he had another name, Romanus, and that his feast is to be found, at the 18th of November. See *ibid.*

⁴¹ His feast has been assigned to April 25th. At that date, his Acts are to be found in the fourth Volume of this work, Art. i.

⁴² See Colgan’s “*Trias Thaumaturga*,” Jocelyn’s “*Sexta Vita S. Patricii*,” cap. cli, clii., pp. 98, 99.

⁴³ The Protestant bishop of Sodor and Man is the sole baron of the Island. See “*The Popular Encyclopedia; or Conversations Lexicon*,” vol. iv., p. 655.

ARTICLE II.—¹ By Father John Baptist Soller, S.J.

² He was born at Lille, A.D. 1553, and being distinguished as a learned theologian and ecclesiastical historian in the University of Louvain, he died prematurely, on the 18th of September, 1585. See an account of him and of his works in Michaud’s “*Biographie Universelle, Ancienne et Moderne*,” tome xxviii., pp. 516, 517.

³ In two paragraphs, pp. 139, 140.

⁴ See “*Historia Tornacensis, tomus iii.*,” p. 272.

⁵ See “*Acta Sanctorum*,” tomus i., Julii iii. De S. Guthagone Confessore Oostkerce apud Brugas in Flandria, pp. 668 to 670.

⁶ Written by Father John Baptist Soller, S.J.

⁷ See “*Britannia Sancta*,” part ii., p. 8.

⁸ In his “*Lives of the Fathers, Martyrs, and other principal Saints*,” vol. vii., July iii.

is noticed, likewise, in *Les Petits Bollandistes*,⁹ at the 3rd of July. This saint, according to the Belgian traditions, was either a king,¹⁰ or son to a King of Scotia. As usual, the Scottish writers contend, that he was their countryman;¹¹ but, the Irish seem to have stronger claims for the honour of his nativity in their country. He is thought to have flourished during the eighth century. Some will have it, that he journeyed to Rome; yet, although such pilgrimages to the shrines of the Apostles and martyrs there were undertaken by the Irish, Scots and Angles, soon after their conversion to Christianity, there does not appear to have been sufficient warrant for that statement in reference to St. Guthagon. Through religious motives, however, he entered on a pilgrimage, and with a companion, named Gillon. They arrived in Belgium, but at what period is not with certainty known. They rested at a place known as Knocken or Cnokem, which was situated on the maritime shore of Flanders. Nor was it far removed from Oostkerke. This village lay near Burges, on the sea side, between it and Slusa.¹² There the virtuous life of St. Guthagon gave very great edification to the people of that country. Another companion, Gildulfus, is commemorated with the foregoing, and he spent an eremitical life with them, in Belgium.¹³ Here, St. Guthagon led a solitary life,¹⁴ until the time of his death. It is not known for certain, whether he died at Cnokem or at Oostkerke. However, the clergy and people of that district reverently interred his body, according to tradition in the western part of the cemetery of Oostkerke. Those holy men, Saints Guthagon and Gillon, rest at Oist-Kerke, in Flanders. After St. Guthagon's death, miracles were wrought at his grave. Gerald, Bishop of Tournay, in the year 1159, exhumed St. Guthagon's body and placed it in a feretrum. The Abbots of Aldenburg, Dunens and of Quercetan were present.¹⁵ It would seem, that at a subsequent period, towards the end of A.D. 1444, there was another translation of St. Guthagon's remains. In the succeeding century, Jean Ver-Meulen relates, that he saw these relics kept within iron gratings in the wall of the church. It has been remarked in our saint's office, that the shrine was hardly kept in a becoming manner. The Calvinists profaned the relics of St. Guthagon after the Reformation,¹⁶ and they seem to have utterly destroyed them; nothing having remained but a tooth of the holy man, which had been transferred to the collegiate church of St. Saviour, at Bruges. On the case containing it had been inscribed these words: "Dens S. Guthagonis." In the beginning of the last century, the tooth of St. Guthagon was kept in the church at Oostkerke, and on the 3rd day of each July, it was there exposed

⁹ See "Vies des Saints," tome viii., iii^e Jour de Juillet, p. 1.

¹⁰ In the ancient Office of St. Guthagon, he is called King of Scotia, as also by other writers.

¹¹ Thus, at the 3rd of July, in Adam King's "Kalendar," he is placed in the first century, and in the following words: "S. Guthagon sone to ye King of Scotland confess. banished for ye catholik faith in flanders vnder diocletiane, 99."—Bishop Forbes' "Kalendars of Scottish Saints," p. 156. Also, at the same date, in Thomas Dempster's "Menologium Scoticum" are these words: "Oostkerkae Guthagoni confessoris, regis filii, qui divino amore tactus, regnum terrenum sprevit, ut coeleste obtineret B. K. ML."—*Ibid.*, p. 204.

¹² A learned nobleman and toparch of

Oostkerke stated to Father Soller, that this village was situated "in agro Franconatensi inter Brugas et Slusam, distans ab utraque sesquimillari." Before his time it was a much more important place, while it had two pastors and three assistants, with five thousand communicants. He adds, moreover, that he knew three villages bearing the same name in Belgium, "nempe apud Brugas, apud Furnas, et in Brabantia apud Tulse." bise."

¹³ See Father Stephen White's "Apologia pro Hibernia," cap. iv., p. 42.

¹⁴ See "Circle of the Seasons," p. 185.

¹⁵ See Miræus' "Fasti Belgici et Burgundici," p. 364.

¹⁶ See Bishop Challenor's "Britannia Sancta," part ii., p. 8.

¹⁷ Printed A.D. 1509.

for the veneration of the faithful. Formerly, his feast was kept there with great solemnity, and on it there was an obligation for hearing Mass. This, however, had been abrogated, yet a proper office for a Confessor not a Pontiff had been recited, and he was invoked as a minor patron of that place. The feast of this saint is set down at the 3rd of July, in the enlarged edition of Usuard's Martyrology; also, in a Manuscript Catalogue of the Saints of Scotland; as likewise, in the Breviary of Aberdeen.¹⁷ John Wilson, in his "Martyrologium Anglicanum," sets him down as an Irishman, at this day. The name of Guthagon occurs, at this date, in the anonymous Catalogue, published by O'Sullivan Beare, as Guthagonius. Molanus and Henry Fitzsimon set him down, as Guthagonus, Rex et Confessor, at the 3rd July.¹⁸ Again, a feast has been assigned to him, at the 1st of October. This appears as having reference to the Translation of his Relics.

ARTICLE III.—ST. CILLINE OR CILLEN, DROICTEACH, ABBOT OF IONA, SCOTLAND. [*Eighth Century.*] Among a long line of illustrious abbots who presided over Iona, the present holy man is classed. In the Martyrology of Tallagh,¹ at the 3rd of July, the simply entry of Cilline, Abb. Iae, occurs. He is noted in the Martyrology of Marianus O'Gorman, at the 3rd of July.² At this date, the Bollandists³ have noticed him, also, on the foregoing authority and on that of Sirinus. Some notices of him occur, in the work of Bishop Forbes.⁴ This distinguished saint derived his origin from the race of Conall Cremthainne, son to Niall of the Nine Hostages, of the southern Hy-Neill. This saint's pedigree is thus given in the Naemhsenchas. His father's name was Dicolla, son of Cilline, son to Amalgadh, son of Feradhaigh, son to Feic,⁵ son of Cerbaill, who was son to the aforesaid Conall Cremthainne.⁶ He was born in Ireland, probably towards the close of the seventh century. The epithet, suffixed to his original name Cilline, and which was Droicteach, signifying "Bridge-maker," has reference apparently to work of that kind on which he had been engaged, previous to his leaving Ireland for Scotland. It is likely, that he felt a religious inspiration to join the Columban institute in Iona, and there, too, it would seem, that he chose to live as an anchorite,⁷ according to the custom of those monks, who desired to observe a very strict discipline. His virtues were so highly esteemed by that community, after the death of St. Cilline Fada, or the Tall Abbot of Iona, which took place, A.D. 726, Cilline Droicteach was selected as his immediate successor.⁸ Meanwhile, Feidhlimid or Failbhe seems to have been elected Abbot of Iona in the year 722, nor do we find that he ceased to enjoy that title, during the administration of Faelcu,⁹ of Cillene Fada,¹⁰ and of Cilline Droicteach, until he departed this life at the very advanced age of eighty-seven years, com-

¹⁸ See O'Sullivan Beare's "Historia Catholica Iberniae Compendium," tomus i., lib. iv., cap. xi., xii., pp. 50, 54.

ARTICLE III.—¹ Edited by Rev. Dr. Kelly, p. xxviii.

² Thus: "Kellenus cognomento Droictheach, virgo, miles egregius."

³ See "Acta Sanctorum," tomus i., Julii iii. Among the pretermitted saints, p. 631.

⁴ See "Kalendars of Scottish Saints," p. 301.

⁵ He was brother to Diarmait Mac Cer-

baill, King of Ireland, who reigned 21 years, and who died A.D. 565.

⁶ According to the Leabhar Lecain, in the Royal Irish Academy.

⁷ In the Annals of Tighernach and of Ulster, he is only styled *ancorita*.

⁸ In a gloss on his name, in the Calendar of Marianus O'Gorman, he is expressly styled *abb iae Colaim cille*.

⁹ See an account of him, in the Fourth Volume of this work, at April 3rd, Art. iv.

¹⁰ For a notice of him, see *ibid.*, at April 14th, Art. iii.

pleted in 759, and during the administratorship of Slebhine. Whether Feidhlimid or Failbhe¹¹ had been the principal or only a coadjutor Abbot over Iona cannot be gleaned with any degree of distinctness from the Irish Annals.¹² It is thought, that owing to the circumstance of Cilline Droicteach having chosen the rigid rule of an anchorite's state, the active duties of his presidency, over the monastic institute of Iona, had been in a great measure discharged by his coadjutor, Fedhlimid. He continued alive, during the presidency of Cilline Droicteach. The present holy man brought to Erin that shrine of the many relics,¹³ which Adamnan had collected, to make peace and friendship between the Cinel-Conaill and the Cinel-Eoghain. This appears to have occurred in the year 727. The Relics collected by Adamnan were returned to Iona in 730. The present saint, called Cilleine Droctigh, anchorite of Ia, died on the 3rd of July, A.D. 747.¹⁴ Other accounts have A.D. 751¹⁵ and 752.¹⁶ He is reputed to have been the fourteenth abbot of Iona, commencing with the great founder, St. Columkille.¹⁷ We have him recorded, in the Martyrology of Donegal,¹⁸ at this same date, as Cillen Droichtech, Abbot of Ia Colum Cille.

ARTICLE IV.—ST. TIRECHAN, BISHOP. [*Seventh Century.*] It is much to be regretted, that we know very little relating to the personal history of the present distinguished bishop, so much regarded in his day, and who was remarkable, doubtless, for his holiness of life, as for his proficiency in learning. Being one of St. Patrick's early biographers should alone give him a special claim on our veneration. Marianus O'Gorman has an entry of Tirechan, at the 3rd of July, in his Calendar. It may be supposed, that Tirechan had been a native of Cashel or of its vicinity, if he is to be confounded with a Tirechan who had gone to Rome, and who at the entreaty of his mother was recalled, at a time when St. Fechin, Abbot of Fore, had visited that city, over which Moenach then ruled.¹ Tirechan tells us himself,² that he was the disciple of St. Ultan, who wrote the Acts of St. Patrick. He was bishop of Ard-brecain, and he died A.D. 665.³ In the Book of Armagh are found Latin annotations on the Life of St. Patrick by Tirechan,⁴ and which throw some light on the source whence his narrative had been drawn.⁵ Like his master

¹¹ He seems to have been elected, when about fifty years old, and it may be, that infirmity or necessity obliged him to have an assistant.

¹² See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Additional Notes O, pp. 382 to 386.

¹³ This is the beginning of a poem which Adamnan composed, on placing the bag, containing those reliquaries, on the back of Cillen :—

"O youth, illustrious is
The bag which thou takest on thy
back," &c.

¹⁴ See Colgan's "Trias Thaumaturga," Quinta Appendix ad Acta S. Columbæ, cap. ii., sect. v., p. 502.

¹⁵ The "Annals of Ulster" have dated it, at this year.

¹⁶ According to the Annals of Tigernach.

¹⁷ See Rev. William Reeves' Adamnan's "Life of St. Columba," Additional Notes O, pp. 382 to 385.

¹⁸ Edited by Drs. Todd and Reeves, pp. 184, 185.

ARTICLE IV.—¹ See Colgan's "Acta Sanctorum Hiberniæ," xx. Januarii, Vita Secunda S. Fechini, cap. xiv., pp. 134, 135.

² See Very Rev. James Henthorn Todd's "St. Patrick, Apostle of Ireland," chap. iii., p. 444.

³ His feast occurs, at the 4th of September.

⁴ See Professor Eugene O'Curry's "Lectures on the Manuscript Materials of Ancient Irish History," Lect. xvi., p. 347.

⁵ At fol. 9a, we find there the following passage: "Tirechán Episcopus hec scripsit

Ultan, this saint wrote the Acts of St. Patrick, in two books.⁶ We are informed in these, that he was a disciple of that holy Bishop, from whose lips or from whose book, he had composed his own work. He also tells us in it, that he was himself a bishop, but he does not state where his See had been. A copy of this Life of St. Patrick by Tirechan is extant in the Leabhar Arda Macha, or the Book of Armagh.⁷ This is quoted by Dr. Jeffry Keating.⁸ It has lately engaged the attention of an able and a learned editor,⁹ so that the reading public shall soon have an opportunity of becoming acquainted with its contents.¹⁰ These Acts were in possession of the learned Archbishop Ussher, who frequently quotes from them, in his valuable historic work, "*De Primordiis Ecclesiarum Britannicarum*."¹¹ Extracts from them have also been reproduced, by the learned hagiologist, Father John Colgan.¹² This interesting ancient memoir by Tirechan throws very considerable light on the early ecclesiastical history of Ireland, as also on the biography of the Irish Apostle.¹³ According to the chronology of Tirechan,¹⁴ he places the death of St. Patrick, at A.D. 436 from the Passion, or A.D. 469 from the Nativity of Christ. He states, likewise, that King Loiguire reigned two or five years after the Irish Apostle's decease; while he supposes the total duration of that reign, to have been thirty-six years.¹⁵ A conjecture has been offered,¹⁶ that the present holy man complied with a request made by St. Fechin,¹⁷ Abbot of Fore, to visit his mother. This seems to come within the range of possibility. The times agree very well. Thus, Ultan died A.D. 655, and he was contemporary with St. Fechin, who departed this life, on the 20th of January, A.D. 664.¹⁸ The present saint was a bishop, and he is said to have ruled¹⁹ over the church of Ardbreacain. He is thought to have flourished, about the middle of the seventh century.²⁰ On the 3rd of July, in the Martyrology of Donegal,²¹ appears within brackets the name of Tirechan.²²

ex ore vel libro Ultani episcopi, cujus ipse alumpnus vel discipulus fuit."—*Ibid.*, Appendix, No. cvi., pp. 607, 608.

⁶ See Sir James Ware, "*De Scriptoris Hiberniæ*," lib. i., cap. iii., p. 23.

⁷ This is generally believed to be as old as 807; but, Eugene O'Curry deems it to be older than the year 727. See "*Lectures on the Manuscript Materials of Ancient Irish History*," Lect. xvi., p. 343.

⁸ In his "*General History of Ireland*."

⁹ The Rev. Father Edmund Hogan, S.J. See "*Vita Sancti Patricii Hibernorum Apostoli, Auctore Muirchu Maccumachteni et Tirechani Collectanea de S. Patricio*." The portion already published has appeared, in the "*Analecta Bollandiana*," toms i., Fasc. iv. Edited by Fathers Carolus de Smedt, Gulielmus Van Hooff and Josephus de Backer. Paris and Bruxelles, 1882, royal 8vo.

¹⁰ This is the more to be desired, as Sir William Betham has very inaccurately printed the Book of Armagh, in his "*Irish Antiquarian Researches*," part ii. Dublin, 1827, 8vo. It is so full of errors as to be quite useless. See Rev. Dr. Todd's "*St. Patrick, Apostle of Ireland*," p. 150, n. 1. Also William F. Skene's "*Celtic Scotland*," vol. ii., p. 14, n. 22.

¹¹ See cap. xvii., pp. 829, 835, 848, 853, 887, 899. Dublin edition, A.D. 1639, 4to.

¹² See "*Trias Thaumaturga*," Appendix Secunda ad Acta S. Patricii, pp. 196, 197.

¹³ Thus he states: "*Inveni quatuor nomina in libro scripta Patricio apud Ultanum episcopum Conchuburnensium, Sanctus Magonus qui est clarus, succetus qui est [deus belli], Patricius, Cothirthiacus quia servivit iiii domibus magorum, et empsit illum unus ex eis cui nomen erat Miliuc Maccuboin magnus.*"

¹⁴ In the Book of Armagh, fol. 9 a, b.

¹⁵ See Very Rev. Dr. James Henthorn Todd's "*St. Patrick, Apostle of Ireland*," chap. ii., p. 395.

¹⁶ By Colgan.

¹⁷ See his Life in the First Volume of this work, at January 20th, Art. ii.

¹⁸ See Dr. O'Donovan's "*Annals of the Four Masters*," vol. i., pp. 276, 277.

¹⁹ As supposed by Colgan.

²⁰ See Colgan's "*Trias Thaumaturga*," Quarta Appendix ad Acta S. Patricii, pars. iii., pp. 217, 218.

²¹ Edited by Drs. Todd and Reeves, pp. 186, 187.

²² A note by Dr. Todd says at this insertion of the name, Tirechan: "*Added by the more recent hand.*"

ARTICLE V.—ST. DARTINNE OR TARTINNA, OF DRUIMARD, OR OF CILL-AIRD, IN UI-GARRCHON, COUNTY OF WICKLOW. We read in the published Martyrology of Tallagh,¹ that a festival was celebrated at the 3rd of July, in honour of Dartinne, Virgin. To her is probably applied the following comment, which closely follows: “inghen Guaire, *i.e.*, Cille aird in h Ercaín.” In the “Feilire”² of St. Ængus, there is a commemoration of Dartinne’s excellent feast, at the 3rd of July. In a gloss,³ she is said to have been a virgin, and to have been of Cill Airnd in Ui-Garrchon in Leinster. From this we are to infer, that she was the daughter of Guaire—whoever he was—and that the place she occupied was named Cill Aird, meaning the “church on the height,” in the territory of Ui Ercon, otherwise Ui Garchon.⁴ This territory was situated along the eastern sea-shore,⁵ in the centre of the present county of Wicklow, and it seems to have extended over the mountains towards the western boundary. Within it rises Sliabh Gadoe, also called Church Mountain, owing to the fact that the ruined walls of an oblong church, on the northern and widest part of the area, are there to be found. The greatest length of this building was thirty-six feet. This appears to have been surrounded by a rude stone enclosure, approaching to an oval form, the extreme length being 117 feet, and the width 101.⁶ In the most elevated part, the breast-work was twelve feet in height, and within it is a holy well, still frequented by pilgrims.⁷ The foregoing conclusion as to locality is fairly warranted from the statement, that St. Patrick when he left Naas went into Hy-Garchon, and soon afterwards he passed from it to the plain of the Liffey.⁸ Here too has been placed⁹ one of the Palladian churches at Donard, variously called Domnach Arda, Domnach Ardec, and Domnach Airte, or “the Church of the High Place,” as also Domnach Ardacha, “the Church of the High Field.”¹⁰ This is now the village of Donard,¹¹ in the barony of Lower Talbottstown.¹² On this site and in the immediate neighbourhood, there are several vestiges of pagan and of Christian habitations. Here, it is probable, the church known as Cill-Aird was located, and it may be regarded as identical with that very ancient and curious old ruin, which has so remarkable an elevation on the top of Sliebh Gadoe,¹³ otherwise called Church Mountain, near Donard.

ARTICLE V.—¹ Edited by Rev. Dr. Kelly, p. xxviii.

² In the “Leabhar Breac” copy the following stanza, translated by Dr. Whitley Stokes, occurs:—

мартна сирмонн
сирт мһатач мбилле
сирмбпех томар айле
феил сиргаир Дартинне.

“Cyron’s martyrdom, no paltry prayer to Christ: Thomas’ translation hear thou: Dairtinne’s excellent feast.”—“Transactions of the Royal Irish Academy,” Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. cix.

³ See *ibid.*, p. cxv.

⁴ This name it seems to have taken from Garchon, who was father to its ruler Nathi, who lived in the time of St. Palladius and of St. Patrick.

⁵ See Colgan’s “Trias Thaumaturga,” Secunda Vita S. Patricii, cap. xxiv., xxv., p. 13, and nn. 33, 34, 35, p. 18.

⁶ A view and plan of this ancient work may be found in Gough’s Camden’s “Britannia,” vol. iii.

⁷ See J. N. Brewer’s “Beauties of Ireland,” vol. i., County of Wicklow, p. 339.

⁸ See Colgan’s “Trias Thaumaturga,” Septima Vita S. Patricii, lib. iii., cap. xvii., xviii., p. 152.

⁹ By Rev. John Francis Shearman. See “Loca Patriciana,” No. iii., p. 28.

¹⁰ See Very Rev. James Henthorn Todd’s “St. Patrick, Apostle of Ireland,” chap. i., p. 295, n. 3.

¹¹ This town and townland, in the parish so named, are described on the “Ordnance Survey Townland Maps for the County of Wicklow,” sheets 15, 21.

¹² See an account of this place in the “Parliamentary Gazetteer of Ireland,” vol. ii., pp. 32, 33.

¹³ For an account of this place, the reader is referred to Leitch Ritchie’s “Ireland, Picturesque and Romantic,” chap. xiv., pp. 259, 260.

¹⁴ See the account of Mr. Beauford, in

A curious local tradition prevailed,¹⁴ that the pile of stones collected on Slieve Gadoe in the twelfth century had been designed to build a church, and also to pave a way over this mountain from old Kilcullen in the county of Kildare, to Glendalough in the county of Wicklow; part of this road, having been executed from Glendalough to Glendassan for some miles along the valley, still remains perfect; however, for some reason, the work was discontinued, while to this day, the materials for the church remain in their pristine state. The district of Hy Garchon is said to have been in the territory of Forthuatha, which it is supposed was another name for Ui Mail, in the barony of Upper Talbotstown, and county of Wicklow.¹⁵ In the Martyrology of Donegal,¹⁶ at this same date, her name is entered, Tartinna, of Cill aird, in Ui Garrchon, in Leinster.¹⁷

ARTICLE VI.—ST. MAELMUIRE OR MARIANUS UA GORMAIN, BETTER KNOWN AS MARIANUS O'GORMAN, THE IRISH MARTYROLOGIST, ABBOT OF KNOCK, NEAR LUGHMAGH, NOW LOUTH, COUNTY OF LOUTH. [*Twelfth Century.*] It is greatly to be regretted, while the present learned and holy man has conferred lasting and deserved fame on those who preceded him, that posterity should have known so little regarding his own personal history. In the Irish language, the name conferred upon him was Maelmuire, which in English may be rendered "the servant of Mary." By Sir James Ware,¹ he is called Murrius O'Gorman. Where he was born or where he had been educated is involved in mystery; yet, it seems probable enough, that he had become a religious in the monastic establishment, which had flourished at Lughmagh, from the times of St. Patrick² and St. Mochta.³ The latter is regarded as the special patron of Louth. Marianus O'Gorman was doubtless greatly distinguished among his contemporaries, and he is said to have been Abbot of Knock, or Cnoc-na-Sengan,⁴ near Louth. It is now called Knock Abbey, and the old Irish-speaking people termed it Teampull a Cnuic; while unbaptized children had been buried on this hill, even when under cultivation. This place—formerly called Lughmadh and Lughbadh—is now known as Louth, in the county of Louth. Knock na Seangan is said to have been endowed and founded for Augustinian Canons,⁵ by Donough O'Carroll, Prince of Oriel, and by Edan O'Kelly or O'Killedy, Bishop of Clogher.⁶ A small fragment of the walls remained in 1836.⁷ Louth still exhibits various ancient remains; and among these are curiously fortified mounds, which are so frequently met with, especially in that part of Ireland. The Fairy Mount⁸ and the Mount of Castle Ring are specimens of this class. They were conical in shape, and had concentric circumvallations, evidently intended for defensive

Gough's Camden's "Britannia," vol. iii.

¹⁵ See Dr. O'Donovan's "Leabhar na g Ceart, or Book of Rights," n. (d), p. 207.

¹⁶ Edited by Drs. Todd and Reeves, pp. 186, 187.

¹⁷ See, also, Colgan's "Acta Sanctorum Hiberniæ," xxviii, Februarii. Vita S. Aidi Epis. et Confessoris, n. 15, p. 422.

ARTICLE VI.—¹ See "De Scriptoribus Hiberniæ," lib. i., cap. viii., p. 56.

² See the Life of St. Patrick, in the Third Volume of this work, at the 17th of March, Art. i.

³ His festival occurs, on the 19th of August.

⁴ It is said to bear the English signification "Pismires' Hill," and even it has been so called by the neighbouring people.

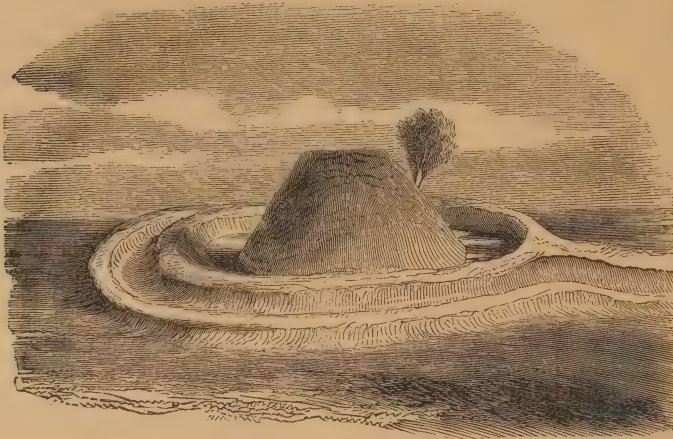
⁵ See Sir James Ware, "De Hibernia et Antiquitatibus ejus," cap. xxvi.

⁶ See Colgan's "Trias Thaumaturga," p. 305.

⁷ See "Letters containing Information relative to the Antiquities of County of Louth, collected during the Progress of the Ordnance Survey in 1835, 1836." Letter of Patrick O'Keefe, dated Louth, February 7th, 1836, pp. 232, 233.

⁸ The accompanying illustration, drawn on the wood by William F. Wakeman, has

purposes.⁹ According to our native records, here stood a religious establishment, from a remote period, and its superiors are sometimes known as comorbans of St. Patrick or of St. Mochta.¹⁰ About the year 1167, we are informed, that Marianus O'Gorman wrote a Martyrology, in most elegant Irish verse, during the time of Gelasius, Archbishop of Armagh. Sir James Ware¹¹ states, that the Martyrology of O'Gorman was published in 1171. However, it must have appeared later, since we find in it the name of St.



The Fairy Mount, at Louth.

Gilda-Machaibeo, who died A.D. 1174.¹² Marianus speaks of him as a tower of piety and of meekness, an ark of wisdom and of science,¹³ with similar eulogistic epithets. He extracted a great part of his own Calendar from the Martyrology of Tallagh, usually called that of Ængus;¹⁴ however, his own is not to be regarded, as a mere supplement to that Calendar.¹⁵ Marianus O'Gorman does not confine himself to the principal saints of Ireland alone; but, he takes in promiscuously those of other countries. This Martyrology existed in the time of Colgan, and it was held in universal esteem, owing to the great beauty of its style and the fidelity of its performance.¹⁶ The text of this Martyrology is yet preserved, at Bruxelles;¹⁷ but, it is to be regretted, that

been engraved by Mrs. Millard.

⁹ In Thomas Wright's "Louthiana," book i., plates xii., xiii., the elevations and ground-plan of those objects mentioned in the text may be seen, as they existed in 1758.

¹⁰ In our Irish Annals.

¹¹ See "De Scriptoribus Hiberniæ," lib. i., cap. viii., p. 56.

¹² See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iv., chap. xxx., sect. ii., p. 251, n. 12, p. 252, *ibid.*

¹³ See *ibid.*, chap. xxix., sect. vi., p. 220, and n. 48, p. 222.

¹⁴ This is to be collected from the statement of an old scholiast, in a preface to the

Martyrology itself. See Colgan's "Acta Sanctorum Hiberniæ," i. Januarii, Vita S. Fanchæ, sect. iv., p. 5.

¹⁵ See Harris' Ware, vol. ii., "Writers of Ireland," book i., chap. ix., p. 71.

¹⁶ See Colgan's "Acta Sanctorum Hiberniæ," i. Januarii. Vita S. Fanchæ, sect. iv., p. 5.

¹⁷ In the Burgundian Library. Formerly this copy belonged to the Franciscans.

¹⁸ See "Recherches sur les Calendriers Ecclesiastiques," par le R. P. Victor de Buck, S.J., sect. viii., p. 19. This posthumous publication appeared at Bruxelles, 1877, 8vo.

as yet, this valuable national and ecclesiastical record has not been published.¹⁸ Our annalists trace a long line of bishops, abbots or priors, in connexion with Louth, down to the sixteenth century, when its possessions were sequestrated.¹⁹ In the year of Christ, 1181, the death of Mulmurry O'Dunan, Abbot of Cnoc-na-Seangan (Louth) died.²⁰ This Abbot is thought to have been identical with the celebrated Marianus O'Gorman; because, as Colgan states, it should appear from a prologue prefixed to his Martyrology, that Marianus was superior over this establishment in the year 1172.²¹ Although it seems not an easy matter to reconcile the apparent difference of names; yet, Dr. Lanigan deems Colgan's conjecture most probable. According to the Martyrology of Donegal,²² veneration was given, on the 3rd of July, to Maelduire²³ Ua Gormain, Abbot of Lughmhaigh.

ARTICLE VII.—ST. ULTAN. We meet with the simple entry Ultan, in the Martyrologies of Tallagh¹ and of Donegal,² at the 3rd of July. The Bollandists,³ on the authority of Sirinus, notice Ultanus, on this day.

ARTICLE VIII.—REPUTED FEAST OF ST. KENUINUS, ABBOT, IN IRELAND. On the authority of Ferrarius,¹ who cites the Martyrology of Petrus Canisius at this date, the Bollandists² enter "Kenuinus abbas in Hibernia," but they point out, that Ferrarius has incorrectly entered both at the 3rd of June and at the 3rd of July the feast of a saint, who was no other than Kewinus or Keivinus, otherwise Coemginus, Abbot of Glendalough. His festival belongs only to the 3rd of June.³

ARTICLE IX.—ST. COLMAN. A St. Colman receives insertion, at the 3rd of July, in the published Martyrology of Tallagh.¹

ARTICLE X.—REPUTED FESTIVAL OF ST. RUMOLD, MARTYR, AND PATRON OF MECHLIN, BELGIUM. The Bollandists¹ remark, that some Kalendars—of little authority however—place a festival for St. Rumold, Bishop and Martyr, at the 3rd of July. Yet, in Ireland, it is the date fixed for his Office, as a Duplex Majus. His Life will be found in the present volume, at the 1st of July, the chief festival for this saint.

ARTICLE XI.—ST. BREACNAT, VIRGIN. It is mentioned in the Martyrology of Donegal,¹ that veneration was given at the 3rd of July to Breacnat, a

¹⁸ See Archdall's "Monasticon Hibernicum," pp. 469 to 479.

¹⁹ See Dr. O'Donovan's "Annals of the Four Masters," vol. iii., pp. 56, 57.

²⁰ See "Acta Sanctorum Hiberniæ," xxiv. Martii, Appendix ad Vitam S. Mochtei, cap. v., p. 737.

²¹ Edited by Drs. Todd and Reeves, pp. 186, 187.

²² In a note, Dr. Todd says at Maelduire: "This is the author of the Martyrology, commonly called Marianus, which is the Latinized form of his name."

ARTICLE VII.—¹ Edited by Rev. Dr. Kelly, p. xxviii.

² Edited by Drs. Todd and Reeves, pp.

186, 187.

³ See "Acta Sanctorum," tomus i., Julii iii. Among the pretermitted feasts, p. 629.

ARTICLE VIII.—¹ In his "Catalogus Generalis Sanctorum,"

² See "Acta Sanctorum," tomus i., Julii iii. Among the pretermitted feasts, p. 629.

³ His Life will be found, in the Sixth Volume of this work, at that date, Art. i.

ARTICLE IX.—¹ Edited by the Rev. Dr. Kelly, p. xxviii.

ARTICLE X.—¹ See "Acta Sanctorum," tomus i., Julii iii. Among the pretermitted feasts, p. 630.

ARTICLE XI.—¹ Edited by Drs. Todd and Reeves, pp. 186, 187.

virgin. The Bollandists² note this entry, likewise, but through a typographical error, they write "Breenada virgine victoriosa," at this same date.

ARTICLE XII.—FEAST OF ST. THOMAS' TRANSLATION. In the early Irish Church, there was a festival at the 3rd of July, to commemorate the Translation of St. Thomas' Relics, as we learn from the "Feilire" of St. Ængus.¹ A note is appended,² which informs us, that they had been brought from the east, or from India to Arabia or to Edessa, a town in Syria. This is the Apostle St. Thomas—whose chief feast occurs on the 21st of December—but who is commemorated in the Coptic and Chaldaic Kalendars, on the 3rd of July, as the Bollandists³ observe.

ARTICLE XIII.—FESTIVAL OF ST. CYRION, MARTYR AT ALEXANDRIA. At the 3rd of July, in the early Irish Church, the festival of St. Cyrion was celebrated, as we find from the "Feilire" of St. Ængus.¹ A note in Latin is appended, in the "Leabhar Breac" copy.² He was one of a company of holy Martyrs at Alexandria, as the Bollandists³ notice them, at the present date.

Fourth Day of July.

ARTICLE I.—ST. BOLCAN OF KILCOOLEY, COUNTY OF ROSCOMMON.

[PROBABLY IN THE FIFTH CENTURY.]

WE cannot speak with much confidence regarding the present holy man's history, although his place has been identified. The name Bolcan, of Cill Cuile, is inserted in the Martyrology of Tallagh,¹ as having been venerated, at the 4th of July. It appears, that his name and festival are to be found in the Martyrologies of Marianus O'Gorman and of Charles Maguire.² Indifferently he has been called Olcan, as well as Bolcan, by some writers; and Colgan has thus confounded those names. He seems to have been referred to the times of St. Patrick, whose disciple he is said to have been.

¹ See "Acta Sanctorum," tomus i., Julii iii. Among the pretermitted saints, p. 631.

ARTICLE XII.—¹ See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus. By Whitley Stokes, LL.D., p. cix.

² See *ibid.*, p. cxv.

³ See "Acta Sanctorum," tomus i., Julii iii. Among the pretermitted saints, p. 632.

ARTICLE XIII.—¹ See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus. By Whitley Stokes, LL.D., p. cix.

² Thus: "*cirionis* i. *circionis* i. per concisionem."—*Ibid.*, p. cxv.

³ See "Acta Sanctorum," tomus i., Julii iii. De Sanctis Martyribus Alexandrinis Tryphone, Menelao, Cyrione, Eulogio, Porphoreo, Aprico, Chusto, Juliano, Eradio, item Tryphone, Oreste. Addi possunt Cyrillus, Emerion, alter Cyrion et Julius. Notitia ex Martyrologio Hieronymiano, p. 636.

ARTICLE I.—¹ Edited by Rev. Dr. Kelly, p. xxviii.

² The Bollandists quote Father Thomas O'Sheerin's Manuscripts of the Irish Saints for this statement in the text. See "Acta Sanctorum," tomus ii. Among the preter-

It was Colgan's intention to have treated about St. Olcan, at the 4th of July.³ This is expressed, also, in his published work.⁴ The Bollandists⁵ have a notice of him, at this date, but with many of the doubts expressed, and which intrinsically arise from the difficulty of distinguishing this individual saint. He is known by the name Olcan of Kilmormoyle, *alias* Kilmoremoy or Kilmore, near the Moy. He is said to have been connected with the church of Kilchule, in the territory of Siolmuiredhuigh.⁶ This was a parish church, in the diocese of Elphin.⁷ We are told, the present holy man was a disciple of St. Patrick, and that he was probably the Olcanus of Tirechan's list. He was only a priest.⁸ But another account is given, about his having been that Olcan mentioned in the Tripartite Life of St. Patrick.⁹ The holy Apostle had a disciple Olcan, about whom he had a vision, while that disciple was walking along Traighe-eothuile, with Bronius and Macerca,¹⁰ the sea-tides and tempest exposing them to great danger. From the Tripartite Life of St. Patrick we learn, that the spot, where St. Olcan received his Divine monition to establish a monastery, was called Killmor uachtair Mhuaidhe. This event happened, while the Irish Apostle had been engaged making his progress through the province of Connaught.¹¹ The place, where St. Olcan's foundation had been commenced, is at present called Kilmore-Moy, a parish which extends into the barony of Tireragh, in the county of Sligo, and into the barony of Tyrawley, in the county of Mayo. It was also called Lia-na-monach, from the monks, who dwelt there, while we are told, that it likewise bore the name Cruimther Monach, or Olcan's church. In Tirechan's list of St. Patrick's disciples, there is an Olcan, as also an Olcan. Others think, that this was apparently the holy man, called Volcan, by Jocelyn,¹² and regarding whom we find the following account. St. Patrick had a disciple, named Volchanus,¹³ a man of great virtue, but specially distinguished by most remarkable obedience. Being desirous that his virtue, known only to God, should be manifested to the world, the saint, for the edification and example of others, commanded Volchan to go and build a church, wheresoever God would vouchsafe to provide him a place. Without delay, taking an axe on his shoulders, this man went his way. Seeing the alacrity and cheerfulness of his obedience, St. Patrick said to him: "Do not despair, my most dear Volchan, of finding a place. Wheresoever thy hatchet shall fall, build in that place; for there thou shalt have increase of a great community." After Volchan had walked all day long, and had engaged in prayer, towards evening, the axe slipped from his shoulder. In that place, therefore, the obedient Volchan built a monastery, wherein himself and many others lived and died in great perfection.¹⁴ The foregoing account of St. Volchanus building his church is incorrectly supposed, however, to have had reference to that time, when St.

mitted feasts, p. 3.

³ According to "Catalogus Actuum Sanctorum quæ MS. habentur, ordine Mensium et Dierum."

⁴ See "Trias Thaumaturga," Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 267.

⁵ See "Acta Sanctorum," tomus ii., Julii iv. Among the pretermitted feasts, p. 3.

⁶ See Colgan's "Acta Sanctorum Hiberniæ," xx. Februarii, Vita S. Olcani seu Bolcani, cap. ix., p. 377, and n. 24, p. 378.

⁷ See Archdall's "Monasticon Hibernicum," p. 612.

⁸ See Dr. Lanigan's "Ecclesiastical His-

tory of Ireland," vol. i., chap. v., sect. xii., n. 120, p. 256.

⁹ See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, lib. ii., cap. xlii., p. 135.

¹⁰ See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, lib. ii., cap. xlii., p. 135.

¹¹ See Miss Mary F. Cusack's "Life of St. Patrick, Apostle of Ireland," Irish Tripartite Life, translated by William M. Hennessy, M.R.I.A., part ii., p. 426.

¹² See Colgan's "Trias Thaumaturga," Sexta Vita S. Patricii, cap. cxli., p. 96.

¹³ Thus is he called by Jocelyn.

¹⁴ See *ibid.*, Sexta Vita S. Patricii, cap.

Patrick travelled through the northern parts of Ireland. Again, Volchanus is thought¹⁵ to be the same as Olcan, Bishop of Armoy,¹⁶ or Bolcan,¹⁷ about whom so many other romantic incidents are related, by Jocelyn,¹⁸ and, also, by the authors of the Tripartite Lives of St. Patrick.¹⁹ After a holy life, St. Olchan or Bolcan, renowned for his miracles as well as for his virtues, rested in the Lord, and he was buried at his place, now known as Kilmore, near the River Moy. His relics remain at Kilmore, that is, "the great cell," where his monastery stood.²⁰ In the Martyrology of Donegal²¹ is entered Bolcan, of Cill Cuile, at this date. The Circle of the Seasons²² registers, at the 4th of July, St. Bolcan, Abbot.

ARTICLE II.—ST. FINBARR OR FIONUBHARR, ABBOT OF INIS DOIMHLE, COUNTY OF WEXFORD. [*Sixth Century.*] This holy man must have flourished in the early ages of the Irish Church, and on the father's side he descended through a very illustrious line, from Feidhlimidh Rechtmar, or the Law-giver, King of Ireland.¹ From the latter, he was twelve generations in immediate succession.² This brings him one generation later than his illustrious relative St. Brigid,³ patroness of Ireland. He was son of Dallan, son to Liathan, son to Briun, son of Eoghan, son of Brechin, son of Artur Corb.⁴ He was brother to the sons of Aedh, of Ath-cliaith. In the "Feilire"⁵ of St. Ængus, Findbarr of Inis Teimle is commemorated, on the 4th of July. There is a gloss, likewise, which states, that he belonged to the land of Ui Cennselaig, and that he lived among the Desi. Another gloss adds, that Inis Teimle has been derived from darkness, because such was the Isle, until the two sons of Aed of Ath Cliath, who were Findbarr and Barrfind, went thither.⁶ In the Martyrology of Tallagh⁷ at the 4th of July, we find entered the name of Finbarr, Abbot of Innse Domle. Marianus O'Gorman commemorates him, at this same date. The Rev. Alban Butler⁸ makes him the founder

cxli., p. 96.

¹⁵ By Father John Colgan.

¹⁶ See an account of him, in the Second Volume of this work, at the 20th of February, Art. ii.

¹⁷ Colgan supplies his Acts, at the 20th of February. See "Acta Sanctorum Hiberniæ," xx. Februarii. Vita S. Olcani seu Bolcani, pp. 375 to 378.

¹⁸ See Colgan's "Trias Thaumaturga," Sexta Vita S. Patricii, cap. lxxxvi., p. 85, and n. 94, p. 112, and cap. cxxxvii., p. 95. Also nn. 143, 144, 145, pp. 114, 115, and n. 149, p. 115.

¹⁹ See *ibid.*, Septima Vita S. Patricii, lib. ii., cap. cxxviii., p. 146.

²⁰ See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. vii., July iv.

²¹ Edited by Drs. Todd and Reeves, pp. 186, 187.

²² See at p. 186.

ARTICLE II.—¹ According to the "Genealogic Sanctology," chap. xiv., as quoted by Colgan in "Trias Thaumaturga," Appendix Quarta ad Acta S. Brigidæ, cap. iii., p. 613.

² He belonged to the same race from which St. Brigit is descended according to the poem which begins, "Naoinhshenchus

naomh Innsi Fail."

³ See her Life, in the Second Volume of this work, at February 1st, Art. i., chap. i.

⁴ See Colgan's "Trias Thaumaturga," Appendix Quarta ad Acta S. Brigidæ, cap. iii., p. 613.

⁵ In the "Leabhar Breac" copy, belonging to the Royal Irish Academy, the following stanza, translated into English by Whitley Stokes, LL.D., may be found :—

Da go ro d'an moir marthan
marpellaib teimle
la cet martir namra
finobarr moire teimle.

"Martin's good great ordination, you have not seen its like : with a hundred wonderful martyrs, Findbarr of Inis Teimle."—

"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. cix.

⁶ Then follows a statement, that Aed was son of Dallan, son to Liathain, son of Briun, son to Eogan, son of Brece, son to Artchorp, son of Fiacha Suigte. Here, he and Brigit meet. See *ibid.*, p. cxv.

⁷ Edited by Rev. Dr. Kelly, p. xxviii.

⁸ See "Lives of the Fathers, Martyrs and other principal Saints," vol. vii., July iv.

of a famous monastery in the Isle of Crimlen, and remarks, that he is not to be confounded with St. Finbarr, the first bishop of Cork.⁹ The Bollandists¹⁰ have noticed St. Finbarr, Abbot of Inis-Doimhle, on the authority of Father O'Sheerin's Irish Manuscripts; but, they seem incapable of distinguishing him from another St. Finbarr, venerated on the 10th or 20th of September. He flourished probably some time during the sixth century. He was abbot in Inis Doimhle, between Ui Ceiuusealaigh and the Deisi. According to a learned Irish topographer,¹¹ Inis Doimhle would appear to be the place now called Inch, situated in the barony of Shelmaliere, and county of Wexford. There is a parish called Inch,¹² in the south-western extremity of Shelmaliere West barony, in the county of Wexford.¹³ In the year 1840, some remains of the old church walls placed in this parish were visible, but they had been so entirely covered over with thorns and briars, that the length and breadth of the former building could not be measured.¹⁴ These ruins had an appearance of great antiquity, and the walls had been altogether built with very large stones. According to tradition, no interment had taken place there, since the middle of the last century. The present holy man is said to have founded a monastery, in the Isle of Drumlen, between Hy Kinsellagh and the Decies of Munster,¹⁵ according to a Manuscript of John Windale.¹⁶ According to another statement, the Irish Damhly of the old Irish Manuscripts was no other than the Insula Sancta Clara, now called Cape Clear Island.¹⁷ The Martyrology of Donegal,¹⁸ at this same date, registers him as Fionnbarr, son of Aedh. In the Irish Calendar¹⁹ belonging to the Irish Ordnance Survey Records, there is an entry of St. Fionabar, at the 4th of July.²⁰ In Scotland he was venerated, on the same day.²¹ The feast of this saint is entered likewise, in the "Circle of the Seasons,"²² at the 4th of July.

ARTICLE III.—FEAST OF ST. MARTIN'S ORDINATION. In the early Irish Church, as we find in the "Feilire"¹ of St. Ængus, and on the 4th of July,

⁹ Colgan's Manuscripts, at the 4th of July are quoted. See *ibid*.

¹⁰ See "Acta Sanctorum," tomus ii., Julii iv. Among the pretermitted saints, P. 4.

¹¹ Dr. O'Donovan. See his "Annals of the Four Masters," vol. i., n. (b), p. 380.

¹² According to Mr. O'Donovan, the name Inch is an Anglicizing of *inny* or *inre*, which signifies an *island*, or the *holme* of a river. This same gentleman states, that he takes Inch to be the *inny* Doimhle of the Irish Calendars. These remarks of Mr. O'Donovan are included within a foregoing letter of Mr. O'Keefe, at p. 356. In the *Parish and Barony Name Book* for the County of Wexford, Mr. O'Donovan also renders Inch by *inre*, a *holm strath* or *island*, at p. 50.

¹³ The parish of Inch is bounded on the east and west, by divided portions of Clongeen parish; on the north, by Newbawn; and on the south-west, by Owenduff parish. It is situated about nine miles eastward of New Ross. See "Letters containing Information relative to the Antiquities of the County Wexford, collected during the Progress of the Ordnance Survey in 1840," vol. ii. Mr. O'Keefe's Letter, not dated,

but written in the year 1840, pp. 356, 357.

¹⁴ On the eastern bank of Owenduff River, in the townland of Kayle, and not far from the old church, is Lady's Well. It was concealed in the middle of a shrubbery, in 1840.

¹⁵ Bibl. MSS. Sowensis, vol. i., p. 158. Irish Records, vol. vi., p. 829.

¹⁶ Now preserved in the Library of the Royal Irish Academy.

¹⁷ See Mr. and Mrs. Hall's "Ireland: its Scenery, Character," &c., vol. i., pp. 137, 138.

¹⁸ Edited by Drs. Todd and Reeves, pp. 186, 187.

¹⁹ Intituled "Common Place Book F," and now preserved in the Royal Irish Academy.

²⁰ Thus: *n pionnabharr mac dooh mac daLLain oo phliop eocho pionn deapbharrachar no bharrachar oo cloinn mac dooh atha cliaith. ab inre Doimhle a leith imthiol na cinnpealach.* See p. 60.

²¹ The Kalendarium Drummondense has: "Et apud Hiberniam Natale Sancti Confessoris Finbarr."—Bishop Forbes' "Kalendars of Scottish Saints," p. 17.

²² See p. 186.

was celebrated the feast of St. Martin's ordination. A comment explains, that this referred to his reception of the episcopate at Tours, in France.² The Bollandists³ refer to his festival, likewise, at this date; while they style it the feast for the Translation of his Relics, relying on an entry in the old Epternac Martyrology.⁴ Also in the old Martyrology of Corbie, there appears to have been a triple celebration—viz., of his episcopal Ordination, of a corporeal Translation of his Relics, and of the Dedication of a church to him—and all singularly enough coinciding on the 4th of July.⁵ In the Kalendar of Drummond,⁶ this triple feast of his Translation, of his Ordination, and of the Dedication of his church is to be found, at this same date. The Translation alone is commemorated in the Kalendar of Hyrdmanistoun,⁷ in the Calendar of Culenros,⁸ and in the Kalendar of Arbuthnott.⁹ His feast of Translation is also entered, in that Kalendar belonging to the Breviary of Aberdeen.¹⁰

ARTICLE IV.—REPUTED FEAST OF ST. SILUENIEUS AT KILREULE, IN SCOTLAND. In the Scottish Menology of Thomas Dempster,¹ there is notice of a Canon Silueneius or Silvenus, at Kilrulle, on this day. He is said to have received St. Regulus,² when he brought the Relics of St. Andrew,³ the Apostle. From Dempster, Ferrarius introduced Silvenus to his General Catalogue of Saints, and, it is stated, that he lived about the year 369. The Bollandists⁴ have notices to this effect, at the 4th of July, but they seem to attach little importance to the statements of Dempster.

ARTICLE V.—REPUTED FEAST, ST. MODWENNA. In the Supplement to his Universal Martyrology, as we are informed by the Bollandists,¹ Castellan has placed the feast of St. Modwenna, at the 4th of July. In the approved Kalendars, her festival has been assigned to the day following.

ARTICLE VI.—TRANSLATION OF THE RELICS OF ST. URSULA. In the Lubeck and Cologne edition—as the Bollandists¹ state—of Greven's additions to the Martyrology of Usuard may be found the Translation of some Relics of St. Ursula, virgin and queen,² from the city of Cologne, to the monastery Tuiciense, on the banks of the Rhine, and at the 4th of July.

ARTICLE III.—¹ See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. cix.

² See *ibid.*, p. cxv.

³ See "Acta Sanctorum," tomus ii., Julii iv. Among the pretermitted feasts, p. 4.

⁴ It is there entered: "Translatio S. Martini in Turnis."

⁵ The Bollandists add, "etiam in hodierno Romano. Dempstero placuit scribere: Coloniae, Martini Scotorum Patroni translatio. De eadem egimus in observatione ad Usuardum, omnia remittentes ad diem natalem xi. Novembris."

⁶ See Bishop Forbes' "Kalendars of Scottish Saints," p. 17.

⁷ See *ibid.*, p. 42.

⁸ See *ibid.*, p. 59.

⁹ See *ibid.*, p. 103.

¹⁰ See *ibid.*, p. 118.

ARTICLE IV.—¹ See Bishop Forbes' "Kalendars of Scottish Saints," p. 204.

² His feast has been referred to the 30th of March, and to the 17th of October.

³ His festival occurs, on the 30th of November.

⁴ See "Acta Sanctorum," tomus ii., Julii iv. Among the pretermitted feasts, p. 4.

ARTICLE V.—¹ See "Acta Sanctorum," tomus ii., Julii iv. Among the pretermitted feasts, p. 4.

ARTICLE VI.—¹ See "Acta Sanctorum," tomus ii., Julii iv. Among the pretermitted feasts, p. 4.

² To this is added, another Translation of St. Florentina or Florentia, Virgin and Martyr, belonging to the company of the Eleven Thousand Virgins, but whose chief festival is more properly referable to the 21st of October.

ARTICLE VII.—¹ This was an Irish

ARTICLE VII.—REPUTED FEAST OF ST. MARIANUS, CONFESSOR AND ABBOT, AT RATISBON. [*Eleventh Century.*] At this date, July 4th, Camerarius places the festival of St. Marianus, Confessor and Abbot, in the celebrated Scottish Monastery¹ of Ratisbon in Germany.² He is said to have lived in the Caledonian province of Scotia, the chief city of which is called Dumcalidonia, or Dunkeld, and there to have presided over a community of monks, and with a great reputation for sanctity. However, a more exact criticism has proved him to have been an Irishman from Donegal.³ There is a memoir of him and of his successors composed by an Irish monk of Ratisbon.⁴ Dempster has an imperfect account of him at this same date,⁵ which he notes as the Feast for his Translation.

ARTICLE VIII.—REPUTED TRANSLATION OF ST. RUMOLD'S RELICS. In the Codex of Usuard at Bruxelles and in the Florarius Sanctorum, the Bollandists¹ state, that the Translation of St. Rumold is set down, at the 4th of July. His Life has been pretty fully treated already, at the 1st of this month.²

Fifth Day of July.

ARTICLE I.—ST. MODWEN, MONYNNA, MONINIA, MONENNA, MODUENNA, MODWENNA, MONYMA, MODOVENA, MOWENA, MODVENNA, OR NODWENNA, VIRGIN.

[PROBABLY IN THE NINTH CENTURY.]

THERE can scarcely be a doubt, but that the biography of the present holy woman has been confused by different writers. It certainly requires a critical examination and correction, if we are to draw any authentic particulars, which serve to distinguish her individuality, place, and period. The form of name has been so varied, that a probability arises of more than one pious saint having lived; and the incidents related, in such Acts as remain to us, serve to show a parachronismus in their application to one and the same person. Again, it seems pretty certain, that her Acts had been written long after the period when she flourished, and which must account for much ignorance on the part of their writers, who were even incapable of separating well known annalistic facts of Irish and English history, or of

Monastery, and founded for Irishmen.

¹ In the "Edinburgh Review" of January, 1861, there is an interesting article on "The Scottish Religious Houses abroad."

³ See Bishop Forbes' "Kalendars of Scottish Saints," p. 391.

⁴ This is in the Bollandists' "Acta Sanctorum," tomos ii., Februarii ix. De B. Mariano Scoto, Abbate Ord. S. Benedicti, et B. Murcherato Incluso, Ratisbonæ in Bavaria, pp. 365 to 372.

⁵ Thus: "B Colonia Martini Scotorum patroni translatio. Adelbaud."—Menologium Scoticum. Bishop Forbes' "Kalendars of Scottish Saints," p. 204.

ARTICLE VIII.—¹ See "Acta Sanctorum," tomos ii., Julii iv. Among the permitted saints, p. 2.

² See in the present volume of this work, Art. i.

ARTICLE I.—¹ Nothing more seems to be known regarding him; but his name and the

referring these to periods which could not have been contemporaneous with any one living person. Intrinsically, too, they abound in fables or incredible narratives, calculated not only to puzzle, but likewise to displease and to disappoint, the studious readers of hagiology.

Several Manuscript Lives of this holy woman are extant, and some of her Acts have been published. Among the latter, are her Life by Concubran¹—an ancient writer²—and that by an anonymous writer³ as found in a Salamancan Manuscript.⁴ Galfridus Edys, otherwise known as Geoffrey, a monk of Burton,⁵ prepared a Life of St. Modwenna.⁶ Among the Clarendon Manuscripts⁷ is contained a Life of St. Modwenna, Virgin. There is another,⁸ written by Concubran.⁹ Among other records, we find extant a Tract intitled: *S. Modvennæ Vita, et Tractatus de Miraculis ejus.*¹⁰ This Manuscript, written in the thirteenth century, formerly belonged to the Abbey of Revesby. An abridgment of Geoffrey of Burton exists.¹¹ In the Bodleian Library, Oxford, there is a Manuscript Life of this saint.¹² It was written in the fifteenth century.¹³ In a Lambeth Manuscript,¹⁴ there are Acts or notices of several saints out of the regular order at the end, and among these is a lengthy Life of St. Modvenna.¹⁵ In old French verse, the Life of St. Modwenna has been written, and at great length.¹⁶ This poem¹⁷ contains about 10,360 lines. Among the Sloane Manuscripts, there is a paper folio Life of St. Monenna,¹⁸ which was written in the seventeenth century. In some of her Acts, she is called indifferently Monynna and Darerca.¹⁹ John Capgrave,²⁰ at tertio Nonas Julii, also mentions St. Modwena, Virgin and Abbess. The English Martyrology and Henry Fitzsimon have Modwenna, Virgin, for the same feast-day. The anonymous Calendar published by

intrinsic statements in the memoir sufficiently demonstrate that he was Irish. This Life has been printed by the Bollandists.

² He appears to have been the earliest known compiler of St. Modwenna's Life, and from it, as the basis, many other Lives were drawn.

³ This has been printed in the "Acta Sanctorum" of the Bollandists, at the 6th July, tom. ii., p. 290.

⁴ It begins with these words: "Virgo venerabilis nomine Darerca, cognomento Monynna," &c.

⁵ He was at first prior of Winchester, and afterwards he was promoted to be abbot of Burton-upon-Trent, from A.D. 1114 to 1151. *Annales Burton apud Fell. i., pp. 248, 249.*

⁶ There is a copy among the Cottonian Manuscripts. It is classed, Cleopat. A ii., small vellum, 4to. This Life—Manuscript of the eleventh century—properly belongs to Conchubranus, whose name occurs at the end. There is likewise a *S. Modvennæ Vita*, per Galfridum Burtoniensem, described as MS. Mostyn Gloddaeth, p. 5.

⁷ This is numbered 76.

⁸ This is numbered 39, and it was written in the thirteenth century.

⁹ See "Catalogi Librorum Manucriptorum Angliæ et Hiberniæ."

¹⁰ It is classed: MS. Bibl. Reg. 15, B. iv., ff. 76, 78, vell. 4to.

¹¹ Vita S. Modvennæ MS. Lansdowne, 436, ff. 126, b-131 b, vell. folio xiv. cent.

¹² It is noticed as Vita S. Modvennæ.

¹³ Classed Tanner, 15, f. 423, vell. folio.

¹⁴ Classed 99, 5, f. 187.

¹⁵ This collection is intitled: "Catalogus Sanctorum in Anglia pausantium et oriundorum, quorum Depositionum dies consequenter annotantur, Progreditur juxta ordinem Mensium adeoque incipiens ab Edwardo Confessore, 8 Kal. Januar. desinit in S. Thoma, Cant. 4to Kal. Januar."

¹⁶ It is classed in the Bodleian Library, Oxford, Digby, 34, ff. 1-76, vell. 8vo., dble. cols. The Manuscript belongs to the twelfth century.

¹⁷ It thus commences:—

"Oez seignurs pur Deu nus pri,
Cummt li munz eit peri
A la gloire dunt il chai,
Par Jhesu Crist reverti."

¹⁸ It is noted as Vita S. Monennæ, No. 4788, ff. 1-32.

¹⁹ Among the Burgundian Library Manuscripts, at Bruxelles, there is a Vita S. Monymnæ cogn. Darerca, at fol. 79 of vol. xxii.

²⁰ See "Nova Legenda Angliæ," fol. ccxxxiii., ccxxxv., ccxxxvi., ccxxxvii., ccxxxviii., ccxxxix., ccxli.

²¹ However, this is probably a mistake of orthography by substituting an N for an M as the initial letters.

²² See "Historiæ Catholicæ Ibernæ Com-

O'Sullivan Beare has Nodwenna²¹ entered, at the same date.²² The Manuscript from which John Capgrave's Life of this holy woman²³ had been printed is extant among the Cottonian collections.²⁴ Besides, in the collections of F. Maihew,²⁵ some notices of her are to be met with. It appears Colgan's posthumous list²⁶ of Irish Saints notes St. Moduenna's Life as prepared for publication, at the 5th of July. The Acts of St. Modwenna, in two sections and twenty-six paragraphs, are to be found in the great Bollandist collection.²⁷ There Father John Pinus very critically examines the legendary biographies which had been written, and he shows how impossible it must be to reconcile them with an individual saint, who at one time is stated to have received the veil from St. Patrick, the Apostle of Ireland in the fifth century; also, to have lived in the middle of the seventh century; and, again, to have flourished and built monasteries in England about the middle of the ninth century. He inclines to the opinion, that there must have been at least three Moninnas—if we are to attach any degree of credit to the specifications set forth in those Acts²⁸ which have come down to our times. There is a Vita S. Darercæ seu Monynnæ Virginis by some anonymous writer,²⁹ and it is supposed by Father John Pinus to have been written earlier than one attributed to Conchubran. Its narratives are briefer, written in a better style of composition, altogether more conformable to credibility, yet does it abound in anachronisms. Both agree, however, in many statements. The published Life of St. Modwenna,³⁰ attributed to Conchubran³¹—who is thought to have written in the eleventh century—has probably been interpolated;³² for besides various silly popular legends introduced, it is quite evident, that the names of many Irish places are misunderstood and falsely spelled, while it is not likely that any Irish scribe could have fallen into such obvious mistakes. The same Conchubran is said to have written, moreover, two alphabetical Hymns in praise of the same Moninna. However, Archbishop Ussher and Sir James Ware both maintain, that there were two distinct saints bearing this name; one of these was usually known as Darerca, who flourished in the time of St. Patrick, and who departed this life at Kilsleve of Kilsleve-Cuilin, in the county of Armagh, on the 3rd of July, A.D. 516 or 518; while the other is said to have flourished about the year 640. We are told, likewise, that Conchubran confounds the actions of both. Some notices of St. Modwena are given by Bishop Challoner.³³ St. Moduena is called a noble Irish Virgin, by Rev. Alban Butler, who has an account regarding her, for this day.³⁴

pendium," toms i., lib. iv., cap. xi., xii., pp. 50, 56.

²³ It is intituled: Vita S. Modvennæ.

²⁴ It is classed Tiber. E. i., ff. 199 b-204 b.

²⁵ See "Trophæorum Benedictinorum," toms ii., pp. 909, 910.

²⁶ See "Catalogus Actuum Sanctorum quæ MS. habentur, Ordine Mensium et Dierum."

²⁷ See "Acta Sanctorum," toms ii., Julii v. De S. Moduenna seu Monenna, Monynnæ Monyna, una an pluribus, pp. 241 to 246.

²⁸ A transcript of the Manuscript Codex of this saint's Life, classed Cleopatra A. 2, and belonging to the Cottonian Library, appears to have been sent by the learned William Dugdale in 1678, to Father Daniel Papebroch.

²⁹ This has been taken from an Irish Manuscript, belonging to the Salamancan College of the Jesuits, and it is the one first

published in the "Acta Sanctorum," at the 6th of July. It is there divided into four chapters, consisting of forty-five paragraphs.

³⁰ This has been taken from the Codex in the Cottonian Library, and the original was classed Cleopatra A. 2. It has been published the second in order by the Bollandists, at the 6th of July, and it has been collated with a Life of St. Monynnæ or Darerca. Besides a Prologue, it is given in eight chapters, consisting of seventy-eight paragraphs.

³¹ He is supposed to have been a scholastic of Gleanussen, who is related to have died there A.D. 1082.

³² His work, according to Sir James Ware, was written in Three Books. See "De Scriptoris Hiberniæ," lib. i., cap. viii., p. 57.

³³ See "Britannia Sancta," part ii., at 5th of July, p. 14.

It seems to us, no better means exist for solving the difficulties here presented, than to suppose, that certain inventions have found the position of facts in the biographies accessible to us, unless we are to admit their application to three distinct Modwennas;³⁵ however, only two of these appear to be traceable, with any great degree of probability; therefore, our conjecture is, that the Irish Calendars have recognised a St. Modwenna, otherwise called Darerca, who lived contemporaneously with St. Patrick, the great Irish Apostle, and whose feast is ascribed to the 6th of July; while the other is Modwenna, who went from Ireland to England, who flourished probably during the ninth century, and whose feast is generally referred to the 5th of July, by most of the Calendarists. Proceeding on this assumption, we shall next endeavour to deal conjecturally with her Acts, omitting what we deem to be only excrescences and fables in them. Her name is variedly written Modwen,³⁶ Moninna, Moninne, Maudoen, Moedoena, Monenna, Monynna, Monyma, Moninia, Moduena, Mowena, Modovena, Moduenna, Modvenna, Modwena, Modewine and Modwenna.³⁷ According to all the received accounts, St. Modwenna was born in Ireland,³⁸ but, in what particular part of it, we have no correct means for ascertaining. According to her Acts, as written by Capgrave, her father was a king.³⁹ She had first embraced a religious life in her own country. There she was illustrious for sanctity and miracles. She also trained many pious souls in the fear and love of God. She is said to have established a nunnery in Ireland at Celistine, and at other places.⁴⁰ She miraculously cured Alfred, the illustrious son of King Ethelwolf, from a grievous infirmity. He was the fourth son of the king, by his first wife Osburg, and he was born A.D. 849, the thirteenth of his father's reign. When only five years old, the young Prince Alfred was sent to Rome, where he was confirmed by Pope Leo IV.⁴¹ Afterwards, during the successive reigns of his three elder brothers, Ethelbald,⁴² Ethelbert,⁴³ and Ethelred,⁴⁴ Prince Alfred had acquired such a reputation for wisdom, magnanimity and integrity, that he acted as viceroy under each of them, until he came to the throne A.D. 872. The virtues, valour and abilities of King Alfred are matters of history⁴⁵ so well known, that it is needless to state, his reign which lasted twenty-nine

³⁴ See "Lives of the Fathers, Martyrs and other principal Saints," vol. vii., July v.

³⁵ The only corresponding names we find in the Irish Calendars are Mo-Inne, which may be the name of a female; but, it has been rendered Moenind, Moenninnius or Moennennus, as recorded at the 21st of May, in the Fifth Volume of this work, Art. iv.; Moninne, Virgin, barely recorded at the 3rd of June, in the Sixth Volume of this work, Art. viii.; the Moduena, Moedoena or Maudoen, who seems to be confounded with Etaoin, and both of whom are recorded in the Martyrology of Donegal, at this date, July 5th; and the Moninne, Virgin of Sliabh Cuillinn, who is placed, at the following day, July 6th, in the same Martyrology.

³⁶ In Holingshed's Chronicle.

³⁷ There is a note, regarding Moninna, carried from column 3 to column 4, on the 17th page of the *Ten Folia* of the "Book of Leinster," among the Franciscan archives, Merchants' quay, Dublin. On column 3, p. 17, there is also a short tract, on the various

names of St. Moninne, of Cill-Sleibhe-Culaind or Killesoy, in the County of Armagh, according to William M. Hennessy, M.R.I.A.

³⁸ See Bishop Challenor's "Britannia Sancta," part ii., p. 14.

³⁹ But this author is mistaken, when he makes her a disciple of St. Patrick. The Irish Apostle was dead long before her time.

⁴⁰ This account is to be found in Holingshed's Chronicle. "Manie monastries she builded both in England and Scotland, as at Striveling, Edenbrough, and in Ireland at Celis'line and elsewhere."

⁴¹ He governed the Church from A.D. 847 to 855. See Sir Harris Nicolas' "Chronology of History," p. 210.

⁴² He only reigned from A.D. 857, to the 20th December, A.D. 860.

⁴³ He reigned from A.D. 860, to A.D. 866.

⁴⁴ His reign, beginning A.D. 866, lasted to the 23rd of April, A.D. 872.

⁴⁵ His biographer Asser has admirably

years and six months was one of the most glorious in the Annals of England. He departed this life, on the 26th of October, A.D. 899 or 901,⁴⁶ in the fifty-first year of his age. However, a statement,⁴⁷ that Prince Alfred went into Ireland to serve King Conald,⁴⁸ and that he was there cured by St. Modwenna, is likely to be false, for our Annals do not give the name of a supreme King of Ireland so named during the time of Prince Alfred.

Afterwards, it is stated, that she passed into England. St. Athea—said to have been her kinswoman—accompanied her. A foolish story is told of Modwenna and several holy virgins passing over to a castle called Dagann in Britain, in a miraculous manner, and that afterwards they visited the king there in his villa, called Streneshalen.⁴⁹ Then, it is said, that the king was greatly rejoiced, and that besides entrusting his sister to them for her education, he gave that villa with lands and endowments. In the time of King Ethelwolf,⁵⁰ St. Modwenna is said to have gone into England. His sister⁵¹—others state his daughter—Edgith or Edith, he committed during her childhood to the care of this holy Irish virgin, Modewine,⁵² who in turn transferred her to Athea. From her, Edith is said to have learned the Psalter, while St. Modwenna dwelt there for three months.⁵³ Afterwards, Edith founded the famous nunnery of Polesworth,⁵⁴ where she lived, died and was honourably buried, so that from her the place was subsequently called St. Edith's of Polesworth.⁵⁵ This was near the forest of Arden, in Warwickshire. There, too, she collected around her a pious community that conformed to her rule.⁵⁶ From King Ethelwolf, as we are informed, St. Modwenna obtained some land, for the purpose of building a monastery. The pious Modwenna did not confine herself, however, to the erection of this foundation. She built another religious house at Trentshall,⁵⁷ also called Strenshall. Some writers confound this place with the Streanshalch of St. Hilda; but, the situation of this latter locality was in the northern part of England. At Trentshale for some time Modwenna led a solitary life, which was passed in prayer, contemplation, and other religious exercises.

pourtrayed his character and acts.

⁴⁶ See Lingard's "History of England," vol. i., chap. iv., p. 187.

⁴⁷ In the Life by Conchubran.

⁴⁸ King Congall or Conald II. reigned towards the close of the seventh century, while King Congall III. was slain in the twelfth year of his reign, A.D. 956, according to our historians. See Thomas D'Arcy McGee's "Popular History of Ireland," book ii., chap. iv., p. 79.

⁴⁹ In Conchubran's Life, this place is said to have been "*juxta silvam, quæ dicitur Arderne.*"

⁵⁰ His reign over England commenced A.D. 837. He reigned over twenty years, and died on the 13th of January, A.D. 857.

⁵¹ She appears to have been much younger than her brother Ethelwolf.

⁵² The following is Holingshed's account of this saint: "In this season one Modwen, a virgin in Ireland, was greatly renowned in the world, unto whom King Ethelwolfe sent his son Alfred to be cured of a disease that was thought incurable; but by her means he recoverd health, and therefore, when her monastrie was destroyed in Ireland, Modwen came over into England, unto whom King

Ethelwolfe gave leave to build two abbies, and also delivered unto her his sister Edith to be a professed nun."

⁵³ After this, the Life by Conchubran adds most unchronologically, that she and her nuns returned with many gifts to Brigid's family, in Ireland, and that she remained there in the northern parts, until she and her virgins made a pilgrimage to Rome.

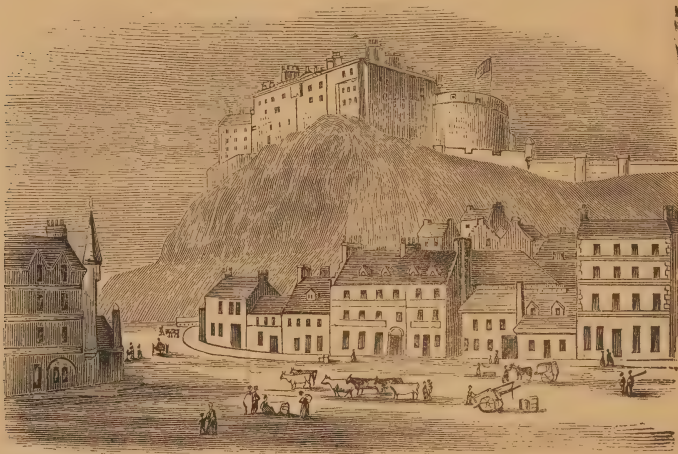
⁵⁴ In the time of Henry I., Robert Marmon and Milcent, his wife, were founders and benefactors of a nunnery here, which was dedicated to St. Mary and St. Edith. It was placed under the Black Nuns, and at the time of suppression it was valued at £23 8s. 6d. See John Speed's "History of Great Britaine," book ix., chap. xxi. Catalogue of the Religious Houses. Warwickshire.

⁵⁵ See *ibid.*, book vii., chap. xxxi., p. 366.

⁵⁶ That regular discipline she there established continued even until the days of King Henry VIII. In this monastery, the royal virgin Editha was trained. Afterwards, she became its Abbess, and she was regarded as a great saint.

⁵⁷ Thus called by Holingshed.

Modwenna went into Scotland, to visit King Conagal her kinsman,⁵⁸ and this statement causes Father John Pinius to suspect, that there had been three distinct virgins bearing the name of Modwenna—one belonging to Ireland, one to England, and one to Scotland.⁵⁹ At least, it seems to us a very reasonable supposition, that while one holy virgin named Moduenna remained altogether in Ireland, the present Modwenna extended the benefit of her religious propaganda to England as also to Scotland. But, it is indeed a very difficult matter to arrange the order of narrative and of time, in reference to her stay in either country. We are told, that Ratheri, Cobo, Bollan and Choilli, with other chiefs, visited her at this time.⁶⁰ While in Scotland, no less than three churches did St. Modwenna build in Galloway; one of these is called Chilnecase,⁶¹ another was on the summit of a mountain denominated Dundeu-



Edinburgh Castle from the Grassmarket.

nel,⁶² while the third was at Dunbreten. She built a church in a castle, named Strivelin, or Sterling.⁶³ She erected a church at Dunpelede,⁶⁴ and from that place she crossed the Alban Sea to visit St. Andrew's.⁶⁵ Afterwards, she went to Aleeth, where she built a church, named Lonfortin, near to Dundee, and near to a clear rivulet. There she dwelt for some time, and she greatly loved that place.⁶⁶ She erected another church, in Dunedin or Edinburgh,⁶⁷ as we are informed, and this dedicated to St. Michael was built on the top of a mountain. There four holy virgins, named Athea, Ede, Osid and Lazar, lived with her for five years. We are told, that these afterwards

⁵⁸ According to Capgrave's account.

⁵⁹ See "*Acta Sanctorum*," tomus ii., Julii vi. De S. Darerca seu Monynna Virg. In Hibernia, Scotia, vel Anglia, n. (e), p. 310.

⁶⁰ See Bishop Forbes' "*Kalendars of Scottish Saints*," p. 407.

⁶¹ This no doubt should be written Candida Casa, now Whithorn.

⁶² In Laudonia.

⁶³ One of the royal cities of Scotland, remarkable for its castle, placed on a precipi-

tous rock.

⁶⁴ Also called Dunpelder.

⁶⁵ These several erections are mentioned in the Life by Conchubran. See "*Ussher's Britannicarum Ecclesiarum Antiquitates*," cap. xv., p. 369.

⁶⁶ Her Life by Conchubran adds: "in quo in finem vitæ suæ, ut affirmant, Domino volente, emisit spiritum."

⁶⁷ The beautiful capital of Scotland. The accompanying illustration was drawn by William F. Wakeman on the wood, en-

set out with her on a journey to Rome, where they intended to visit the shrines of Saints Peter, Paul and Andrew. On the way, they came to the River Trent, which passed by a mountain, called Calvechif, in the Anglo-Saxon language. There, it is said, they built a church at the foot of a mountain, in Latin called Mons Calvus. This was dedicated to the Apostles, St. Peter and St. Paul.⁶⁸

It has been stated,⁶⁹ that thrice this holy virgin visited Rome ; but, the indications for these visits are too vague and undefined to be very readily trusted. The first of these pilgrimages is said to have taken place after her return to Arderne—it is to be presumed from Scotland—and where she had been accompanied by her sisters Athea and Ite. Yet, this account seems to be strangely enough jumbled into a second visit from Andressea, and with a still greater number of companions. Again we are informed, that at the age of one hundred and ten years, Movenna undertook a third journey to Rome, when she returned to Scotland ; but this latter narrative seems to be a confused version of the two former journeys, which proves beyond doubt, that the whole of Conchubran's Life of St. Modwenna has been interpolated, and without judgment or discrimination on the part of the interpolator or interpolators. While making these three penitential pilgrimages to Rome, it is stated, likewise, that she went all the way barefoot, and clothed with a rough hair shirt.⁷⁰ It may be admitted, indeed, that in accordance with the usages of her age, she had visited Rome, at least on one occasion ; and probably, her desire to found or extend her various religious enterprises furnished a necessity for seeking an interview with the Sovereign Pontiff, who then presided in the chair of St. Peter.

Returning into England, Modwenna chose for her dwelling-place a little island, situated in the River Trent. At this time it was a desert. There she built a small oratory in honour of St. Andrew.⁷¹ This gave to that island the name of Andresey. In it, the pious Modwenna lived for seven years as a hermitess. Lazar and Athea also lived there with her. Afterwards, Modwenna visited Ireland, as we are told, and at this time paganism and crime were rife throughout all England.⁷² The fame of St. Modwenna's miracles drew many to that place, which she had selected as the site for her nunnery. This undesired concurrence was the occasion, however, for her leaving it. She seems to have returned again to Lanfortin, where she had a miraculous intuition regarding her approaching end. Then she sent messengers to her religious, Athea, Osid and Ede, that they should come to her. They obeyed this summons, and remained with her for some days. Meanwhile, the anticipation of her death spread among the people, and her increasing infirmities began to fill them with profound grief. Among others, it is stated, that Congal, King of Scotia at the time, with certain magnates of his kingdom, visited the monastery. They are said to have requested her, through a Bishop Ronan, who was her brother, that she should yet remain among them for one year, and not leave them as orphans too soon, and they felt assured, that if she preferred such a petition to heaven, it would be granted. However, she declared, that her time had now come, and she then imparted her blessing to her distinguished visitors and to all the people. Already, although her death took place in Scotland, she had foretold, her body should be interred after her

graved by Mrs. Millard.

⁶⁸ According to the Life of Modwenna, by Conchubran.

⁶⁹ See Holingshed's "Chronicle."

⁷⁰ See Bishop Forbes' "Kalendars of Scottish Saint," p. 407.

⁷¹ See Cressy's "Church History of England, under Saxon and Danish Monarchs," part iv., book xxviii., chap. ii., p. 744.

⁷² This account, we may very well credit, since the Danes had succeeded in effecting

death,⁷³ at Andressy. To those who were present at her death-bed, she is said to have declared, that had their request been conveyed to her a few days before, it might possibly be granted; but it so happened, she had a vision of the two great Apostles of our Lord, who had come to her on that day with a message, that they were about to convey her soul into Heaven. She declared, that they had brought her a white shroud, beautifully ornamented with gold; and that with such illustrious companions, it was well she should be introduced to the mansions of perpetual bliss. She then bequeathed certain relics, such as her girdle, a cloak of sheep-skin, and certain other articles which belonged to her, and she requested these, with her baculus, to be conveyed to another place. She stated, furthermore, that should those people who possessed them not engage in hostile incursions on the lands of others; her relics should prove to be a shield of defence against any enemies, who might seek to invade or to devastate their territory. She was thus favoured in her last infirmity, with this consoling vision of the holy Apostles, St. Peter and St. Paul, before she passed away to bliss, having declared, also, that her protection should be as generously afforded to all her devout clients after death, as during her lifetime. Those promises, and words spoken by the Bishop, assuaged the grief of the people present; so that when he bestowed a benediction on them, and when they had assisted at Modwenna's holy obsequies, all prepared to start for their respective homes.⁷⁴ She is said to have attained the extraordinary age of one hundred and thirty years;⁷⁵ but, as the account of such great longevity likewise applies in a still greater degree to St. Monenna or Darerca, venerated at Slieve Cullin on the day following, it seems a matter of great difficulty to decide any point, even regarding its qualified credibility.

She is said to have died on the 5th of July,⁷⁶ and towards the close of the ninth century. It is related, that soon after her death, St. Modwenna appeared to one of her sisters, named Taunat or Tannat, and urged her to admonish the nuns, regarding the infraction of silence without doors, and which silence their rule enjoined. This message was conveyed to them, and after a preparation for eternity lasting for seven days, Tannat passed away to bliss with her revered mother and former superioress. Again, it is said, that after St. Modwenna's death, numbers of Hibernians, Scots and Angles came to the place where her remains lay; they were about to engage in combat for possession of the holy virgin's body, until Columchille appeared to them, and proposed an expedient, whereby the tumult was appeased. But, indeed, this whole fable is so evidently concocted and so poorly invented, that intrinsic evidences of its legendary character are easily detected. Some time after her death, the blessed remains were translated from Andresse, to the church of that Abbey, where they were finally deposited. When the Abbey of Burton-upon-Trent was founded, A.D. 1004, the remains of St. Modwenna were solemnly removed thither. Matthew of Westminster⁷⁷ informs us, that in his day, St. Modwenna's tomb was illustrated by frequent miracles.

The feast of St. Moduenna was very religiously observed, and it is to be found noted, at the 5th of July, among the Scottish Entries in the Kalendar of David Camerarius.⁷⁸ There is still extant a Hymn to St. Modwenna or Moinnea, among the Clarendon Manuscripts.⁷⁹ In England, this holy

conquests throughout its various provinces.

⁷³ See Bishop Challoner's "Britannia Sancta," part ii., pp. 14, 15.

⁷⁴ Such is the narrative given in her Life by Conchubran.

⁷⁵ According to Holingshed's "Chronicle."

⁷⁶ See her Acts, by John Capgrave.

⁷⁷ See "Flores Historiarum," at A.D. 1201.

⁷⁸ Thus: "Sancta Moduenna Virgo in Laudonia et Galouida Scotiæ provinciis celebris."—Bishop Forbes' "Kalendars of Scottish Saints," p. 238.

⁷⁹ It is numbered 39. See "Catalogus Manuscriptorum Angliæ et Hiberniæ."

woman was specially venerated. At Burton-on-Trent, the Protestant church is still named after her, while the site of her chapel is yet called St. Modwen's Orchard. According to English traditions, the virgin's religious establishment in Ireland was a renowned one, towards the close of the ninth century. It is said to have been destroyed, and probably this was one of Ireland's holy fanes, that suffered desecration during the Danish reign of terror. The foundation of a Catholic school, which long served for Catholic religious worship, at Burton, has been, in our time, followed up, by the erection of a handsome new church, dedicated to our St. Medwenna, and to the Blessed Virgin Mary.⁸⁰

Some metrical Latin lines remain,⁸¹ and which are intended to epitomize the chief incidents relating to this holy virgin. It should be desirable, indeed, that we had a more reliable biography of St. Modwenna, than any which has come within our cognizance. There can be no reasonable doubt, that she was greatly distinguished for her virtue and miracles, during that period in which she lived. The more then do we regret, that so many obscurities and confused traditions conceal from us her real Acts, which should give satisfaction and edification to the pious reader could they have been authoritatively recorded.

ARTICLE II.—ST. ETAIN, EDANIA OR ETAVIN, VIRGIN, OF TUAIM NOA, NOW TUMNA, IN MOYLURG, COUNTY OF ROSCOMMON. We find only a few indications of this holy woman, and these throw little light on her period. A festival in honour of Etain, virgin, of Tuama noadh, appears in the Martyrology of Tallagh,¹ at the 5th of July. Her name is Eidin or Héidin,² according to John O'Donovan,³ and she is regarded as the patron saint of Tumna parish,⁴ in the barony of Boyle, and county of Roscommon. However, the present holy virgin appears to have been more popularly known, under the designation of Etavin. In the Martyrology of Marianus O'Gorman, she is commemorated as the fair Edaina, of full and immaculate virginity, and belonging to Tuaim-Noa, in the territory of Magh-Luire, on the banks of the River Buill, now the Boyle. She is noted, likewise, as Edania or Edoena, Virgin, of Tuaim-Noadh, and her festival is entered by the Bollandists,⁵ at this date. Her place is called Tuaim mná⁶ in the Annals of the Four Masters, at the year 1249,⁷ and this means "the tomb of the woman;" while, according to Mr. O'Donovan, it seems to have been the name of that place

⁸⁰ This has been effected through the zealous labours of Rev. Charles M'Cabe, an Irish priest in charge of this mission.

⁸¹ These are as follows:—

"Ortum Modvennæ dat Hibernia, Scotia finem,
Anglia dat tumulum, dat Deus alta poli.
Prima dedit vitam, sed mortem terra secunda,
Et terram terræ tertia terra dedit.
Aufert Lamfortim, quam terra Conallæ profert.
Felix Burtonia Virginis ossa tenet."

ARTICLE II.—¹ Edited by Rev. Dr. Kelly, p. xxviii.

² In Irish *Etain*.

³ See "Letters containing Information relative to the Antiquities of the County of Roscommon, collected during the Progress of the "Ordnance Survey in 1837," vol. i. Letter of John O'Donovan, dated Elphin, July 28th, 1837.

⁴ It is described on the "Ordnance Survey Townland Maps for the County of Roscommon," sheets 4, 6, 7, 10, 11.

⁵ See "Acta Sanctorum," tomus ii., Julii v. Among the pretermitted saints, p. 216.

⁶ In that part of the country, it is believed, that the meaning of Toomnaa is *Tuaim an áit*, "the noise of the ford," because it lies near the Lower River Boyle.

⁷ At this date, the death of a noble priest, called Mulkieran O'Lenaghan of Tuaim mná, is recorded.

⁸ He wishes to signify, that Etavin who is

before a church had ever been there. This virgin descended from the race of Brian, son of Eochaidh Muighmheadhoin, according to the O'Clerys' Calendar. She is thought by some, to have been the same as Moduena, or Moedoena or Mandoena, whose Acts have been recapitulated in the preceding article. This opinion is expressed by a writer,⁸ who has inserted his observation within brackets, in some additions to the Martyrology of Donegal. However, it is probable, he has here inserted a mistaken entry.⁹ This virgin is still vividly remembered at her church of Tumna, in the parish



The Old Church of Tumna, County of Roscommon

of that name, in the county of Roscommon. It is delightfully and romantically situated on the southern margin of the Lower Lake on the Boyle River, and near where it enters the River Shannon, a little to the north of the present town of Carrick-on-Shannon. The church ruins¹⁰ at this place, and also the grave of St. Eidin, are to be seen. Not far removed from that place, there are very beautiful ruins¹¹ of the former Cistercian Abbey, at Boyle. In the small Island of Ennismacreeeny or Ennismacreey, in Lough Key, County Roscommon, are the ruins of an old church. A drawing made by Bigari, in the last century, has been elegantly engraved; but, Dr. Ledwich's vagaries, in the letterpress description, are ridiculous in the extreme.¹² A holy well, called after St. Etain, was near the church called Kill-oscoban. To it, many were accustomed to resort, through motives of devotion, and to obtain spiritual

also called Moduena, Moedoena and Mandoena—by prefixing the devotional *mo* or “my,” to her name—is identical, as Rev. Dr. Todd states, in a note.

⁹ “The *mem.* in the more recent hand should probably belong to the Moninne under the 6th of July,” adds William M. Hennessy, in a manuscript note to his copy of the Donegal Martyrology.

¹⁰ The accompanying illustration, taken by William F. Wakeman on the spot, has

been transferred by him to the wood, engraved by Mrs. Millard.

¹¹ Three views of these are engraved, and they were respectively drawn by Bigari, T. Cocking, and Lieutenant Daniel Grose. An additional engraving, representing a ground-plan and details, occupies another plate. See Grose’s “Antiquities of Ireland,” vol. i., pp. 81, 82.

¹² See Grose’s “Antiquities of Ireland,” vol. i., pp. 85, 86.

favours, as also to be cured from bodily diseases.¹³ The grave of this pious woman is shown in the churchyard, not far from the River Shannon.¹⁴ A tradition exists, in the neighbourhood of Carrick-on-Shannon, that the chapel of Toomna had been built by the family of Lenaghan. The name is still extant in this parish.¹⁵ The name of this virgin also occurs in the Martyrology of Donegal,¹⁶ at the same date, as Etavin, of Tuaim Noa, in Maġh Luirg, on the banks of the Buill. In the table added to this Martyrology, at the entry of this saint's name, the notification is given, that she was identical with the virgin Mόδuena.¹⁷ This, however, seems to be very doubtful. At the 5th of July, St. Edana or Edaena, in Ireland, and a virgin, is recorded by Rev. Alban Butler.¹⁸ At this date, too, in the Circle of the Seasons,¹⁹ this holy woman is entered, as St. Edana, Virgin, in Ireland. She is also recorded, by Bishop Forbes.²⁰

ARTICLE III.—ST. FERGUS O'HUAMAIGH. In the Martyrology of Tallagh,¹ a festival is entered at the 5th of July, in honour of Fergusa ohuamaigh. The Bollandists,² at this same date, enter a Huamayus aliquis Fergussius, from the Manuscripts of Father Thomas O'Sheerin. They acknowledge, however, that such a name was not found on their own lists. The Martyrology of Donegal,³ at the same date, records him as Ho Huimmigh,⁴ i.e., Fergus or Ferghass, as found in a distinct line, but evidently referring to one and the same person. The foregoing words, within brackets, had been entered,⁵ by the more recent hand.⁶

ARTICLE IV.—ST. ULTAN. The name of Ultan occurs, in the Martyrology of Donegal,¹ as having been venerated, at the 5th of July. His age or place does not seem to be known.

ARTICLE V.—ST. CILLEN. On the 5th of July, in the Martyrology of Donegal,¹ appears the name of Cillen.² Marianus O'Gorman is cited, as authority for the introduction of his name, at this date. The Bollandists³ also record Kilian, on this day, but they do not pretend to know who he was, if not identical with the Kilian of Wurtzburg, who is venerated on the 8th of this month.

¹³ This is stated on the authority of Father Thomas O'Sheerin, who seems to think the present holy virgin was not a different person from St. Modwenna, whose feast also occurs on this day.

¹⁴ See Dr. O'Donovan's "Annals of the Four Masters," vol. iii., n. (g), pp. 323, 324.

¹⁵ *Ibid.*, n. (n), p. 332.

¹⁶ Edited by Drs. Todd and Reeves, pp. 186, 187.

¹⁷ See *ibid.*, pp. 406, 407, and pp. 450, 451.

¹⁸ See "Lives of the Fathers, Martyrs and other principal Saints," vol. vii., July v.

¹⁹ See p. 187.

²⁰ See "Kalendars of Scottish Saints," p. 333.

ARTICLE III.—¹ Edited by Rev. Dr. Kelly, p. xxviii.

² See "Acta Sanctorum," tomus ii., Julii v. Among the pretermitted feasts, pp. 215, 216.

³ Edited by Drs. Todd and Reeves, pp. 186, 187.

⁴ A note by Dr. Todd says, "The Mart. Taml. calls him correctly 'Fergus O'Huamaigh.'"

⁵ This the Rev. Dr. Todd tells us.

⁶ William M. Hennessy remarks, that the writer did not possibly notice the *Fergass* immediately succeeding, in a note to his copy of the Donegal Martyrology.

ARTICLE IV.—¹ Edited by Drs. Todd and Reeves, pp. 186, 187.

ARTICLE V.—¹ Edited by Drs. Todd and Reeves, pp. 186, 187.

² A note by Dr. Todd says at Cillien's name, that it has been added, by the more recent hand, from Marianus O'Gorman.

ARTICLE VI.—ST. RUMOLDUS. In Convæus' list, at the 5th of July, we have a festival-day assigned to St. Rumoldus, prince Archbishop of Dublin, and afterwards Apostle of Mechlin.¹ Already we have treated at some length, about this distinguished saint, at the 1st day of this month, and in the present volume.²

ARTICLE VII.—FEAST OF ST. AGATHA AND OF HER COMPANIONS, MARTYRS. In the early Irish Church, at the 5th of July, the martyrdom of the holy virgin St. Agatha and of her companions was commemorated, as we learn from the "Feilire"¹ of St. Ængus. An Irish commentary appended states that she was in Lombardy and which—strange to say—is supposed by the writer of the gloss to have been in Gaul.² However, it seems more probable, that she was one of those holy Martyrs, who suffered together at Rhegium, in Calabria, and whose Acts³ are set down by the Bollandists,⁴ at his date, in a commentary containing eighteen paragraphs.

ARTICLE VIII.—REPUTED FEAST OF ST. ALEA, OR ATHEA. At the present date, the Bollandists¹ enter the name of a holy nun, Alea, remitted from the 23rd of May. Bucelin commemorates her as a saint. The Bollandists think she was Atea, who is mentioned in the Life of St. Modwenna, and regarding whom no special Acts have been written.

ARTICLE IX.—REPUTED FEAST OF ST. BONIFACE, BISHOP AND MARTYR. In a Calendar, not more particularly described by Bollandus, there was found an entry of Boniface, Bishop and Martyr, at the 5th of July. However, he is thought, to be the same as St. Boniface¹ of Mayence,² and Apostle of Germany. It was probably an error of placement—July having been substituted for June. At the 5th of this month, the Acts of this illustrious Apostle of Germany have been already set forth, as it is the date usually given for his chief Festival.

¹ See "Acta Sanctorum," tomus ii., Julii v. Among the pretermitted saints, p. 216.

ARTICLE VI.—¹ See O'Sullivan Beare's "Historiæ Catholicæ Ibernix Compendium," tomus i., lib. iv., cap. x., p. 48.

² See Art. i.

ARTICLE VII.—¹ In the "Leabhar Breac" copy, is the following stanza, translated into English by Dr. Whitley Stokes :—

Donmairtín agatha
Conacleir cain comul
Ro in cnuic [ro] flemun
Amorfeice la oman.

"To the martyr Agatha, with her followers, a fair assembly, Christ granted perfect peace, great love of him with awe."—"Transactions of the Royal Irish Academy," Irish Manuscript

Series, vol. i., part i. On the Calendar of Oengus, p. cix.

² See *ibid.*, p. cxv. A Latin comment is subjoined: "Agatus nomen ciuitatis in illa plebe et ab illa nominata est."

³ These are written in Greek, with a Latin Translation, in three paragraphs.

⁴ See "Acta Sanctorum," tomus ii., Julii v. De SS. Stephano, Primo Episcopo Rhegiensi et sociis, Suera Episcopo, Agnete, Felicitate et Perpetua, pp. 217 to 220.

ARTICLE VIII.—¹ See "Acta Sanctorum," tomus ii., Julii v. Among the pretermitted feasts, p. 215.

ARTICLE IX.—¹ See his Life, in the Sixth Volume of this work, at the 5th of June, Art. i.

² See "Acta Sanctorum," tomus ii., Julii v. Among the pretermitted saints, p. 214.

Sixth Day of July.

ARTICLE I.—ST. PALLADIUS, APOSTLE OF THE SCOTS AND PICTS.

[FIFTH CENTURY.]

CHAPTER I.

INTRODUCTION—AUTHORITIES FOR THE LIFE OF ST. PALLADIUS—HIS DISPUTED ORIGIN—HIS EARLIEST MISSION TO BRITAIN AND HIS SUCCESS IN STEMMING THE PELAGIAN HERESY—CREATED ARCHDEACON—AFTERWARDS SELECTED AND CONSECRATED BY POPE ST. CELESTINE I. TO PREACH THE GOSPEL AMONG THE SCOTS—HE ARRIVES IN IRELAND, WHERE HE BUILDS SOME CHURCHES.

BOTH the Irish and the Scotch have regarded with especial veneration this early Apostle, charged by the Sovereign Pontiff at Rome with the duty of announcing to them the message of Gospel truth. His mission less successful preceded that of St. Patrick to our Island; but, even for several years before their appearance, other servants of Christ had heralded their approach. It is recorded, that at the period of St. Patrick's arrival, as apostolic missionary in Ireland, four holy men specially mentioned had been engaged in this part of the Lord's vineyard. These missionaries were called Saints Declan,¹ Ibar,² Ailbe³ and Kieran.⁴ All were natives of Ireland, while they were engaged in spreading the Gospel light, and in opening its great truths to the minds of their countrymen. St. Kieran has been styled the "first born of Ireland's Saints." Thus he was considered the proto-Saint of the Island, so far remote from the centre of Christendom, although the others are regarded as having been his contemporaries. An innumerable host of sanctified men and women our country afterwards gave to the Church. The fame and virtues of these holy persons are written in the pages of almost all Christian histories and records. Their memories are recorded, in writing, as well as remembered, in the grateful recollection of civilized Europe. Their names, moreover, are inscribed in the Book of Life; and, therefore, unfading they shall remain, within the heavenly Jerusalem.

After all, we know very few authentic particulars, regarding the Acts of this illustrious missionary. His name is generally Latinized as Palladius, but by the Scots, he is often called Padie.⁵ We find accounts of this glorious saint, by St. Prosper of Aquitaine,⁶ Venerable Bede,⁷ Sigebert, Marianus Scotus, Matthew of Westminster,⁸ Ado, Hermannus Contractus, Florence of Worcester, Matthæus Florilegus, Freculphus Lexoviensis,⁹ Polydore Virgil,¹⁰ Nennius the Briton, Probus Hibernus, Jocelyn, John of Teignmouth, and by many other early chroniclers. Furthermore, those who have treated the Acts of

ARTICLE I.—CHAPTER I.—¹ His feast occurs at the 24th of July.

² See an account of him, in the Fourth Volume of this work, at April 23rd—the supposed date for his festival, Art. ii.

³ His festival is held, on the 12th of September.

⁴ See his Acts, at the 5th of March, in the Third Volume of this work, Art. i.

⁵ See Bishop Challenor's "Memorial of British Piety," p. 101.

⁶ In his Chronicle.

⁷ See "Historia Ecclesiastica Gentis Anglorum," lib. i., cap. xiii.

⁸ In "Flores Historiarum," at A.D. 433.

⁹ In lib. v., cap. xxiii.

¹⁰ In "Historia Anglicana," lib. iii., p. 59.

Pope St. Celestine I., such as Platina,¹¹ Ciaconius,¹² and other writers, incidentally relate the period and mission of St. Palladius. Since the time of the Reformation, various authors, as well Protestants as Catholics, allude to him, in connexion with the ecclesiastical history of these Islands. Among those may be enumerated Archbishop Ussher,¹³ Baronius,¹⁴ and many others. Father John Colgan¹⁵ has written a very learned disquisition on the mission of Palladius in Ireland, before the arrival of St. Patrick, as a Christian missionary.¹⁶ The Life of St. Palladius has been treated by the Bollandist Father John Baptist Solter, S.J., in a historic sylloge, consisting of two sections and nineteen paragraphs.¹⁷ Again, among the Scottish writers, John Major,¹⁸ Hector Boetius,¹⁹ John Lesley,²⁰ Thomas Dempster,²¹ and Archbishop Spottiswoode,²² have various notices of St. Palladius. Besides the foregoing, Dean S. Cressy,²³ Bishop Challenor,²⁴ Rev. Alban Butler,²⁵ Rev. Father Thomas Innes,²⁶ Rev. Dr. John Lanigan,²⁷ M^cLauchlan,²⁸ and Rev. Dr. J. F. S. Gordon,²⁹ record the few known particulars about Palladius, and that have come down to our time.

Historians have not decided on the native country of this illustrious missionary and apostle; but, there is a very concurrent agreement among writers, that he was a Grecian.³⁰ There are other authors, who think, that Palladius was probably a Gaul by birth, although perhaps of Hellenic extraction; for, some of the southern Gallic cities had been peopled by Greek immigrants,³¹ and he might have some relationship to their race. Moreover, some men of his name, and perhaps connected with his family, were already of repute and distinction in the Gallic church.³² Some writers³³ have asserted, that this saint was a native of Britain.³⁴ About the year 360 to 363, one of the chief officers of Julian the Apostate, and a Christian, had been banished into Britain. It has been supposed probable, that he had been father of the future Deacon Palladius. This supposition might warrant a suggestion, that he was of

¹¹ In *Gestis Sancti Cœlestini*.

¹² In "Vitæ et Res Gestæ Pontificum Romanorum et Romanæ Ecclesiæ Cardinalium."

¹³ See "*Britannicarum Ecclesiarum Antiquitates*," cap. xvi., pp. 417, to 425.

¹⁴ In "*Annales Ecclesiastici*," at A.D. 429, num. iv.

¹⁵ In one place, Colgan intimates, he intended to give the Acts of this saint at the 6th of June, but this is clearly a mistake for the 6th of July.

¹⁶ See "*Trias Thaumaturga*," Quinta Appendix ad Acta S. Patricii, cap. xiv., pp. 245 to 250.

¹⁷ See "*Acta Sanctorum*," tomus ii., Julii v. De S. Palladio Epis. et Conf. Scotorum Apostolo Forduni in Scotia, pp. 286 to 290.

¹⁸ "*De Gestis Scotorum*," lib. ii., cap. ii.

¹⁹ In "*Scotorum Hystoriæ*," lib. vii.

²⁰ In his Fourth Book, when treating about Eugenius II.

²¹ See "*Historia Ecclesiastica Gentis Scotorum*," lib. xv., num. 998.

²² In his History of the Church of Scotland.

²³ See "*The Church History of Britain*," book ix., chap. iii., pp. 172 to 174.

²⁴ See "A Memorial of British Piety," p. 101.

²⁵ See "*Lives of the Fathers, Martyrs and other principal Saints*," vol. vii., July vi.

²⁶ See his "*Civil and Ecclesiastical History of Scotland*."

²⁷ See "*Ecclesiastical History of Ireland*," vol. i., chap. i., sect. iv., pp. 9 to 11, sect. xi., xv., xvi., pp. 23 to 47. Also chap. iv., sect. xviii., pp. 198 to 202.

²⁸ In his "*Early Scottish Church*."

²⁹ See his "*Scotchichronicon*," vol. i., pp. 39 to 41.

³⁰ See the Rev. Dr. Gordon's "*Scotchichronicon*," vol. i., p. 39. Trithemius calls him a Greek.

³¹ John Bale and other writers adopt this statement.

³² Among these were Palladius Archbishop of Bourges, elected to that See in A.D. 377. Another of the same name filled that same See in A.D. 451. See Rev. Dr. Todd's "*St. Patrick, Apostle of Ireland*," chap. i., pp. 278, 279.

³³ See Father Innes, "*Civil and Ecclesiastical History of Scotland*," p. 52.

³⁴ In a work by William of Malmesbury, called "*De Antiquitate Glastoniensis Ecclesiæ*," this is expressly stated.

British birth. Another mistaken account makes him an Egyptian,³⁵ probably originating in an assumption, that our Palladius was author of the *Historia Lausiaca*; but, regarding this opinion, there is no sufficient evidence given.³⁶ The Bollandist Father J. B. Soller maintains, that he was an Italian; yet, this opinion is not very clearly sustained.³⁷ According to one account, Palladius hailed from Rome. Some suppose him to have been identical with Palladius, Bishop of Helenopolis, and who wrote the Life of St. John Chrysostom.³⁸

In reality, it is improbable at the present day, that we should be able to glean any authentic facts regarding his parentage or native country, while as little seems to be discoverable regarding his early training and education. Yet, Palladius is called an Archdeacon, in that Life of St. Patrick, contained in the Book of Armagh.³⁹ It is generally supposed, this dignity had been conferred on him in Rome. Also, St. Palladius is styled an Archdeacon,⁴⁰ or a High Deacon, in other Lives of St. Patrick. A curious account is given regarding a certain "Ballerus, a man from Rome," being at the head of a Welsh college at Côr Tewdws in Gower, when it had been plundered and sacked by Scotie raiders, and when they carried away Padrig Maenwyn, who was a teacher there, into captivity, which he endured in Ireland.⁴¹ It has been supposed probable, that Palladius had been in that school for a series of years, and that his residence there might account for a special mission he had from Rome, to watch the progress of heresy at its source in Britain, while he became acquainted with the spiritual needs of the British Church, and the destitute condition of some scattered Christian communities in Ireland.⁴² This conjecture supposes, however, that Ballerus had been identical with Palladius; but, we think it rather more ingeniously conceived than well-founded on any reliable evidence. St. Prosper,⁴³ who seems to have had a very inaccurate historical and geographical knowledge of the British Islands, satisfies us, that Christianity had taken root in Britain, and that the peace of the Church had been disturbed by a subsequent prevalence of the Pelagian heresy. In his Chronicle,⁴⁴ he relates, that Agricola, a Pelagian,⁴⁵ had corrupted about this time the churches of Britain, owing to the insinuation of his doctrine. Much obscurity prevails, however, in reference to the origin and acts of its author Pelagius. The holy Pope Celestine I. was greatly concerned in his endeavours to preserve the Roman province there⁴⁶ in the Catholic Faith, while he was equally desirous to bring the Scots over to the Christian Religion.

As Legate to Pope Celestine I., St. Germanus, the Bishop of Auxerre,⁴⁷ laboured among the Britons, who had been infected with the heresy of Pela-

³⁵ See the Breviary of Aberdeen. *Propria Sanctorum*, ad vi. Julii, fol. xxiv. b.

³⁶ See Fordun's "Scoti-Chronicon," toms i., lib. iii., cap. viii., p. 112. Edinburgh Edition, A.D. 1759.

³⁷ See "Acta Sanctorum," toms ii., Julii v. De S. Palladio, Epis. et Conf. Scotorum Apostolo Forduni in Scotia, sect. ii., num. 9, p. 288.

³⁸ This is an error, however, and it has been refuted by Vossius and Ussher.

³⁹ In lib. i., cap. 7. See Rev. Father Edmund Hogan's "Vita Sancti Patricii Hibernorum Apostoli Auctore Muirchu Maccumachtheni et Tirechani Collectanea de S. Patricio, p. 25.

⁴⁰ See Colgan's "Trias Thaumaturga," *Secunda Vita S. Patricii*, cap. xxiv., p. 13;

Quarta Vita S. Patricii, cap. xxviii., p. 38; *Quinta Vita S. Patricii*, cap. xxiv., p. 48; also, *Sexta Vita S. Patricii*, cap. xxv., p. 70.

⁴¹ See Ree's "Essay on the Welsh Saints," p. 128.

⁴² See Rev. John Francis Shearman's "Loca Patriciana," part xiii., pp. 402 to 405.

⁴³ See St. Prosper's Book against the Author of the Conferences, designated *Liber contra Collatorem*, cap. xlv.

⁴⁴ At A.D. 429.

⁴⁵ He was son of Severianus, a Pelagian bishop.

⁴⁶ At this period, the Roman soldiers had deserted the southern parts of Great Britain; but, some Roman colonists remained, and

gius. But, previous to his mission, St. Palladius seems to have been deputed for the same purpose, and to stem the torrent of crime and of false doctrine that was then spreading. He is said to have written to the Sovereign Pontiff, and to have warned him, that many souls were there likely to perish. Moreover, the Catholics of Great Britain had sent a deputation to the Bishops of Gaul, and asking for missionaries, who should be able to defend the Faith against the assaults of heresy.⁴⁸ The very distinguished part taken by Palladius, in the effort to eradicate those dangerous errors and vices, proves, that he had been delegated to assist in a work of great importance to religion,⁴⁹ although we fail to find the exact place where he laboured, or under whose particular direction. This holy missionary appears, however, to have been specially interested in the spiritual condition of the Britons, even before he had been chosen to preach the Gospel in the countries adjoining. We read, that St. Palladius was highly instrumental, in procuring the deliverance of the British churches from being infected with the Pelagian heresy. After his deliverance of the Britons from heresy, we may infer, very reasonably, that he was selected and ordained Bishop, by Pope Celestine, for the conversion of the Scottish or Irish nation. As St. Prosper expresses it, he was the first Bishop among those Scots, to whom he was sent.⁵⁰ Several of the Scotch writers maintain, that he was thus destined for Scotland; but some, who believed in Christ, were found among his subject people. This remark could not have generally applied to the Albanian Scots, at that particular period. However, in reference to St. Palladius, much misconception and mis-statement have prevailed.

His mission was blessed with such success, in the conversion of unbelievers, that we are told, Palladius made the Island of the Scots Christian.⁵¹ His virtues and abilities appear to have determined the illustrious Pontiff, St. Celestine I., to select him for a great missionary enterprise, and to consecrate him as bishop. This saint is said to have flourished, in the time of Theodosius and Valentinian, when his appointment had been confirmed.⁵² We have it on record, that the first missionary delegated by Pope Celestine I.,⁵³ for the conversion of Ireland was Palladius. His selection for that office preceded the more successful career of the great St. Patrick;⁵⁴ but, Palladius was not destined to be the future Apostle of our Island.⁵⁵ Pope Celestine bestowed some relics of St. Peter and St. Paul on him, as also the Books of the Old and New Testament, before he set out for Ireland. In the second book of a work,⁵⁶ published by Bishop Von Carl Johann Greith of St. Gall, we are favoured with an account of the early vestiges of Christianity in Ireland.

many of these were Christians.

⁴⁷ His festival is kept, on the 31st of July.

⁴⁸ See *Les Petits Bollandistes*, "*Vies des Saints*," tome ix., xxxi^e Jourde Juillet, p. 136.

⁴⁹ Archbishop Spottiswoode states, that he was sent to Scotland, chiefly to resist the Pelagian heresy, which then began to spread in the Scottish church. See his "*History of the Church of Scotland*."

⁵⁰ "*Præterea Celestinus, quum S. Patricii prædicatione Christianam fidem suscepisset Scotia et Hibernia, quæ, ut modo hæreticorum, fuit olim Sanctorum insula, dedit Scottis primum Episcopum Palladium Diaconum; quo hortatore S. Germanum miserat in Hiberniam.*"—Berti's "*Historia Ecclesiastica sive Dissertationes Ecclesiasticæ*," tomus iii., sæc. v., *Dissertatio iv.*, cap. i., p. 174. Bassani, 1769, folio Ed.

⁵¹ Now whether this refers to England, Ireland or Scotland, the account must be received only in a restricted sense. The Irish and the Scotch have long disputed the question, as to which nation St. Palladius had been first sent, but doubtless, it was to Ireland.

⁵² See in *Breviario Canonico Regularium Divi Augustini*, when treating about St. Patrick.

⁵³ In the Irish Tripartite Life of St. Patrick, he is called the Airchinnech in Rome, and the forty-second man from St. Peter. See Miss Cusack's "*Life of St. Patrick*." The Tripartite, translated by W. M. Hennessy, p. 377.

⁵⁴ The reader is referred to what has been already stated, in the Life of St. Patrick, in the Third Volume of this work at the 17th day of March. Art. i., chap. vi.

⁵⁵ See Colgan's "*Trias Thaumaturga*,"

He dwells particularly on the mission of St. Palladius to our Island. He shows by sufficient evidence, that Palladius was a deacon of the Roman Church, and that he was sent by Pope St. Celestine to this country. Although this mission had not been very successful, yet the bishop admits, that other Christians had been there scattered and isolated.⁵⁷ A learned Protestant authority⁵⁸ also sustains this view of the case. A denial of his Roman mission is opposed to tradition and authoritative documents. Palladius is said to have been accompanied by twelve men, to instruct the Gaeidhel,⁵⁹ and in the same way as Barnabas went from Peter to instruct the Romans. He was then sent to preach the Gospel to the "Scots, believing in Christ,"⁶⁰ as narrated by a trustworthy historian. From these remarks, we might infer, that there must have been many professors of the Gospel in Ireland at this early time. The latter people, according to the Roman style of considering those living without the limits of their Empire, are styled barbarians; yet, this description seems greatly exaggerated, so far as it relates to Ireland. The date for the arrival of Palladius varies, according to the statement of different authors; but, it is most generally and correctly assigned to A.D. 431. In the *Annals of Multifernan*, it is incorrectly stated, that in 423,⁶¹ the year in which Augustine died, St. Palladius was sent to the Scots, or Irish.⁶² It is noted, by Prosper, that St. Palladius was sent over the sea on his mission, while Bassus and Antiochus were consuls, which was in the year 431.⁶³ Marianus Scotus has a notice of St. Palladius' mission to Ireland.⁶⁴ However, we are informed by Matthew of Paris,⁶⁵ that Palladius was ordained by Pope Celestine and sent as their first bishop, A.D. 433, to the Scots, believing in Christ. This is also the chronology assigned, for his mission, by Matthew of Westminster.⁶⁶

The usual course of travel from the Continent of Europe to Ireland in the fifth century was through England. According to one account, Palladius and his Roman companions landed in the northern part of Ireland, where they were fiercely opposed by the pagan inhabitants.⁶⁷ This statement is contradictory, however, to that of most authorities on the subject; for, it is generally held, that his vessel touched the eastern shore, in the first instance. When he landed in Scotia, he came to that part of Leinster, where Nathi, son of Garchon, was ruler.⁶⁸ Another account has it, that the holy missionary landed at Inbher Dea,⁶⁹ in the territory of Leinster. Palladius had a partial

Tertia Vita S. Patricii, cap. xxvi., p. 23.

⁵⁶ Intituled, "*Geschichte der altirischen Kirche und ihrer Verbindung mit Rom, Gallien und Alemannian (von 430-630)*," also *Einleitung in die Geschichte des Stifts St. Gallien*.

⁵⁷ The inconclusive objections, which Dr. Todd urges against the Roman Mission of Palladius, are fully refuted by Bishop Greith.

⁵⁸ Mr. George Grub, in his impartial and critical "*Ecclesiastical History of Scotland*," declines even to take account of Dr. Todd's objections. See "*The Chronicle*," vol. i., No. 37, p. 879.

⁵⁹ "For to the Comorb of Peter belongs the instruction of Europe," is added in the translation of the Tripartite. See Miss Mary F. Cusack's "*Life of St. Patrick*," p. 377.

⁶⁰ See St. Prosper, in his *Chronicon*.

⁶¹ The two latter figures probably are only a transposition, for what should make the date 432.

⁶² The statement runs: "*mittitur ad Scol-*

tos, id est, ad Hibernicos."—"Annales de Monte Fernandi," Edited by Dr. Aquilla Smith, p. 3. Published by the Irish Archaeological Society in 1842.

⁶³ See Father Papebroke's observations in "*Acta Sanctorum*," tomus ii., Junii xii. De Sancto Ternano, Pictorum in Britannia Episcopo. *Illorum simul et Scotorum, limites, Apostoli, diocesis*, num. 4. p. 534.

⁶⁴ According to him *Indictione xv.*

⁶⁵ See "*Chronica Majora*," edited by Henry Richards Luard, M.A., vol. i., p. 181.

⁶⁶ In "*Flores Historiarum*," at A.D. ccccxxxiii., p. 148.

⁶⁷ See Richard Stanishurst's tract, "*De Vita S. Patricii, Hiberniæ Apostoli*," lib. i., p. 40.

⁶⁸ See Colgan's "*Trias Thaumaturga*," *Secunda Vita S. Patricii*, cap. xxiv., p. 13.

⁶⁹ Some consider this to be the mouth of the Vartry river; but, such a supposition is by no means removed from the pale of con-

success in his first trials, having baptized some in the name of the Most Holy Trinity.⁷⁰ He is said to have founded three adjoining churches, viz.: Cillfine, in which he left his books, a casket with the relics of Paul and Peter,⁷¹ and the tablets in which he used to write;⁷² Thech-na-Roman; as also Domhnach-Airte, or Domnach Ardec, in which repose the remains of Sylvester⁷³ and Solonius,⁷⁴ who are regarded as having been his disciples. Those churches are supposed to have been situated within the present county of Wicklow; but the exact modern denomination and identification of each church have given rise to some divergency of opinion. A learned writer,⁷⁵ and one well acquainted with the localities named, has advanced good reason for supposing Teach na Roman to be identical with Tigroney;⁷⁶ Domnach Arda he maintains to be represented by Donard;⁷⁷ while, Cell Fine he considers, to be the present old church site of Killeen Cormac,⁷⁸ about three miles west of Dunlavin, in the townland of Colbinstown, and in the parish of Davidstown, county of Kildare.⁷⁹ We are of opinion, however, that Christianity had not been propagated on the western slopes of the Wicklow Mountains, until after the arrival of St. Patrick.

According to a local tradition, still held by the people, Palladius is said to have landed at Ennisboheen,⁸⁰ in the county of Wicklow, and at the mouth of that little river, which is about three miles south from Wicklow town. Some authorities have the shore of the county of Wexford as the spot; but, as this landing took place many centuries before either Wexford or Wicklow⁸¹ became shire-divisions, we may readily conceive, how easy it might be to confuse popular traditions, as referring to Irish territories, the boundaries of which are now only known from historic records.⁸² The country about that quarter was anciently called Crioich Cualan, and afterwards it was named Hy-Garchan, after the father of Nathi, who ruled there when Palladius landed. Here he is said to have built the church of Kilfine⁸³ or "the Church of

troversy. On this subject, the Very Rev. Richard Galvin, former P.P., Rathdrum, has written a very forcible and researchful communication, which will be found in "The Journal of the Royal Historical and Archæological Association of Ireland," vol. i., Fourth Series, No. 8, October, 1871, pp. 576, 577.

⁷⁰ See Colgan's "Trias Thaumaturga," Secunda Vita S. Patricii, cap. xxiv., p. 13.

⁷¹ Jocelyn states, that he brought these, with the relics of many other Martyrs, from Rome.

⁷² These we are told were held in great veneration by the people, and they were called in the Scottish language Pall-ere or Pall-dere, Latinized *onus Palladii*, or "the burden of Palladius;" because this seemed to be the case or shrine, in which the relics were kept.

⁷³ The feast of Sylvester has been placed by Colgan, at the 10th of March. At that date, likewise, some notices of him may be found, in the Third Volume of this work, Art. i.

⁷⁴ See Miss M. F. Cusack's Tripartite Life of St. Patrick, part i., pp. 377, 378.

⁷⁵ Rev. John Francis Shearman.

⁷⁶ In the parish of Castlemacadam, county of Wicklow.

⁷⁷ Near Dunlavin, in the west of the county of Wicklow.

⁷⁸ See "Journal of the Royal Historical and Archæological Association of Ireland," vol. ii., Fourth Series, July, 1873, No. 15. See a valuable paper, intitled "Loca Patriciana," pp. 486 to 498.

⁷⁹ See a paper, by the Rev. John Francis Shearman, in the "Irish Ecclesiastical Record," for June, 1868.

⁸⁰ It is Anglicised into Ennisbooyne by the country people of the neighbourhood. It is called after St. Boethan, who lived there in the seventh century, and whose feast was commemorated on the 22nd of May.

⁸¹ Wicklow County was only formed into a shire, so late as 1605-1606, according to the Patent Rolls of 3rd of James I.

⁸² The writer is indebted to the Very Rev. Michael Moloney, P.P., the respected P.P. of Kilbride and Barndarrig, for several remarks in the text, and conveyed in a letter, dated Kilbride, Barndarig, 12th March, 1886. His excellent knowledge of Irish ecclesiastical antiquities has been the result of a life-long study, and with nearly all the local traditions of this part of Wicklow County he is most familiar.

⁸³ Con of the Hundred Battles having been assassinated at Tara, and his own brother taking part in that deed, the time for retribution arrived, when the son of Con having attained his majority banished his uncle and

the Tribes."⁸⁴ This seems to be affirmed, by the various Lives of St. Patrick extant; but, the fourth Life states, that the church Teach na Roman, or the House of the Romans, had been built by the disciples of St. Palladius, and that the third church, called Dominica Arda, had been tended by the companions of Palladius, Silvester and Solinus, whose relics had been afterwards conveyed to Ennisboethen, where they were held in great honour.⁸⁵ A fair inference to be drawn from all those incidental statements is, that the three Palladian churches, as they have been styled, were not severally far removed, and probably they were within the same territory of Hy-Garchon. However, at the present day, it seems impracticable clearly to identify these various sites, especially as the original churches were built of wood,⁸⁶ according to Jocelyn's statement.

CHAPTER II.

OPPOSITION EXPERIENCED BY ST. PALLADIUS IN IRELAND—HE IS DRIVEN AWAY BY NATHI—OTHER STATEMENTS—HIS REPUTED MISSION IN NORTH BRITAIN—HIS DEATH—HIS FESTIVALS AND COMMEMORATIONS—CONCLUSION.

NOTWITHSTANDING his high commission to evangelize the people, St. Palladius remained not long in Ireland.¹ To St. Patrick, and not to him, had Providence assigned the grand measure of a successful mission. No sooner had Palladius begun to announce the Godhead and the Gospel of Christ,² than the enemy of man cast obstacles in his way. Nathi, son of Garchon, a chief in that part of Wicklow, opposed his progress. It is stated, that he baptized a few persons at Inbher-Dea,³ where he erected a monastery, called in the Irish language Coall-mor—rightly rendered Kill Mor.⁴ An ancient tradition states, however, that Palladius suffered martyrdom among the Scots,⁵ and owing to the various obscurities besetting his Acts, to many writers this seems to be a supposition sufficiently probable. One account⁶ has it, that he was not allowed to land in Ireland at all, as tempests and signs from God prevented him.⁷ However, the prevailing opinion appears to be, that the rude and inhospitable people where he landed did not readily receive his doctrine, and therefore he willed not to remain in a

his followers, who came to Crioich Cualan, of which they took possession. Afterwards they were called Tribes or Strangers by the natives who lived there.

⁸⁴ This is called *Ecclesia Finte*, in the Fourth Life. The meaning is the same, Kill-fine, Kill-finte or Kill-fin-tech being rendered in Latin *ades Fina*.

⁸⁵ See Colgan's "Trias Thaumaturga," *Quarta Vita S. Patricii*, cap. xxviii., p. 38, and nn. 17, 18, 19, 20, p. 49.

⁸⁶ See *ibid.*, *Sexta Vita S. Patricii*, cap. xxv., p. 70.

CHAPTER II.—¹ The Annals of Inisfallen state, at A.D. 431, that he remained one year.

² The Anglo-Saxon Chronicle places the mission of Palladius—called also Patricius—to the Scots, in the year 430. See edition of Benjamin Thorpe, vol. i., p. 19, and vol. ii., p. 11.

³ Held to be the mouth of the present Vartry River. See Miss Mary F. Cusack's

"Life of St. Patrick, Apostle of Ireland," Irish Tripartite Life, translated by William M. Hennessy, M.R.I.A., part i., pp. 377, 378, and n. 5.

⁴ See Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xvi., p. 424.

⁵ Such is the account given by Tirechan, as we find in Sir William Betham's "Irish Antiquarian Researches." In reference to him, we read: "qui martyrium passus est apud Scotos, ut tradunt sancti antiqui."—Appendix xxxvi.

⁶ That of Mark the Anchorite, who flourished in the ninth century.

⁷ In Edward Gunn's edition of the "Historia Britonum" by Nennius, the following observation occurs: "sed per quasdam tempestates et signa illum Deus prohibuit, quia nemo potest quicquam accipere in terra nisi fuerit datum desuper, et ille Palladius rediens de Hibernia ad Britanniam ibi defunctus est in terra Pictorum."

⁸ Such is the account, in Muirchu's an-

country strange to him. His resolve was formed, to return with the first tide which served, and to seek the Pope who had sent him.⁸

We are informed, that the newly arrived missionary was expelled from the country.⁹ So far as we can judge, however, two or more of his companions appear to have been left behind him in Hy-Garchon.¹⁰ These were his disciples, who are named Augustine,¹¹ Benedict,¹² Sylvester,¹³ and Solonius.¹⁴ With them he left some books, as also the relics of saints.¹⁵ Here we have to admire the inscrutable ways of Divine Providence, who so willed it, that the mission of Palladius should prove comparatively barren of results, while within a short time after his leaving Ireland, St. Patrick was destined to arrive, and to preach the Gospel among the natives, with most successful and consoling results.¹⁶

According to the account of Jocelyn,¹⁷ finding the Irish nation obstinately bent against receiving the doctrines of truth, Palladius departed from Ireland. Intending to return back to Rome, it is said, that he died on the way, but in Britain, and on Pictish land. After Palladius had left Ireland, he passed into Scotland A.D. 431,¹⁸ as is generally credited. An opinion has been advanced, that he landed there in the north-west, and that he continued his course by land, until he arrived at Fordun, where he fell sick.¹⁹ He went to the kingdom of the Picts. There it is stated, that he preached Christ with considerable success.²⁰ Some of the Scottish historians²¹ pretend, that he had a message from Pope St. Celestine I. to arrive about A.D. 429, at Fordun,²² and that there he was most hospitably entertained by Eugenius, King of the Scots, and that during many years he spent among these latter people in Britain, Palladius ordained archbishops and bishops, as also sent missionaries to the Orkney Islands.²³ Again, it is related, that Dongard, successor of Eugenius, was a patron of his followers. It is only necessary to observe, that Fordun was then comprised within the country of the Picts;²⁴

cient Life of St. Patrick. See Sir William Betham's "Irish Antiquarian Researches," Appendix i.

⁹ Such is the account given of Pledius—another form of Palladius' name—in "The Irish Version of the *Historia Britonum* of Nennius," edited with a Translation and Notes by Rev. Dr. James Henthorn Todd, and by the Hon. Algernon Herbert, pp. 106, 107.

¹⁰ For several learned and ingenious remarks in reference to this district and to the Palladian churches, said to have been founded within it, the reader may consult the Rev. John Francis Shearman's "*Loca Patriciana*," No. iii., pp. 25 to 37.

¹¹ The name of this missionary is not to be found in the Irish Calendars.

¹² There is no mention of his name, in the Irish Calendars.

¹³ At the 10th of March, a St. Sylvester is to be found in the Martyrology of Tallagh. See some account of him, at that date, in the Third Volume of this work, Art. i.

¹⁴ A feast has been assigned to Solonius, in Marr, by Dempster, and also by Ferrarius, who follows him.

¹⁵ See Colgan's "*Trias Thaumaturga*," *Secunda Vita S. Patricii*, cap. xxiv., p. 13, and nn. 32, 33, 34, p. 18; *Quarta Vita S. Patricii*, cap. xxviii., p. 38, and nn. 16 to 21,

p. 49; *Quinta Vita S. Patricii*, lib. i., cap. xxiv., xxv., pp. 48, 49, and nn. 26, 27, p. 63; *Sexta Vita S. Patricii*, cap. xxv., p. 70. Also, *Septima Vita S. Patricii*, pars. i., cap. xxviii., xxix., p. 123, and nn. 20, 21, 22, p. 171.

¹⁶ See D. Petrus Lombardus, "*De Regno Hiberniæ, Sanctorum Insulæ, Commentarius*," cap. xiii., p. 61 to 63. Very Rev. Dr. Moran's Edition.

¹⁷ See Colgan's "*Trias Thaumaturga*," *Sexta Vita S. Patricii*, cap. xxv., p. 70.

¹⁸ See Ussher's "*Britannicarum Ecclesiarum Antiquitates*," cap. xvi., pp. 418, 424.

¹⁹ See Rev. Dr. Lanigan's "*Ecclesiastical History of Ireland*," vol. i., chap. i., sect. xvi., n. 149, p. 45.

²⁰ See Bishop Challoner's "*Britannia Sancta*," part ii., July vi.

²¹ Among these may be classed John Fordun and Hector Boece.

²² According to John Fordun, Palladius arrived with a great company in the eleventh year of King Eugenius' reign.

²³ See Ussher's "*Britannicarum Ecclesiarum Antiquitates*," cap. xv., pp. 351 to 353.

²⁴ See on this subject, the remarks of Chalmers, in his learned work "*Caledonia*," vol. i., book ii., chap. vi.

nor was there any Scottish kingdom whatever in North Britain, during the fifth century.²⁵ It was only, about the year 839, that Kenneth Mac Alpin established the Scottish denomination over the Picts, and that the whole of Alban was regarded as the United Kingdom of Scotland.

If Palladius escaped with his life from Ireland, and arrived among the Britons or Picts; it is thought to be most probable, that Galloway was the place where he landed and died,²⁶ sickness having seized him in the country of the Cruithne.²⁷ One account²⁸ has it, that when Palladius was forced to leave Ireland, he was obliged to go round the coast of Ireland towards the north. Then, he was driven by a great tempest, until he reached the extreme part of the Modhaid, towards the south, where he founded the church of Fordoun and Pledi,²⁹ called after him. According to the Scottish traditions,³⁰ St. Palladius arrived in Scotland, during the reign of Eugene,³¹ and he long ministered at the church of Fordoun.³² This is now a midland parish, in the county of Kincardine, where the kirk is romantically situated upon the eastern slope of the Hill of Strathfinla, overhanging the mountain stream of the Luther.³³ Near the mansion-house of Fordoun are distinct vestiges of a Roman encampment, with the pretorium.³⁴

Among other mistakes in reference to this saint, he has been accredited with literary composition; but, this is chiefly relying on the statement of John Bale,³⁵ who is charged by Ussher, not only with giving credence to what other writers have laid down on such matters, but even with conjecturing what might probably have been written by those, who are included in his class of authors.³⁶ Palladius is stated to have been the author of "*Vita Sancti Joannis Chrysostomi*," in one book;³⁷ but this should make him identical with a Bishop of Helenopolis similarly named, while the supposition is contradicted by Vossius and Ussher, who expose that error.³⁸

The particulars of St. Palladius' labours in North Britain are but imperfectly known. The Scottish historians generally call St. Servanus³⁹ his disciple. Him, they say, Palladius made a Bishop, and sent to preach in the Isles of Orkney. Moreover, it is stated, that St. Ternan⁴⁰ had been Bishop of the Picts.⁴¹ But, these two saints could not have been Bishops, in the time of St. Palladius.⁴² A suspicion seems to have prevailed, that St. Ternan

²⁵ Only in the year 504 did the Scots emigrate from Ireland under Loarn, who was succeeded by his brother Fergus.

²⁶ See William F. Skene's "*Celtic Scotland: a History of Ancient Alban*," vol. ii., book ii., chap. i., p. 28.

²⁷ See Miss Mary F. Cusack's "*Life of St. Patrick, Apostle of Ireland*," Irish Tripartite Life, translated by William M. Hennessy, M.R.I.A., part i., p. 378.

²⁸ The Scholion, on the Irish metrical Life of St. Patrick, by his disciple, St. Fiech. See Colgan's "*Trias Thaumaturga*," *Prima Vita S. Patricii*, n. 13n., p. 5.

²⁹ The local name was Paldy, a contraction of Palladius.

³⁰ As stated by John of Fordoun, John Major, Hector Boece and John Lesley.

³¹ Son to Fergus II.

³² One of the oldest and most authentic histories of Scotland, and called the "*Scotichronicon*," was written by John styled of Fordoun, who was incumbent of this parish in 1377.

³³ See Rev. Dr. J. F. S. Gordon's "*Scotichronicon*," vol. i., pp. 39, 40.

³⁴ See "*Imperial Gazetteer of Scotland*," vol. i., p. 665.

³⁵ See "*Scriptorum Illustrum Majoris Britanniae, quam nunc Angliam et Scotiam vocant, Catalogus*," Cent. xiv., Num. vi.

³⁶ See "*Britannicarum Ecclesiarum Antiquitates*," cap. xvi., p. 423.

³⁷ See John of Tritenheim's "*Catalogus Scriptorum Ecclesiasticorum*," fol. xxxiii. a.

³⁸ See Rev. Dr. J. F. S. Gordon's "*Scotichronicon*," vol. i., p. 39.

³⁹ The feast of St. Servan or Serf is usually assigned to the 1st day of July, where in the present volume, some notices of him are to be found, Art. ii.

⁴⁰ See account of him, at the 12th of June—the day for his feast—in the Sixth Volume of this work, Art. ii.

⁴¹ He appears to have been identical with the Irish St. Torannon, or Torranan, venerated on the same day.

⁴² According to Ussher's chronology.

⁴³ See Venerable Bede's "*Historia Eccle-*

was the same as St. Torannan, and that the latter had been identical with St. Palladius, who is said to have been buried in Liconium, probably the old name of that place afterwards called Banchory-Ternan. The probable solution is, that Ternan or Terrananus was really a disciple of St. Palladius, and that he brought the apostolic missionary's relics either from Ireland or from Galloway to his native district, in the territory of the southern Picts, who had been converted,⁴³ perhaps not long before, by St. Ninian⁴⁴ of Candida Casa, and, as the founder of the church of Fordun in honour of St. Palladius, he had become to some extent identified with his patron.⁴⁵ But, although Terrenanus might possibly have been a disciple to the reputed Apostle of the Picts, yet Servanus has no well founded claim to be regarded as possessing the same character.⁴⁶ In a Life of St. Kentigern, it is stated, that he was received and educated at Culross by Servanus. Besides, in the Life of St. Servanus which has been preserved, there is no mention made either of Palladius or of Kentigern; moreover, the former was a contemporary with Adamnan,⁴⁷ while he founded the church of Culross in the reign of Brude,⁴⁸ King of the Picts.

From all we can learn or infer regarding him, the mission of Palladius does not appear to have been extended or greatly prolonged in Scotland. One account has it,⁴⁹ that Augustine and Benedict had been in Britain with him, after his departure from Ireland.⁵⁰ We are not to accept as serious history those statements made⁵¹, that this early Scottish bishop had been sent to Scotland, chiefly to resist the Pelagian heresy, which began to spread in the Scottish church. At Fordun in the Mearns—and said to have been situated in the plain of Girgin⁵²—Palladius is thought to have departed this life; while some accounts have it, that he was there crowned with martyrdom. Most writers are agreed, that the Scottish Apostle died at Fordun, where a chapel dedicated to him is now shown within the graveyard. It is locally believed, that this chapel had been erected at the time of St. Palladius' death. This is a building of very inconsiderable dimensions. The original church is said to have sunk, when another was built on its top. A curious Piscina is to be seen within the chapel,⁵³ and it is cut out of a single stone, measuring 2 feet, by 18 inches, the arch being 18 inches high, by 11 broad. Having assumed, that the great Irish Apostle had been born at Kilpatrick, in Scotland, Harris tells us, that Palladius died among St. Patrick's relations.⁵⁴ This however is quite a gratuitous supposition. Assuming that St. Patrick had been born of Christian parents, and in a Roman province in the south of Scotland; it is not likely, that he could have had relatives at the more northern Fordun, and in the land of the pagan Picts.⁵⁵ The death of Palladius has been recorded at A.D. 431, by Archbishop Ussher,⁵⁶ Walter Harris⁵⁷ and other writers. Where it is set down at this last date, A.D. 431, a difficulty must exist in assigning

siastica Gentis Anglorum," lib. i.

⁴⁴ His feast was kept, on the 16th of September.

⁴⁵ See William F. Skene's "Celtic Scotland: a History of Ancient Alban," vol. ii., book ii., chap. i., p. 30.

⁴⁶ For want of sufficiently matured reflection, however, we have placed him as a disciple of St. Palladius, at the 1st day of July, in the present volume. See Art. ii.

⁴⁷ He died, on the 23rd of September, A.D. 704.

⁴⁸ He reigned, from A.D. 697 to 706.

⁴⁹ That of Probus.

⁵⁰ See Colgan's "Trias Thaumaturga,"

Quinta Vita S. Patricii, lib. i., cap. xxv., pp. 48, 49.

⁵¹ By Archbishop Spottiswoode and others.

⁵² The Irish form of this name was Magh Gherginn.

⁵³ In Rev. Dr. J. F. S. Gordon's "Scottichronicon," an engraving of it is introduced. See vol. i., p. 40.

⁵⁴ See Harris' Ware, vol. i., "Archbishops of Armagh," p. 11.

⁵⁵ See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. iv., sect. xviii., n. 151, p. 200.

⁵⁶ See "Britannicarum Ecclesiarum Anti-

St. Patrick's mission among the Irish to the early part of 432. According to Rev. Dr. Lanigan,⁵⁸ it should be incorrect to assign the death of Palladius to A.D. 431, which is supposed to have been that in which he left Rome, for his Irish mission. It would seem, however, to have taken place, not earlier than A.D. 432; and, most probably, according to some,⁵⁹ it ought to be placed at some later year. The mission of Palladius to the Scots believing in Christ has been deferred to A.D. 433, by Matthew of Westminster,⁶⁰ and by Matthew of Paris;⁶¹ in adopting which date, it may be assumed, his death should be referred to a later year. About the year 450 is another period, to which it has been assigned;⁶² but, it is not probable, that Palladius lived on to the year last-mentioned.⁶³

To the 27th of January,⁶⁴ A.D. 432, some writers have ascribed the death of Palladius.⁶⁵ The English Martyrology and Ferrarius notice a festival for him, at that date; and which is the one, said to have found most favour with Irish Calendarists.⁶⁶ Yet, his chief feast was held on this day, the 6th of July, according to the Breviary of Aberdeen and several of the Scottish Calendars, such as in those of Arbuthnott,⁶⁷ the Aberdeen Kalendar,⁶⁸ and Martyrology,⁶⁹ Adam King's Kalendar,⁷⁰ Thomas Dempster's Menologium Scoticum,⁷¹ Camerarius,⁷² as also in the Scottish Kalendar of 1637.⁷³ At this date, most writers of saints' Acts, have noticed the chief incidents of his life. Among these may be quoted, Dean Cressy,⁷⁴ Bishop Challenor,⁷⁵ Rev. Alban Butler,⁷⁶ Rev. Dr. Lanigan,⁷⁷ Rev. P. J. Carew,⁷⁸ Rev. M. J. Brenan, O.S.F.,⁷⁹ R. Chambers,⁸⁰ and Les Petits Bollandistes.⁸¹ Other festivals have been named for his death—viz.: December 15th,⁸² as also the 25th⁸³—by the English

quitates," Index Chronologicus, p. 516.

⁵⁷ This is the year in which he died, according to Harris' Ware, vol. i., "Archbishops of Armagh," p. 10.

⁵⁸ See "Ecclesiastical History of Ireland," vol. i., chap. i., sect. xvi., p. 39, and n. 149, pp. 44, 45; also chap. iv., sect. xviii., p. 198, and nn. 151, 153, pp. 200 to 202.

⁵⁹ Among these is Tillemont, Le Sieur Le Nain, who discusses this matter in "Mémoires pour servir à l'Histoire Ecclesiastique," tome xvi., p. 784.

⁶⁰ See "Flores Historiarum," p. 148.

⁶¹ See "Chronica Majora," edited by Henry Richards Luard, M.A., vol. i., p. 181.

⁶² See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. vii., July vi.

⁶³ Yet, this statement is followed in R. Chambers' "Book of Days," vol. ii., July 6, p. 25.

⁶⁴ At this date, in the First Volume of this work is a notice of that feast, at Art. ix.

⁶⁵ See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. i., sect. xvi., n. 149, p. 45.

⁶⁶ See the Bollandists' "Acta Sanctorum," tomus ii., Julii vi. De S. Palladio, Epis. et Conf. Scotorum Apostolo, sect. i., num. 4, p. 287.

⁶⁷ Thus, at ii. Non. "S. Paladei Scotorum Apostoli et Episcopi."—Bishop Forbes' "Kalendars of Scottish Saints," p. 102.

⁶⁸ Thus, at Pridie Non. "Palladii Episcopi Confessoris Apostoli Scotorum."—*Ibid.*, p. 118.

⁶⁹ Thus: "Pridie N. Julii. In Scotia Sancti Palladii Scotorum Apostoli," &c.—*Ibid.*, 133.

⁷⁰ Thus: "S. Padie or Palladius apostile of scotland send be Pape coelestine ye first vnder Eugenius 2. 423."—*Ibid.*, p. 156.

⁷¹ Thus: "In Mernia Palladii Diaconi S. R. E. Cardinalis Scotorum Apostoli a S. Coelestino papa missi, ut Scotos, diu antea in Christum credentes, a Pelagiana peste in Anglia grassante, tutaretur. K. B. B. T."—*Ibid.*, p. 205.

⁷² Thus: "6 Die. Sanctus Palladius Episcopus et Scotorum velut Apostolus missus a Coelestino Romano Pontifice in Scotiam."—*Ibid.*, p. 238.

⁷³ Thus: "6 | e | Prid. No. | Palladius."—*Ibid.*, p. 253.

⁷⁴ See "Church History of Brittany," book ix., chap. iii., pp. 172 to 174.

⁷⁵ See "A Memorial of British Piety," p. 101.

⁷⁶ See "Lives of the Fathers, Martyrs and other principal Saints," vol. vii., July vi.

⁷⁷ See "Ecclesiastical History of Ireland," vol. i., chap. i., sects. xv., xvi., pp. 33 to 47.

⁷⁸ See "Ecclesiastical History of Ireland," chap. ii., pp. 30 to 35.

⁷⁹ See "Ecclesiastical History of Ireland," chap. i., pp. 5 to 7.

⁸⁰ See "Book of Days," vol. ii., July 6, p. 25.

Calendars and by some writers. At none of the foregoing days, however, is the name of Palladius to be found in the Roman Martyrology, and it is omitted, likewise, from our best known Irish Calendars. Again, we are informed, that St. Patrick soon heard of the Scottish missionary's death,⁸⁴ although then living at Auxerre, in Burgundy. This was through the instrumentality of Augustine, Benedict and some others, who had left Ireland with Palladius.⁸⁵ This news they brought while St. Patrick was in Euboria. As to his having got that news at Auxerre, it is not worth controverting, unless indeed, one could say that Eboria and Auxerre were the same place.⁸⁶ St. Patrick could not have got the account confirming the death of Palladius until about a month after its occurrence; accordingly, his preparations for going to Rome, the journey thither, and his proceedings there, must all be comprised within the time which elapsed, between the middle of January and the latter end of March.⁸⁷ Being certified, regarding Palladius' death, the Pope alluded to appointed St. Patrick to succeed him, in that charge of preaching the Gospel to the Irish nation.

During the early Christian ages in Scotland, pilgrimages were made to Fordoun, in order to obtain spiritual and temporal favours, through the intercession of St. Palladius. The feast of the saint, on the 6th of July, appears to have been held at Fordoun with great solemnity. This probably gave rise to the Padie⁸⁸ Fair, which is still commemorated in that neighbourhood, and on the same day.⁸⁹ Within the chapel of St. Palladius, the bones of that saint are said to be deposited,⁹⁰ and in a niche, towards the east end of the building. King Kenneth III. of Scotland was killed A.D. 995,⁹¹ in that neighbourhood,⁹² while he was passing to or from the shrine of St. Palladius, to which, among other shrines, he went, in order to perform penance for the part he had in the assassination of Duffus,⁹³ which happened at Dunsinoen.⁹⁴ We are informed, by Hector Boethius,⁹⁵ that St. Palladius' relics were kept at Fordun, in his days. It is stated, moreover, that those remains had been enshrined by William Schevez, Archbishop of St. Andrew's, A.D. 1494. They were deposited in a silver shrine, set with diamonds. It is thought, also, that to this period the oldest part of St. Palladius' chapel at Fordoun belongs. According to tradition, that rich shrine was afterwards stolen, by the sacrile-

⁸¹ See "Vies des Saints," tome viii., vi^e Jour de Juillet.

⁸² See Harris' Ware, vol. i., "Archbishops of Armagh," p. 10. Also, O'Flaherty's "Ogygia Vindicated," chap. xvi.

⁸³ Both in the year 431, according to Rev. Dr. Lanigan, in his "Ecclesiastical History of Ireland," vol. i., chap. i., sect. xvi., n. 149, p. 45.

⁸⁴ See Harris' Ware, vol. i., "Archbishops of Armagh," p. 11.

⁸⁵ See Colgan's "Trias Thaumaturga," Quinta Vita S. Patricii, lib. i., cap. xxv., p. 48.

⁸⁶ Independently of a great difference in the names, this should be in direct opposition to Probus and to other writers. For these often mention Auxerre, under its own name of Antissiodorum. See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. iv., sect. xviii., p. 198, and n. 151, p. 200.

⁸⁷ Pope Celestine I. died, on the 6th of April, A.D. 432. Now, we are not to sup-

pose, that this Pope could not attend to the business of consulting St. Patrick until near to the very day of his death.

⁸⁸ This is the Scottish abbreviation for the name of Palladius.

⁸⁹ See Bishop Forbes' "Kalendars of Scottish Saints," p. 429.

⁹⁰ According to A. Jervise's interesting paper, No. III. Notices of the localities of the Sculptured Stone Monuments at St. Vigeans, Inchbrayoch, Pitmuies, and Menmuir in Angus, and of Fordoun in the Mearns.

⁹¹ See William F. Skene's "Celtic Scotland: a History of Ancient Alban," vol. i., book i., chap. vii., p. 380.

⁹² The Fordoun Stone is said to have been raised as a memorial of his death. This occurred through the stratagem of Finella, wife to the Thane of the Mearns.

⁹³ See "Proceedings of the Society of Antiquaries of Scotland," vol. ii., pp. 464, 465.

⁹⁴ See William F. Skene's "Chronicles of

gious Knight of Pitarron, from which time it is said, that the family fortunes of the Wisharts began to decline.⁹⁶ In the year 1886, a colossal statue of St. Palladius, first Bishop of the Scots, was placed upon a pedestal prepared for it, fully thirty feet from the ground, outside the south transept of an ornate new church at Drumtochty, near Fordoun.⁹⁷ There tradition says the saint in question lived and died, in the middle of the fifth century.⁹⁸

The world worships success, and often for no better reason do men become distinguished in it; but the true heroes of Christianity love to encounter adversities, when knowing they engage on the field of duty, and that the Almighty proves his faithful servants here, only to crown them hereafter. We should learn, however, to disregard human estimates, which mistake temporal fortune for a real good, while life eternal is the true reward for the close of a virtuous career.

ARTICLE II.—ST. DARERCA, OR ST. MONINNE, VIRGIN, OF CILL-
TSLEIBHE, NOW KILLEAVY, OF SLIABH CUILLIN, COUNTY
OF ARMAGH.

[FIFTH OR SIXTH CENTURY.]

CHAPTER I.

INTRODUCTION—WRITERS OF THE ACTS OF ST. DARERCA OR MONINNE—HER FAMILY AND BIRTH—BAPTIZED, CONFIRMED AND VEILED BY ST. PATRICK—SHE IS CALLED UPON TO FORM AN ASSOCIATION OF PIOUS FEMALES—UNDER THE DIRECTION OF ST. IBAR—SHE VISITS ST. BRIGID—HER CONGREGATION AT ARDCONAIS—THIS PLACE SHE LEAVES, AND VISITS ST. BRIGID A SECOND TIME.

To spend a life in vanity and exterior adornment of the person is the occupation of many young and accomplished ladies. We are told of an instance,¹ when a certain noble woman, who although living near the church used to put the clergy and humble people out of patience, while they waited her idleness in dressing. While looking in her glass one such Sunday, she suddenly saw in the reflection a demon behind her so ugly and staring, that she was almost frightened out of her wits. Afterwards, she thanked God for having given her such a lesson, while it corrected her passion for dress, and made her punctual in attending Divine service.² The religious habit requires not such loss of time to arrange, and the religious life is ever active to anticipate the hours for praying to God. Far different are the desires and pursuits

the Picts and Scots," pp. 175, 289.

⁹⁵ See *Historiæ Scotorum*, lib. vii., fol. 128.

⁹⁶ See Rev. Dr. J. F. S. Gordon's "Scotichronicon," vol. i., p. 40.

⁹⁷ This statue was the gift of James S. Gammell, Esq., of Drumtochty Castle, Kincardineshire. It is sculptured from a block of brown Portland stone, and it is boldly modelled to suit the position it stands in. The stone the sacred edifice is built of is raised near Brechin; and this warm-coloured material harmonizes and yet contrasts admirably with the somewhat cold grey tone of the sculptured statue.

⁹⁸ This figure of Palladius stands nine feet in height, representing a bearded and somewhat rugged-looking, low-mitred bishop; who, with a flowing cope thrown over his broad shoulders, grasps his ornamental hammered copper crozier in his left hand, as he raises his right in the act of giving the apostolic blessing. The statue is the work of Mr. Harry Hems, of Exeter. See "*The Irish Builder*" of December 1st, 1886, vol. xxviii., No. 647, p. 324.

ARTICLE II.—CHAPTER I.—¹ In *Le Livre du Chevalier de la Tour Landry*, this story is told.

of the votaries of pleasure and fashion, from those pure aspirations and self-denying practices, which draw pious recluses from worldly vanities and deceits to the desert; where, with hearts fixed on the delights of heaven, all was not solitude in their beloved retreats.

As in the case of the present holy woman, such instances of self-sacrifice are numerous, even from the earliest periods of our national church. Some confusion seems to have arisen, however, when the present St. Darerca has been confounded with the religious sister of our great Apostle St. Patrick, and who was similarly named. Again, as we have seen at the preceding day, under her *alias* name of Moninna, she has been confounded with a St. Modwen or Modwenna, who is supposed to have flourished in the ninth century. Having there made an effort, to discriminate between these latter persons; we are obliged to depend much on conjecture, as to those particulars, occurring in the Acts already mentioned, some of them referring very possibly to the present saint. As may be seen in the sequel, however, we are obliged to admit chronological and other difficulties of statement, while endeavouring to investigate her period and career. The few reflected traditions or lights we have from independent sources rather serve to dazzle and perplex than to elucidate her history. We know, however, that a saint called Moninne had been venerated on the 6th of July, and that her place was in the northern parts of Ireland. This is stated, in the Feilire of St. Ængus.³ Some commentaries annexed⁴—although containing traditional information—are hardly to be regarded as altogether authentic. Colgan intended and also promised⁵ the publication of Acts, illustrating the biography of St. Darerca, or Moninna,⁶ at the 6th of July.⁷ The Bollandists have published two different Acts of St. Darerca or Monynna, virgin, at the 6th of July.⁸ One of these is taken from an Irish Manuscript, belonging to the Jesuit College at Salamanca,⁹ but its author's name has not been discovered. Its date is unknown, yet it is thought to be of some considerable antiquity. This is followed by a less reliable Life,¹⁰ attributed to Conchubran,¹¹ as already stated, at the preceding date. There, too, we have endeavoured to deal with both, in trying to discriminate between the Monenna, venerated on the 5th of this month, and the Monenna, whose feast has been set down, for the present day. Both¹²

² See Alexander Vance's *Romantic Episodes of Chivalrie and Mediæval France*, pp. 292, 293.

³ In the "Leabhar Breac" copy, the following stanza occurs at this date, and it has been translated by Whitley Stokes, LL.D. :—

Moninne in Tplebī
Cuilinn bacam aige
Sabair buaro gel glaine
Siurp muirpe maire.

"Moninne of the mountain of Cuilenn (Slieve Gullion) was a fair pillar: she gained a bright victory of purity: (she was) a sister of great Mary (the virgin)."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. cix.

⁴ See *ibid.*, p. cxvi.

⁵ See "Trias Thaumaturga," Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 270.

⁶ Where her name occurs on the list, published by Charles MacDonnell, Esq., as "S. Darercæ quæ et Moninna, 6 Jul."

⁷ See "Catalogus Actuum Sanctorum quæ MS. habentur, ordine Mensium et Dierum."

⁸ See "Acta Sanctorum," tomus ii., Julii vi. De S. Darerca seu Monynna Virg. in Hibernia, Scotia, vel Anglia, pp. 290 to 312.

⁹ The Bollandists have published this, in four chapters, containing forty-five paragraphs.

¹⁰ Evidently, it has been interpolated from some original, and by an ignorant scribe.

¹¹ Taken from a Codex, belonging to the Cottonian Library, and classed as Cleopatra A. 2. This is preceded by a Prologue of the author, and it has been arranged in eight chapters, comprising seventy-eight paragraphs.

¹² In the following notes, we shall quote them as the Salamancan or First Life of St. Modwenna, and as Conchubran's or the Second Life of St. Modwenna.

¹³ See "Lives of the Fathers, Martyrs and

have been edited, by Father John Pinius, S.J., who has added notes, and a previous commentary in four paragraphs. At this date, the name of St. Moninna, virgin, appears in Rev. Alban Butler's work.¹³ Some notices of this saint are offered, by Rev. Dr. Lanigan,¹⁴ but with the doubts inseparable from a judicious consideration of those accounts, which have come down to our times. There is allusion, likewise, to Sainte Darerque, also called Monynne, virgin, in *Les Petits Bollandistes*.¹⁵ There is a very interesting account of this pious virgin—who is called Modwenna or Moyenna in the Scottish Calendars—given in the valuable work of Bishop Forbes;¹⁶ but, he is of opinion, that we have only enough of evidence to obtain a very clear impression regarding a remarkable Irish saint, who becomes as it were a connecting link between the three great wonder-workers of Ireland, and the circumstances of whose life may be harmonized to suit one individual.

This saint is not to be confounded with the sister or supposed sister of St. Patrick,¹⁷ and whose feast was held on the 22nd of March.¹⁸ As both were named Darerca, and as both are supposed to have flourished in the fifth century, it is not difficult to account for such confusion, especially as so many extravagant statements have been made regarding them. However, the circumstance of the present holy person being regarded as a virgin, and the other having been a matron, ought to afford grounds sufficient for distinguishing them. About the progeny of St. Darerca, who is called the sister of St. Patrick, ancient accounts differ, and various controversies have arisen; for, some writers assign certain sons to Darerca, while other biographers state, they were the children of Liemania, another sister. A few of our ancient genealogists say, that Lupita had been a mother, while other authors consider her to have remained a virgin. Richella—also called Cinne-noem or holy Cinne—is said to have been of royal parentage, receiving the name Ricinne or Richinne (royal Cinne), and hence the name lapsed into Richella. She is related to have had a number of sons, who became bishops, priests or deacons.¹⁹ According to some accounts, Darerca was married twice; her first husband being Conis, a Briton, while her second is named Restitutus, a Lombard. Yet, in some Irish accounts, he is styled Hua-baird, or "son of a bard;" and, hence, it is thought, through some mistake, Lombard must have been substituted.²⁰ Darerca is said to have died A.D. 517,²¹ or 518.²² Yet, it is not easy to believe, that a sister of St. Patrick could have survived to this period,²³ when we recollect, that the Irish Apostle is supposed to have

other principal Saints," vol. vii., July vi.

¹⁴ See "*Ecclesiastical History of Ireland*," vol. iii., chap. xvii., sect. ix., pp. 38, 39, and nn. 113 to 119, pp. 40 to 42.

¹⁵ See "*Vies des Saints*," tome viii., vi^e Jour de Juillet, p. 65.

¹⁶ See "*Kalendars of Scottish Saints*," p. 404.

¹⁷ See Archbishop Ussher's "*Britannicarum Ecclesiarum Antiquitates*," cap. xvii., pp. 429, 430.

¹⁸ See some notices of her, in the Third Volume of this work, at that date, Art. ii.

¹⁹ Yet, strange to say, among these sons we find persons, who lived at very different periods, and who were Irish, both on the father's and mother's side; such as Kieran, Brendan, Maccarthen, Columb, Loarn, Lurach, with others. Cinne is said to have flourished about A.D. 480, in the nunnery of

Druimdubhain, in the county of Tyrone. Her Acts are given by Colgan, at the 1st of February.

²⁰ But the name Restitutus seems a still more singular one to have been imposed on the son of an Irish bard. See Dr. Lanigan's "*Ecclesiastical History of Ireland*," vol. i., chap. iii., sect. xviii., p. 126.

²¹ The "*Annals of the Four Masters*" state, that Darerca of Cill-Sleibhe-Cuillinn died on the 6th of July, A.D. 517. See Dr. O'Donovan's Edition, vol. i., pp. 168, 169. She is said to have lived nine score, or 180 years.

²² Quies Darercæ, quæ Moninne nominata est.—Ussher's "*Britannicarum Ecclesiarum Antiquitates*," cap. xvii., p. 826.

²³ Ussher has a suspicion, that Darerca of Slieve Cullen may be the same as that one reported to have been St. Patrick's sister.

passed his prime of life in A.D. 432. Moreover, Darerca²⁴ is thought to have been confounded with Liemania, and some effort has been made to account for her bearing this double name.²⁵ Lupita and Tigrida, her sisters, are said to have wove and prepared linen cloth for religious uses.²⁶ While manifesting the high esteem entertained for Ussher's erudition as a historian,²⁷ Colgan assumes to correct him for confounding Darerca, St. Patrick's relation, with St. Monenna or Modwenna of Kill-slebhe.

The pedigree of St. Darerca or Moninne is drawn by twelve generations²⁸ from Fiache Araidhe, King of Ulster, who flourished, in the year 236,²⁹ and who reigned ten years in Emania. He had a son Cas, father of Fedlimid, father of Imchadh, father of Ross, father of Lugaidh, father of Crunn Badhraoi, father of Eochaidh, father of Conall, father of Lughaidh, father of Lilcan, father of Mochta, who was the father of Darerca or Monynne. She sprung from the race of Irial, son to Conall Cearnach, according to one authority. Her father is said to have been a good man, named Motteus³⁰ or Maugeus.³¹ While one³² of her ancient Lives—and that apparently the most reliable—makes him a person of no particular distinction; another³³ states, that he was a prince over that territory surrounding Armagh. The name of her father is more generally written Mocteus³⁴ or Mochta.³⁵ Her mother is called Coman,³⁶ the noble daughter of a king named Dalbranaith, who ruled over all the territory from Duvelin to Regunleth.³⁷ This pious couple lived at the time, when St. Patrick had been sent by Pope St. Celestine I. to preach in the northern parts of Ireland.³⁸ Hence, we may infer, that their daughter Monynna had been born in the earlier part of the fifth century. For when the Irish Apostle visited their part of the country, where he was hospitably received, several of the inhabitants flocked to hear his preaching, and these became converts. Among others, who desired baptism at his hands, was the present saint, then only a child. It seems likely, that her parents became Christians, also, for we are informed, that they bestowed a religious care on their daughter. She is said to have been born in the plain of Coba—also known as Magh Cobha³⁹—and in the reign of Conaille.⁴⁰ That district surrounding

See *ibid.*, Index Chronologicus, A.D., DXXVIII., p. 526. Colgan has laboured to distinguish them. See "Acta Sanctorum Hiberniæ," xxii. Martii, Vita S. Darercæ, pp. 716 to 719, with notes. Colgan assigns the 22nd of March for her festival. He reserves the 6th of July, for the other Darerca.

²⁴ Marianus O'Gorman at the 22nd of March calls her a virgin. See Colgan's "Acta Sanctorum Hiberniæ," p. 719.

²⁵ See *ibid.*, p. 718.

²⁶ "Sanctæ Lupita, Tigrida et Crumtheris texitrices et sacrorum linteorum erant confectrices."—"Trias Thaumaturga," Vita Tripartita, lib. iii., cap. xcvi., p. 167.

²⁷ See "Acta Sanctorum Hiberniæ," xxii. Martii, Vita S. Darercæ, n. 7, p. 719.

²⁸ See Bishop Forbes' "Kalendars of Scottish Saints," p. 405.

²⁹ See Rev. Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus ii., Tigernachi Annales.

³⁰ According to the Salamancan Life.

³¹ So is he named in the Life by Conchubran, who adds "regentem Oveahhulue et totam terram in circuitu Hardmachacha a Luue usque ad Ulester, prosapiæ cognationis Hilith," &c. So incorrectly are the foregoing

proper names written, that it is difficult to divine their just interpretation.

³² The Salamancan or First Life of St. Modwenna, cap. i., num. 1.

³³ That attributed to Conchubran,

³⁴ In the *scholion*, appended to the day for her feast in the "Leabhar Breac" copy of the "Feilire" of St. Ængus, her pedigree is thus made out from an Irish source: Moninne daughter of Mochta, son of Lilach, son of Lugaid, son of Rossa, son of Imchadh, son of Fedlimid, son of Cas, son of Fiacha Araide, son of Oengus Goibniu. See—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus. By Whitley Stokes, LL.D., p. cxvi.

³⁵ She is made the daughter an Irish King Naughtei—evidently a mistake for Mochthei—by Choman, in Capgrave's Life of this saint.

³⁶ According to the Life by Conchubran, cap. i., num. 3.

³⁷ To this is added by Conchubran: "Nam et illa in finem, optimam vitam duxit per quindecim annos."

³⁸ This is generally supposed to have been in the year 432.

the Hill of Forhart, in the county of Louth, is alluded to, as having been the place in which she was born. The present holy woman is said to have been first known by the name of Darerca,⁴¹ if we are to credit the accounts of some old Irish rhymers.⁴² Contrary to the statement contained in the Martyrology of Tallagh, the Annals of the Four Masters⁴³ declare, however, that the first name of this St. Darerca was Moninne. According to an Irish comment on the Leabhar Breac copy of the Feilire of Ængus, Sarbile⁴⁴ was a name this holy virgin bore, and a legendary story⁴⁵ is told to account for the change of her name to Moninne. Another version of this story likewise prevails.⁴⁶

It is stated, in one of her Lives, that by the imposition of hands, the Irish Apostle administered confirmation on her. He had an interior admonition, likewise, that his new convert was destined to lead a holy life, and he bestowed a special benediction. St. Modwenna having thus been converted through the preaching of St. Patrick, also received the veil⁴⁷ at his hands.⁴⁸ She is thus classed among his disciples.⁴⁹ Early in life, she took the vow of chastity. She was veiled near the pool of Briugis, which is said to mean abundance. This appears to have become a place of pilgrimage, in after time. The Irish Apostle admonished his convert, to persevere in her angelic state of life, and to associate with herself other pious women, who were to learn the fear and worship of God under her direction, and thus learn to accomplish his work in the religious state. Then, to the charge of a holy priest, residing near her parents' residence, was she committed, in order that she might learn the Psalms. Under his teaching, she remained for some time. Being a person

³⁹ The Ui Ethach Cobha lived in the southern parts of the county of Down.

⁴⁰ Known likewise as Conaille Muir-themne.

⁴¹ See Rev. Dr. Kelly's "Martyrology of Tallagh," p. xxviii.

⁴² Some of their stanzas are to be found as *scholia* to the Leabhar Breac copy of the "Feilire" of St. Ængus, and they are thus translated into English, by Dr. Whitley Stokes, LL.D. :—

"Nine score years together
According to rule without warmth,
Without folly, without crime, without
fault
Was the age of Moninde,
(The name) 'Mo-ninde' was given to
her
To the holy virgin, pious, with splendour
'Mo-nanna' (was) her gracious name
Which the maidens used to say.
Or from this the name was said
Of the nun for her appellation
From Nine the poet (the better
thereof)
Who besought her for her prayer
I will tell it out to you
Her own name usually,
'Darerca' for a time adhered to her
Till she got the agnomen,
Nine score."

—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i.

On the Calendar of Oengus., p. cxvi.

⁴³ See Dr. O'Donovan's Edition, vol. i., pp. 168, 169.

⁴⁴ However, in the Life of St. Moduenna, attributed to Conchubran, this name is given to one of her disciples, who is also called Orbile.

⁴⁵ This Irish comment is thus translated into English by Dr. Whitley Stokes :—"Moninne, etc., *i.e.*, Moninne of Slieve Gullion, and Sarbile was her name previously. Or Darerca was her name at first. But a certain dumb poet fasted with her, and the first thing he said [after being miraculously cured of his dumbness] was minnin. Hence the nun was called Mo-ninde, and the poet himself Nine Ecis."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. cxvi.

⁴⁶ Thus are we told : "'Moninne,' *i.e.*, 'My-nindach' the nuns used to call her, and of Ui Echach of Ulster was she.'" Again, it is said, "Monine quasi *Mo-nanna*," was the name given by her nuns, apparently one expressing affection.

⁴⁷ See Matthæi Parisiensis Monachi Sancti Albani, "Chronica Majora," edited by Henry Richards Luard, M.A., vol. i., p. 181.

⁴⁸ Colgan classes St. Moninne or Darerca, Abbess of Kill-slebhe, among the virgins veiled by St. Patrick.

⁴⁹ See "Trias Thaumaturga," Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 270.

of sound understanding and of retentive memory, she readily imbibed the precepts of religion and practised its injunctions. She associated with herself eight virgins and one widow. The widow had a baby son, named Luger, who was adopted by Darerca. Afterwards, he became a bishop, and he was otherwise distinguished.⁵⁰ It is said, as in her nation, no house had yet been founded for religious women, that the saint lived for some time with her parents. However, finding social intercourse with them and her relatives to be a cause for distraction and a weakening of the religious spirit, she resolved on leaving them, and on seeking a home, whence the ways and conversation of worldlings should be rigorously excluded.

About this time, St. Ibar is stated to have lived in the Western Isles of Ireland, and thither she repaired with her nuns. They remained for a long time under his discipline. At length, the holy Bishop went to the southern part of Ireland, where he took up a permanent residence. His religious daughters again followed him. At the Island of Beg Ere or Little Ireland, in Wexford Harbour, St. Darerca and her nuns were under the guidance of St. Ibar. Hearing of her extraordinary virtues, they visited St. Brigid,⁵¹ in Leinster. Under her rule, and partaking of her hospitality, they remained for some time. St. Darerca was appointed portress to the hospital, and while in this situation, her humility and charity were approved by all. The Almighty even bestowed on her the gift of healing infirm and possessed persons. She was regarded as such a benefactress to the poor, that numbers sought relief from her, and they returned loaded with her bounties. When some of the sisters complained, that she gave too lavishly, reserving little for their conventual wants, she returned for answer, that if they had firm faith in Christ, and obtained food and clothing, it should be sufficient for them, and that if yielding to the temptations of the devil they desired riches, they should not fail to be devoured by avaricious cares. Besides, she urged, that as the poor were suffering members of Christ's mystical body, He would be sure to compensate the nuns for any temporal loss, and to reward their labours in the blessed cause of charity. Having spoken thus, when St. Darerca went to seek rest, on her bed were found twelve beautiful dresses; so that believing they were a gift from Heaven, she went to St. Brigid, and then told her, that the Almighty had bestowed them to supply her necessities. The latter holy Abbess replied: "Those garments sent by the Lord to your sisters divide among them as you will, because they are more in need of such articles than are our sisters." A certain pauper, having denied that those garments were a gift from Heaven, fell dead very suddenly, but he was soon restored to life again, through the prayers of St. Darerca.

Afterwards, it is said, this holy woman and her company of virgins sought St. Ibar, and placed themselves under his protection. They now settled in Ard-Conais,⁵² where their congregation greatly increased. Several pious virgins and widows resorted thither, while some of these belonged to regal and noble families. Both by word and example, Darerca trained them in a good rule of living. At one time, the wells and cisterns there were dried up, during an unusually warm summer, and her religious complained about their wanting water. Moved by their entreaties, the servant of Christ offered her prayers, when a fountain was miraculously produced. This spring thenceforward afforded an inexhaustible supply, not only to her nuns, but to all the people living in their neighbourhood. So great had become the reputation of St.

⁵⁰ Luger built a church in Ruscach, in the plain of Cualgne, now known as Rooskey, near Carlingford.

⁵¹ See her Life in the Second Volume of this work, at the 1st of February, Art. i.

⁵² Its location has not been ascertained.

Moninna, that numbers of both sexes came to receive her blessing, and to ask spiritual favours through her intercession. She was even gifted with the spirit of prophecy. When, on a certain occasion, St. Ibar recommended a girl living in her neighbourhood to be consigned to her care, and to be trained according to her rule; the holy virgin, having an intuition of what should happen, said: "This pupil child shall prove to be the cause, why we must desert our cell, on a future occasion." The event corresponded with this prediction; for, when that girl became an adult, she was filled with an invidious feeling towards Darerca, and this spirit she communicated to her relations. The meek superioress then called her sisters together and said: "Lo! what the Almighty revealed to us regarding this girl is now clearly manifested. If while I live, you have to endure such opposition, when I am dead, how shall you be able to live here? Let us then yield to the envious, and let us leave to them all we possess, except our habits, and the Lord shall provide another place for us, and where we can dwell." A legend is related, about St. Darerca's leaving that place with fifty of her nuns. On coming to a river which was usually fordable, a great flood suddenly took place, so that they were unable to pass. This was owing to the fault of one among the sisters, who had taken a certain article from Ard Conis, contrary to the order given by her superioress. This she was ordered to restore, and afterwards the company of religious were enabled to ford that river.

Again, they visited St. Brigid and remained with her for some days, which were spent in pious colloquies. They asked her blessing on taking leave, and Brigid said: "May the Almighty God preserve you along the way on which you travel, and grant that you reach the desired habitation." At their departure, St. Brigid presented St. Darerca with a silver vessel, called *Escra*,⁵³ in the Irish language, and one which the chiefs of Ireland were accustomed to use when drinking. However, Darerca did not wish to receive anything but a blessing from the venerable Abbess, and on leaving with her sisters, she deposited the measure in a secret place, where it was afterwards found by the nuns of St. Brigid. Presenting it to their superioress, she said: "What we have given for God's sake, we ought not again receive." Then, St. Brigid ordered that it should be cast into the adjoining River Liffy, now known as the Liffey. In a miraculous manner, as the legend relates,⁵⁴ it was restored to St. Darerca.

CHAPTER II.

ST. DARERCA GOES TO THE NORTHERN PARTS OF IRELAND, AND FOUNDS A HOUSE AT FOCHARD—THIS PLACE SHE LEAVES TO SEEK A NEW SETTLEMENT AT SLIEVE GULLION—HER ESTABLISHMENT AT KILLEVVY—HER PERSONAL VIRTUES AND MIRACLES—SHE IS TO BE DISTINGUISHED FROM ANOTHER ST. MODWENNA, VENERATED CHIEFLY IN ENGLAND AND SCOTLAND—MONINIA ASSISTS AT THE SYNOD OF EASDRA—ACCOUNT OF HER DEATH—HER COMMEMORATIONS—CONCLUSION.

AFTERWARDS, the virgin of Christ went to the northern parts of Ireland, and there she found her relations, in the plain of Murthenne. The people of that

⁵³ The Irish word *Escrá* means "a water bucket." Probably, however, it was a Mether, manufactured in an artistic manner.

⁵⁴ Thus: "Vas itaque projectum in flumen, quod in mare versus orientem influit, contra consuetum cursum nature, divina operante potentia, in ora stagni, quod Hibernici vo-

cant *Caput littoris*, a quodam viro sancto *Herbe Pontifice*, Darercæ fratres, traditur fuisse repertum. Quod vas ipse sanctæ Darercæ, cujus monasterium prope prædictum stagnum fuit situm, donare distulit, sanctæ vero Darercæ monasterium a monasterio sanctæ Brigidæ quatuor diebus distat."

district—said to have been greatly addicted to magian practices—had been brought to a knowledge of the true religion, through the ministry of St. Patrick. Here, she is related to have lived a very retired life. She especially avoided the society of men, and in order that she might not be seen by them, often under the shade of night, she set forth to visit infirm persons and to exercise other works of charity. Always she wore a veil when abroad. Several extraordinary miracles are attributed to her, but they are mostly of a legendary character. According to the writers of her Lives,¹ St. Darerca and her companions² lived at Fochard, near Dundalk, and in the present county of Louth. It is intimated, furthermore, that she was the first to establish there a religious house. One hundred and fifty sisters are said to have lived with her. Nor does she seem to have continued long in that place; for, finding some of the neighbouring people to be of dissolute morals, and addicted to the singing of improper songs, she told her sisters, that they should seek out a less frequented locality. She then asked her brother Roman³ to search for a more suitable spot, and it is said to have been revealed by the Almighty Himself. However, before St. Darerca left the mountain of Facartha, now the Hill of Faughart, she selected one of her nuns, named Orbile, to dwell there, and to guard her establishment.

For the sake of greater quiet, Darerca sought a desert place, near the Mountain of Culinn, to which she removed. Here, the nuns found a swineherd belonging to the King of Orior, and whose name was Macloithe. Nor would he suffer such a numerous company to settle in that place, without first learning the pleasure of the king. For seven whole days were they obliged to wait in great privation for that rustic's return. He obtained permission from his master, however, that they might remain there, and so fix their abode. Meantime, the swine had strayed in different directions during his absence. The holy virgin Modwenna told him to be of good cheer, and that his charge should be safely restored to him. Her promise was redeemed that very same hour. When the swineherd found all the animals together, he selected one of them to present as an offering to St. Modwenna and her sisters. They told him, however, that they were accustomed to live on roots and herbs, tasting no flesh meat. In this remote situation, where a range of desolate mountains is to be seen at the present day, St. Darerca resolved on founding her church and monastery.⁴ It was situated at the foot of Sliabh Cuillinn⁵ or Slieve Gullion. Her church of Cill-tsleibhe is now known as Killeavy⁶ or Killeavy, a very old building, in a parish bearing the same name. It lies near the present town of Newry. That magnificent mountain Gullion⁷ attains an altitude of 1,893 feet over the sea-level, and it is composed chiefly of green-stone. There are many natural obstacles to its rugged sides and summits being reclaimed; and from base to summit, the ascent is fully two miles.⁸ Several antiquities, evidently referring

CHAPTER II.—¹ That taken from the Salamanican Manuscript, as also that attributed to Conchubran.

² Among these are said to have been Brigid, Athea and Orbile.

³ We do not find, that he has any other record in history.

⁴ According to Archdall, this happened about the year 630. See "*Monasticon Hibernicum*," p. 34.

⁵ This mountain took its name from Cuiean, an artificer, who lived there in the reign of Conchobhar Mac Nessa, King of Ulster, and by whom it is stated the cele-

brated Cuchullain had been fostered.

⁶ This is a very extensive mountain parish, having 3,583a. 1r. 33p. in the barony of Lower Orior, and 24,590a. 3r. in the barony of Upper Orior, in the county of Armagh.

⁷ Allusion is thus made to it in a poem intitled "*Diarmid's Chase*:"—

"Slieve Gullien's lofty brow
Rose proudly o'er the vale below."

—Miss Stewart's "*Mirror of the Heart; or Lays of Loyalty, Patriotism, Chivalry and Devotion*," p. 41.

to a remote period, are to be found in this picturesque and deserted region. Among these, the artificial and subterranean chamber at Aughnaclough has often excited the curiosity of visitors.⁹ On the summit of Slieve Gullion, there is a very large cairn, supposed to have been an ancient sepulchral monument. Near it is a pool, called the Loch, about 60 yards in diameter. These objects form the subject of an Irish poem¹⁰ ascribed to Ossian, and in which Fionn mac Cumhall and his heroes conspicuously figure.¹¹



View of Slieve Gullion, from Aughnaclough.

The church of St. Modwenna was constructed of dressed planks, according to the fashion of Scottish people,¹² as Conchubran remarks.¹³ Through mistake, some Acts of St. Modwenna state, that she erected her nunnery at Celiscline;¹⁴ however, this is only a mistake for Kill-sleve-Cuillin, or "the cell of Mount Cuillin." It would seem, that this nunnery existed so early as the sixth century.¹⁵

The following story seems to synchronise our saint with another holy virgin, who is supposed to have flourished, in the fifth and sixth centuries.

⁸ See "The Parliamentary Gazetteer of Ireland," vol. iii., p. 253.

⁹ The accompanying illustration of the opening to Aughnaclough chamber, with a distant view of Slieve Gullion, was drawn by William F. Wakeman on the wood, engraved by Mrs. Millard.

¹⁰ Called *laoi na Sealga* or The Chase. It has been elegantly translated into English verse, by Miss Brooke, in her "Reliques of Irish Poetry."

¹¹ See Lewis' "Topographical Dictionary of Ireland," vol. ii., p. 146.

¹² Thus, Columbanus, an Irishman, built at Bobbio an oratory, "ex lignis ad magitudinem corporis sui." St. Bernard referring to the church erected by Malachi at Bangor, says, "oratorium intra paucos dies

consummatum est de lignis quidem levigatis, sed apte firmiterque contextum opus Scotticum."

¹³ It was constructed as he states, "tabulis dedolatis, juxta morem Scotticarum gentium, eo quod macerías Scoti non solent facere, nec factas habere." Second Life of St. Modwenna, chap. viii., num. 74, p. 311.

¹⁴ Dean Cressy falls into a great error when he states, that St. Modwenna's nunnery was so called from the multitude of cells in it. See "Church History of Brittany," book xxviii., chap. ii., num. 8, p. 744.

¹⁵ See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xvii., sect. ix., p. 38, and nn. 116, 118, pp. 40 to 42.

¹⁶ Her Acts are recorded at the 1st of

In the Acts of St. Fanchea,¹⁶ the name of St. Darercha or Moninna is introduced. While St. Fanchea passed over the sea to visit her brother St. Endeus, the holy virgin Darercha was engaged in prayer beside a church and before a cross. This happened, while she dwelt in the nunnery, and at a place denominated Belsleibhe,¹⁷ which means "the mountain gorges," according to Colgan.¹⁸ He says it is more usually called Kill-sleibhe "the mountain cell."¹⁹ While thus engaged at prayer, St. Darerca had a miraculous vision regarding a brazen vessel, recovered from the sea, into which Fanchea had cast it.²⁰

In her Acts, it is stated, that St. Darerca exacted from her sisters such a rigorous course of fasting, that on a certain occasion they were brought almost to a condition of starvation, when a holy and compassionate man entreated her to relieve their necessities. This she effected, and in a miraculous manner. She raised also a dead novice to life through her prayers. Various other miracles are recounted in her Lives, but it is unnecessary to specify them, as many may be relegated to the class of fables. In the Life of this holy woman and which is quoted by Colgan,²¹ three pious virgins, who seem to have had a special relation with her, are named. These were Brignata or Brecnata,²² Damnoda,²³ and Delasre.²⁴ The first of these is said to have been sent from her monastery to that of Rosnat, in the Island of Britain, where she was commissioned to learn the rules there practised. Like a true daughter of obedience, she hastened thither, and remained for some time in the hospice, reading the Psalms and other pious books. Having accomplished the object of her mission, Brignat returned to Slieve Cullin, after a prosperous journey. It is stated, in St. Darerca's Acts, that the Angels of God were accustomed to visit her and to hold frequent conferences with her. However, on a certain night, when the sisters were going forth to recite Matins, Darerca missed the accustomed angelic visitation, and she had a revelation, that some one among her companions must have committed a grievous sin. She invited all the sisters to examine their consciences. One of the widows acknowledged, that contrary to her rule, she had not asked permission from the Abbess to retain a pair of shoes, which she wore to protect her from the cold, and which she had received from a man of bad morals. Darerca suggested, that these should be thrown into a neighbouring lake, where they might not more be found, and she charged Brignat with this commission. The angelic messengers afterwards appeared, and the saint gave thanks to God, that the community devotions were not further interrupted through any similar cause. The foregoing narrative is followed by another, that when the sisters returned to their dormitory to have a little rest before daylight, the virgin Brigid²⁵ went alone to the chamber, where the Abbess prayed, and where she held colloquy with the Angels. When she approached that place, two swans of a snow-white colour seemed to fly away from it. This vision terrified the sister, and she fell on the ground. She soon arose, how-

January, in the First Volume of this work, Art. i.

¹⁷ Probably a mistake in writing for Kill-Sleibhe.

¹⁸ See "*Acta Sanctorum Hiberniæ*," i. Januarii, Vita S. Fanchæ, cap. ix., p. 2.

¹⁹ He remarks, that it is a parish church belonging to Armagh diocese, at the passes of Cuillen Mountain, in Ulster. See *ibid.*, n. 19, p. 4.

²⁰ The story which follows is too improbable to deserve further notice; but, it serves to

illustrate a custom prevalent at a time, when the original Acts were written, of brazen vessels having been used in Ireland both for drinking and for washing purposes.

²¹ See "*Trias Thaumaturga*," Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 270.

²² At chapter xiv., xvi.

²³ At chapter xviii., xix.

²⁴ At chapter xxi.

²⁵ Whether she was a different person or

ever, and tremblingly knocking at her superior's door, she revealed what had occurred. Darerca told her, to sign her eyes with a sign of the cross, lest she might have had a demoniac vision, as sometimes happened to saints in the desert. However, on being told the particulars, Darerca said: "Now do I truly know, that the Almighty, who reveals many things in favour of the human race, hath enriched thee with his grace, and it is time thou shouldst profit by it, in seeking thy birth-place. Soon shalt thou want those eyes, which have seen the Angels, yet better ones shall be given thee, and which may enable thee mentally to see God. But, until I depart this life, reveal thy vision to no person." The servant of Christ observed the instructions of her holy superioress, and obeying her command, she went to her natal place, which was one day's journey removed from Darerca's monastery. There she found a place, suitable for the erection of a nunnery, and so long as she lived, Brigid was deprived of corporal vision.

An old tradition has it, that Darerca through her custom of mortification never ate a sufficiency,²⁶ and that she never took a dinner; while this habit of living is dated from the time she wore a girdle²⁷ about her body—a phrase equivalent to the modern one of taking the veil.²⁸ It is certain, however, that St. Moninna practised great austerities, and that she was most abstemious as regarded food.²⁹ We are told, that in the coarseness of her garments, she might be regarded as a true daughter of Elias and of St. John the Baptist, while her sisters nobly emulated her example in this species of heavenly warfare. As a light placed on its candlestick, so did she dissipate the darkness of those northern parts. Her vigils and prayers were incessant. She was never a moment idle, and she laboured with her own hands. She wrought many miracles, and she was always victorious over the assaults of Satan. Her chastity was so admirable, that she had applied to her the term "a sister of Mary," as the highest eulogy; for, that she was a virgin even as Mary is remarked by a scholiast on the "Feilire" of St. Ængus.³⁰ Her humility was very great, while she endeavoured to conceal her good actions and virtues from the knowledge of men. The fame of her great merits spread notwithstanding over all parts of Ireland. Noble matrons were especially anxious to visit her, to prostrate themselves at her feet, to seek her counsel, and to gain the favour of her prayers. Besides, the number of virgins in her community increased day by day, and they came not only from her neighbourhood, but even from distant places.

As we have already stated, on the preceding day, a St. Modwenna, also called Monenna,³¹ went to England, and she founded no less than seven

not from Brignat may be questioned.

²⁶ This Cuimin of Connor states, in the poem which begins, *Caipar pàrtaic pùirt maò*, which is thus translated into English: "Patrick of Ard Macha's city loved."—Rev. Dr. Kelly's "Calendar of Irish Saints," pp. 162, 163. This is also quoted, in a note succeeding, and taken from the *scholia* on the *Feilire* of St. Ængus.

²⁷ The monastic girdle is frequently mentioned in the Lives of the Irish Saints, as in those of St. Brigid at February 1st; in those of St. Colman, at February 3rd, in those of St. Mochta, at August 9th, and in those of St. Mobhi, at October 12th.

²⁸ See the "Martyrology of Donegal," edited by Rev. Drs. Todd and Reeves, pp. 186 to 189, and note by Dr. Reeves 1, at p. 188.

²⁹ This is expressed in an old Irish *rann*, thus translated into English by Dr. Whitley Stokes:—

"She took a girdle on her body,
It is according to knowledge of her
that I hear
She ate not her fill or food,
Moninne of Slieve Gullion."

—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus p. cxvi.

³⁰ See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus. By Whitley Stokes, LL.D., p. cxvi.

³¹ See the Acts of St. Modwen, Monynna, Moninia, Monenna, Moduenna, Modwenna,

churches in Scotland.³² One of these was known as Chilnacase, in Galloway; another was on the summit of the mountain of Dundevenal, in Laudonia; a third stood on the mountain of Dunbreten; the fourth at the Castle of Strivelin; the fifth was at Dun Eden, now Edinburgh; a sixth was on the mountain of Dimpelder; while the seventh was built at Lamfortin, near Dundee.³³ We think, however, she must be distinguished from the present saint; yet, it must be observed, that all the narratives and legends, in which her ascertainable Acts abound, appear to have reference only to Moninne of Sliabh Cuillin. The latter does not appear, however, to have left Ireland for any more distant country, and she seems to have lived about two centuries earlier. Wherefore, we deem it quite unnecessary to introduce here, those incidents which have been recorded in the previous Life, and which have been set down at the day immediately preceding.

As mentioned in the Acts of St. Farannan,³⁴ this St. Moninnia³⁵ of Cuillin Mountain assisted in the synod held at Easdra, after St. Columba³⁶ had built the church of Druim Cliabh,³⁷ in Cairbre. The exact period, when this took place, has been contested; some think it had been before the great Apostle of the Picts and Scots left Ireland for Scotland about A.D. 563, while others suppose it happened, after the great Convention held at Druim Ceat, about A.D. 590.³⁸ The latter seems to us more probable; while, if we allow the synod of Easdra to have been held late in the sixth century, and if we admit Moninnia to have been veiled by St. Patrick, she must then have attained an extreme old age. As we have distinguished the St. Modwenna of the previous day³⁹ from the present holy woman, and as it is generally believed she died in Scotland, and had been finally buried in England; so we have every reason to suppose, that St. Modwenna of the present date departed this life, in her establishment, at Slieve Cuillinn. This is very distinctly laid down, in the most authentic of her biographies, where it is stated, that when her death approached, King Eugene,⁴⁰ with his chiefs and a great multitude, moved through sorrow for her anticipated departure, came to her place, and he besought a bishop named Herbeus⁴¹ to entreat her for their con-

Monyma, Modovenna, Mowena, Modvenna, or Nodwenna, Virgin, at the 5th of July, in the present volume, Art. i.

³² This Ussher shows from Conchubranus, and she is said to have been identical with Monenna of Kill-sleve. He writes: "Ea Ecclesia in Armachano Comitatu sita *Kill-sleve* nomen adhuc retinet, et mons ille vicinus *Slew-gullen*; a quo Moninne o *Sliabh Cuillinn* appellationem apud Hibernos nostros Virgo ipsa est consecuta."—"Britannicarum Ecclesiarum Antiquitates," cap. xv., p. 368.

³³ There she is said to have died. See *ibid.*, p. 369.

³⁴ See his Life, in the Second Volume of this work, at February 15th, Art. ii.

³⁵ Her feast according to Colgan falls on the 6th of July.

³⁶ See his Life, in the Sixth Volume of this work, at June 9th, Art. i.

³⁷ See Colgan's "Acta Sanctorum Hiberniæ," xv. Februarii, Vita S. Farannani Confessoris, cap. vii., p. 337, and n. 18, p. 339.

³⁸ See the account contained in the Life of St. Columkille or Columba, Abbot of Iona,

and Apostle of Caledonia, Art. i., chap. and chap. xv., at the 9th of June, in the Sixth Volume of this work.

³⁹ See at the 5th of July, Art. i., in the present volume.

⁴⁰ He is called Rex Eugenius, Conay, who then ruled over the provinces of Marceyne, of Cunilgæ and of Coba. It is quite evident there are errors of spelling in those proper names; but, the localities may be conjectured as having been at or adjoining Slieve Cuillin. We confess ourselves at a loss to identify Marceyne; however, Cualigne, now Cooly, a mountainous district in the north of Louth County seems to have stood for the second mis-spelled denomination, while it may be that Uí-Eathach Cobha, the neighbouring people in the present baronies of Iveagh, County Down, represents Coba. For their descent and ancient history, see Rev. Dr. Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," Appendix, HH, pp. 348 to 352.

⁴¹ It is easy to see, that as the Modwenna at July 5th had been visited by a Bishop Ronan, under similar circumstances, and as the narrative of her death-bed scenes very

solation to remain one year more among them. However, she refused that request, preferring rather with Saints Peter and Paul—who had favoured her with a vision—to go at once into Heaven.

The day for St. Darerca's or Moninne's death is usually set down as the 6th of July. The Martyrology of Tallagh⁴² registers at this day, Moninni Sleibhi Culennquae et Darerca prius dicta est. She is also mentioned in the Calendar of Cashel,⁴³ in the Martyrology of Marianus O'Gorman,⁴⁴ and in that of Maguire.⁴⁵ The Carthusian Martyrology,⁴⁶ as also Greven's additions to it, and Father Henry Fitzsimon, record Nonninia, virgin, at the 6th of July.⁴⁷ In the anonymous Calendar published by O'Sullivan Beare, at the same date, we find Noninna. In the posthumous Manuscript of Father O'Sheerin,⁴⁸ she is set down, however, as "Moninna de Sliabh-Cuillium, quæ et Darerca prius dicta."⁴⁹ At the same date, in the Martyrology of Donegal,⁵⁰ her name appears as Moninne, virgin, of Sliabh Cuillinn. In his Universal Martyrology, Castellan enters the name of St. Darerca in Ireland. Among the Scottish Calendars, we find the name of St. Moninne set down at the 6th of July, as in the Kalendar of Drummond.⁵¹ Like nearly every other matter regarding her doubtful, we must call into question the extremely long term of her life, said to have reached one hundred and eighty years.⁵² Nine score years was her age, according to old Irish traditions;⁵³ but, it seems most probable, her life was not extended to that extraordinary period.

This idea of longevity appears to have arisen, from the attempt to synchronise various statements, that have crept into her Acts, or that had been spread abroad, in reference to her supposed relationship with other saints, or with persons of historic celebrity, and mentioned in connexion with her. The time assigned for her departure, by the O'Clerys,⁵⁴ is 517, in the fourteenth year of the monarch Muircheartach's reign. Some seem inclined to believe, that this was rather the date for the death of Darerca, otherwise called Monenna, the sister of St. Patrick.⁵⁵ The Annals of Ulster place her death, at A.D. 518, the year in which they state St. Columcille was born.⁵⁶ The same date has been assigned for her death by other writers.⁵⁷ However, if we are to credit the statements contained in her Acts, and in those of other

closely resembles the incidents briefly alluded to in the text, that it becomes next to impossible adequately to apportion it among two different saints.

⁴² Edited by Rev. Dr. Kelly, p. xxviii.

⁴³ Thus: "S. Moninna, virgo Sliabh Culium, quæ prius Darerca, et Sarbilia dicta est."

⁴⁴ Thus: "Monina, munda sanctimonialis, virgo Sleve, sive montis Cuillium."

⁴⁵ The latter gives Darerca the name of Sarbilia.

⁴⁶ In it, she is noted thus: In Hibernia Nonninæ Virginis.

⁴⁷ See O'Sullivan Beare's "Historiæ Catholicæ Ibernæ Compendium," tomus i., lib. iv., cap. xi., xii., pp. 50, 56.

⁴⁸ These were lent to the Bollandists for their inspection.

⁴⁹ Ængus is cited, for this entry in the text.

⁵⁰ Edited by Drs. Todd and Reeves, pp. 186 to 189.

⁵¹ Thus: "Pridie Nonas Apud Hiberniam Sancte Virginis Moninne."—Bishop Forbes' "Kalendars of Scottish Saints,"

p. 17.

⁵² This is stated, in an old Irish poem, quoted by the scholiast on the "Leabhar Breac" copy of the "Feilire" of St. Ængus, at the 6th of July. See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus. By Whitley Stokes, LL.D., p. cxvi.

⁵³ As in this quatrain has been asserted:—

"Nine score years together, according to rule,
According to rule without fear,
Without folly, without misdeed, without danger,
Was the age of Moninne."

—"Martyrology of Donegal," edited by Rev. Drs. Todd and Reeves, pp. 186, 187.

⁵⁴ See, also, Archdall's "Monasticon Hibernicum," p. 34.

⁵⁵ See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 168, 169.

⁵⁶ See Rev. Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus iv., Annales

saints, we should rather refer her death to the close of the sixth century. Other accounts place her death at a much later period, but as we have already seen, these refer to another holy woman, bearing the same name, and who lived probably in the eighth century.

Long after her death, the name of St. Darerca or Moninne and veneration for her virtues survived, especially in that northern part of Ireland, with which she was chiefly connected. Some ruins of a church, which was dedicated to this saint, and near which stood a round tower, are still to be seen at Killeavy or Killeavy, in the county of Armagh. A well, sacred to St. Darerca, was also near her nunnery.⁵⁸ Before the death of St. Darerca, she is said to have appointed Bia⁵⁹ as Abbess to succeed her.⁶⁰ Afterwards followed one named Diu.⁶¹ The third in order is stated to have been Derlasre,⁶² who presided over the nunnery forty years.⁶³ In the year 654, the death of Coinceen of Cill-Sleibhe is recorded, in our Annals.⁶⁴ In subsequent times, Cill-Sleibhe is likely to have suffered at the hands of the Danish invaders, for we learn, that a priest of this place, named Duibhlitir, was martyred by the foreigners of Carlingford Lough, A.D. 921.⁶⁵ During the middle ages, a female community, presided over by an Abbess of Kilsleve, had possessions, at this place.⁶⁶

Ultonienses, p. 12.

⁵⁷ See in the "Circle of the Seasons," p. 188.

⁵⁸ A miracle relating to it, and referring to a Bishop of venerable life called Fibartus, and having the surname of Firnianus, has been attributed to the intercession of St. Darerca. This is stated to have occurred, while Derlasre was superioress, and it is told in the *Salamanca Life*, chap. iv., num. 45, p. 296. This is more fully related in the *Second Life*, where the Bishop is named Fuibar, and having the surname of Vinuianus; while the miracle is attributed to his merits and to those of Movenna. See chap. viii., num. 77, 78, pp. 311, 312.

⁵⁹ In the *Second Life*, she is called the daughter of Ailella, cap. viii., num. 74, p. 311.

⁶⁰ According to the *First Life*, cap. iv., num. 41, p. 296.

⁶¹ We have it thus entered in the *First Life*, "deinde in Diu," but we suspect an error has been here admitted. In the *Second Life*, she is designated as the Third Abbess, and called "Dognidui, filiæ Mothai, filii Licac."

⁶² We do not find any saint bearing this name recorded in our Calendars; but during her incumbency, the following miracle is recorded, and it is attributed to the merits of St. Darerca. While, according to the custom of the Hibernian nation, the nuns had been engaged in erecting with planed planks a church near the monastery at Ben—not at Banchor as the Bollandists guess, but at Slieve Cuillinn, the word Benn being often used by the Irish for Slieve—they desired it should be of elegant workmanship. However, they wanted a suitable kind of beam to join two of the walls, at the summit of the building, and which may be regarded as a wall-plate or a projection near the roof. The

workmen, after a diligent search through the forest, at last found a tree, which was suitable for their purpose, but it was in a place very difficult for access or removal. The tree notwithstanding was cut down, but it could not be moved. Knowing this state of the affair, Derlasre betook herself to prayer, and besought her patroness to obtain their great desire, which was to erect a church in the name of Darerca herself. On the day following, without the aid of man or beast, the beam required was found where wanted, and near the nunnery. Then, the carpenters, impelled through curiosity, went to that place where the tree grew, but they were not able to discover there a single trace of broken branches. This proved, that what could not be accomplished through human effort, is easily done through Divine agency; and it was believed, that the Angels bore that tree through the air, from that rough and elevated ground on which it formerly grew.

⁶³ The *Second Life* calls her "Diclaisre, filia Daisrami, filii Buissidi," cap. viii., num. 74, p. 311.

⁶⁴ See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 266, 267.

⁶⁵ See *ibid.*, vol. ii., pp. 608, 609.

⁶⁶ At the residence of the Abbess here, on the 10th of November, A.D. 1477, a case of disputed right was negotiated between Edmund Connesburgh, an Englishman chosen as Archbishop of Armagh, and Octavianus del Palacio, the Pope's Nuncio in Ireland. See the Very Rev. Dean Reeves' paper, intitled "Octavianus del Palacio, Archbishop of Armagh," in "Journal of the Royal Historical and Archæological Association of Ireland," vol. iii., Fourth Series, January, 1875, No. 21, pp. 344, 345.

⁶⁷ See Bishop Forbes' "Calendars of Scottish Saints," pp. 396, 406.

⁶⁸ In 1243, according to "Registrum

Manchan; of Colman of Muilinn Daire Chaechain; of Damhnatan of Slieve Bethad; and of Fursey in Perrone. The present Mac Earc is likely to have been born in the beginning of the fifth century. He is called Bishop of Domnachmor, in old Irish Calendars, and his festival occurs, on the 6th day of July.⁴ The territory of Magh Cobha or "Campus Coba," as it is Latinized, embraced a considerable portion of Iveagh, extending from the parish of Donaghmore to that of Dromore. It was cleared of a wood, in A.M. 2756, during the reign of Irial the prophet.⁵ Saran was chief of this district, in the time of St. Patrick, and he was the fourth in descent from Eochaidh Cobha, who gave denomination to that territory.⁶ Donoughmore of Moy-Coba⁷ was the former name of his place. It is now simply called Donaghmore parish,⁸ in the county of Down. As anciently designated, Domnachmore church of Moy-Coba,⁹ or Donaghmore according to its modern name, is stated to have been founded by our saint, about the middle of the fifth century. Several lords or chiefs¹⁰ formerly ruled over Magh Cobha, according to our Irish Annals, and the territory is also mentioned in these,¹¹ as the scene of various exploits. The church over which our saint presided is situated in the south-east corner of Upper Iveagh barony,¹² and within Dromore diocese. The site of Donoghmore ancient church was about sixty feet south, from where the modern Protestant church now stands; and, an ancient stone cross,¹³ about seven feet in height, remains as a memorial of olden times. During the middle ages, hereditary Herenachs¹⁴ ruled over the manor of Donaghmore, and their family name appears frequently in old Registers of the ecclesiastical appointments.¹⁵ During the last two centuries, the temporalities were usurped by different occupants.¹⁶ It is said, that beneath a remarkable old cross in the churchyard, there is an entrance to an artificial cave, which extends to a considerable distance, the sides being formed of loose stones, and covered with large flat stones. Near the centre, there is a

⁵ See Rev. Dr. Jeffery Keating's "History of Ireland," vol. i., p. 318.

⁶ See John O'Donovan's *Leabhar na g-Cearc*, or the "Book of Rights," n. (h), pp. 165, 166.

⁷ This territory was so called from Eochaidh Cobha, who was ancestor of the tribe denominated *Ui Eathach Cobha*, who were seated in the baronies of Upper and Lower Iveagh, in the present county of Down. See Roderick O'Flaherty's "Ogygia," pars. iii., cap. lxxviii., pp. 371, 372.

⁸ This parish, in Upper Iveagh Barony, is described, on the "Ordnance Survey Townland Maps for the County of Down," sheets 33, 40, 41, 46.

⁹ According to the Irish of Rev. Jeffery Keating, this denomination is written, *Maḡ Cobai i n-aib-eacac*, "Moy-Coba in Iveagh."

¹⁰ At the years 683, 732, 734, 771, 796, 879, 965, the "Annals of the Four Masters" have notices of them. See Dr. O'Donovan's edition, vols. i. and ii.

¹¹ Thus, at the years 1102, 1103, 1104, 1109, 1113, and 1128, notices occur. In 1188, the English are said to have had a castle there. In 1252, the castle of Moy Coba was erected by the son of Maurice Fitzgerald. In 1253, it was destroyed by Brian O'Neill. See

Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," n. (m), p. 112.

¹² See "Parliamentary Gazetteer of Ireland," vol. ii., p. 28.

¹³ It is probable, Tullynacross townland, which was the glebe, derived its name from this Cross.

¹⁴ The O'Mac Kerell were herenachs, under the Archbishops of Armagh, in the fifteenth and sixteenth centuries.

¹⁵ Thus at A.D. 1408, John O'Macrela was presented by the Primate to the parish church of Donnachmore.—Reg. Flem., fol. 19. A.D. 1440, John O'MacKerrell, rector of Donaghmore died, and Gelacius O'MacKerrell was appointed in his stead.—Reg. Swayne, lib. ii., p. 90. A.D. 1487, John O'MacKrell, rector of Donnachmor.—Reg. Oct., fol. 288. A.D. 1534, Donald Omakrell, vicar of Donaghmore, died, and Peter Omakrell succeeded him.—Reg. Crom. p. 755.

¹⁶ Thus, in 1622, Sir Edward Trevor held the twelve towns and the rectory, which constituted the manor of Donaghmore, under the See of Armagh. Until of late, the same had been held in the form of nine townlands, containing 2,045 acres, under the Protestant Primate of Armagh. See Rev. William Reeves' "Ecclesiastical Antiquities of Down,

cross or transept, forming two distinct chambers.¹⁷ As was generally the case with churches, anciently the seats of bishops, the adjacent lands became episcopal property.¹⁸ Although the living is a vicarage in the diocese of Dromore, the Primate of Armagh became rector and patron, part of the tithes being payable to him, and a part to the incumbent.¹⁹ For some cause, which is not known, lands here situated were annexed to the See of Armagh, and not to that of Dromore.²⁰ The celebrated Dowagh or Danes' Cast passes through the western extremity of this parish.²¹

ARTICLE IV.—THE THREE DAUGHTERS OF MAINE, ST. DERMOR OR DERMORIA, ST. ETNE OR ETHNEA, AND ST. CUMANA, OF AIRIUDH BAINNE. At the 6th of July, in the Martyrologies of Tallagh,¹ of Marianus O'Gorman and of Maguire, a festival is entered in honour of Triingena Moine, or the three daughters of Maine in Airiudh Boinne. He was dynast over a place called Tullach Maine. These three daughters are named Dermor, Etne and Cumman.² The Bollandists³ merely enter their names at this date, and acknowledge their obligations to Father Thomas O'Sheerin, who extracted his notice from the Martyrology of Marianus O'Gorman.⁴ It would appear, from the Sanctilogium Genealogicum, that they—at least two of them—are to be regarded as daughters to Cormac, son of Ailill, and they were descendants from Cathair Mór, King of Ireland.⁵ However this may be, there is much uncertainty, regarding the time when these holy women flourished, and that exact place with which they had been connected. It is said, that while the Apostle St. Patrick⁶ was in the northern parts of Ireland, he came to a place called Tulach Maine. Over this was a chief, named Manius, to whom he preached the truths of Christianity. To the chief and his wife, St. Patrick gave his blessing. She conceived and gave birth to twin daughters. These were baptized by the Irish Apostle. During the period of this mission, as we are told, Patrick did not enter the country about Armagh; but, he went into the region of the Crimthann,⁷ in which he

Connor and Dromore," n. (m), p. 112.

¹⁷ This cave is about 3 feet wide, 5 feet high, and 62 feet long. At the cross, it is nearly 30 feet broad. See Lewis' "Topographical Dictionary of Ireland," vol. i., p. 468.

¹⁸ This property is described in the Ulster Visitation of 1622, as the "Mannor of Donaghmore, containing 12 townes and one Rectorie." The same were lately held, under the See of Armagh, and are known by these names:—Annaghbane, Ardkeeragh, Aughnacaven, Buskhill, Cargabane, Donaghmore, or Tullynacross, Ringclare, Ringolish, Ringbane, Tullymurry. See the Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," Appendix E. E., pp. 306, 307.

¹⁹ See "Parliamentary Gazetteer of Ireland," vol. ii., p. 28.

²⁰ Among those tables of procurations, relating to parishes in the Diocese of Dromore, and which were payable to the Primate in his Provincial Visitations, as found in Primate Dowdall's Registry, Donaghmore church was assessed at 3 marks, in the year 1422. At A.D. 1546, we find the Rector of Donaghmore rated for 5 marks, and the vicar of the same place for 3 marks.

See Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," Appendix, E. E., pp. 316, 318.

²¹ See Lewis' "Topographical Dictionary of Ireland," vol. i., p. 468.

ARTICLE IV.—¹ Edited by Rev. Dr. Kelly, p. xxviii.

² See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, lib. iii., cap. ii., p. 149, and nn. 8, 9, p. 184.

³ See "Acta Sanctorum," tomus ii., Julii vi. Among the pretermitted saints, p. 250.

⁴ The Latin extract runs thus: "Tres filias Manii de Airiudh-boinne, Dermora, Ethnea, et Cumana. Festivitas laudatarum Manii filiarum."

⁵ A note by Dr. Todd says at Cumman's name: "Ethne and Cumman were both virgins, and sisters, daughters of Cormac, son of Ailill, of the race of Cathair Mór, King of Ireland. Sanct. Gen., B. of Lecan."

⁶ See his Life in the Third Volume of this work, at the 17th of March, Art. i., chap. xvi.

⁷ This was in the southern part of Orgialla, and it is now known, as the barony of Slane, in Meath.

erected many churches.⁸ The children we speak of—but whose names are not recorded—afterwards became religious, and they received the veil, likewise, at his hands. There is a St. Ethnea, and her six sisters, mentioned in our Calendars. She had seven holy brothers, and all of these are classed as bishops. She was the daughter of Muredoc, son to Fortchern, son of Dicull, son to Crimthann, son of Armedac, son of Senach, son to Aid Loga, son of Oscuon, son to Mienac, son of Lugad, son to Imchad, son of Fidchur, son to Eochod, son of Ennius Monchaoin, son of Ross, surnamed Rig-foda, son of Fiach Suidghe, the founder of the Decies family.⁹ With her uncle on the father's side, St. Colman, the son of Fortchern—as may be traced in the foregoing genealogy—this virgin St. Ethnea was venerated at a place called Kill-lain,¹⁰ now probably known as Killeen. The mother of St. Columkille bore the name of Ethnea, and Colgan hazards a conjecture,¹¹ that she may have been one of the three female saints thus called in our Calendars, at the 26th¹² of February, or at the 29th of March, or at the 6th of July. But, as all are denominated virgins, this is not a probable surmise, independent of their recorded descent. If we are to credit Colgan's statement, St. Ethnea and St. Cumania were sisters to St. Dermoria, also venerated on this day.¹³ However, in this case, the latter holy virgin must have been the daughter of Manius in Airedh-banne. Then, according to the same calculation—as she is classed among the virgins veiled by St. Patrick—she must have flourished in the fifth century.

ARTICLE V.—REPUTED FEAST OF ST. DERMOR, DAUGHTER OF MAINE. A previous entry in the Martyrology of Donegal¹ disassociates Dermor, daughter of Maine, of Airiudh Baine, from these virgins and sisters last-named, who are said to have been daughters to Cormac, son of Ailill. But her name is set down separately, at the same 6th of July, as are also the conjoined names of Ethne and Cumman.

ARTICLE VI.—THREE DAUGHTERS OF ERNI OR ENUCH DIRMAIGH. We find inserted in the Martyrology of Tallagh,¹ at this date, Tri ingena Erni oc Enoch Dirmaighi. This same entry was communicated to the Bollandists, by Father Thomas O'Sheerin, and it is set down by them, at the 6th of July.²

ARTICLE VII.—ST. FEDCHONNIAD, OR FEDHCHU, OF UAMADH FUBI. The simple entry of Fedchonnaiad is met with in the Martyrology of Tallagh,¹ at the 6th of July. The Bollandists² acknowledge their indebtedness to Father Thomas O'Sheerin, for furnishing the name of Fedchno of Magh or

⁸ See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, pars. iii., cap. ii., p. 149, and nn. 8, 9, p. 184.

⁹ The "Menologic Genealogy," cap. xvi., and Selbach, cap. xv.

¹⁰ See Colgan's "Acta Sanctorum Hiberniæ," xv. Januarii, Appendix ad Acta S. Itæ, cap. ii., p. 73.

¹¹ See "Trias Thaumaturga," Quarta Appendix ad Acta S. Columbæ, cap. i., p. 477.

¹² The printer has inserted 23rd—a mistake.

¹³ See "Trias Thaumaturga," Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 270. By mistake, however, the feast is printed the 6th of June, instead of the 6th of July.

ARTICLE V.—¹ Edited by Drs. Todd and Reeves, pp. 188, 189.

ARTICLE VI.—¹ Edited by Rev. Dr. Kelly, p. xxviii.

² See "Acta Sanctorum," tomus ii., Julii vi. Among the pretermitted saints, p. 250.

ARTICLE VII.—¹ Edited by Rev. Dr.

Campus Fuibh—eulogised by Marianus O’Gorman³—at this date. At the same day, in the Martyrology of Donegal,⁴ the name Fedhchu, of Uamadh Fubi, is mentioned as having been venerated.

ARTICLE VIII.—REPUTED FESTIVAL OF A ST. FUIDBECH. Another entry of Fuidbech is seen in the Martyrology of Tallagh,¹ for this day. We incline to the opinion, that it must have been owing to the oversight or ignorance of some copyist, and we can hardly doubt, but that he is the same person as the Saint Fedhchu, whose name occurs, in the more recent Calendar.

ARTICLE IX.—ST. FLANN MAC CELLACH, BISHOP OF RECHRANN. [*Eighth Century.*] In a Calendar, compiled by the Rev. William Reeves, we find entered at the 6th of July, St. Flann, the son of Kellech, son to Cronnmael, Bishop of Rechrann. But, whether this place was in the east of Bregia, county of Dublin, or in the county of Antrim, as said by Dr. Reeves,¹ Dr. O’Donovan hesitates to decide. In our Annals, the death of St. Flann is set down, as occurring, in the year 734.²

ARTICLE X.—REPUTED FEAST OF A ST. GOLINIA, OR GOLINA, VIRGIN. The Bollandists state,¹ that the feast of St. Golinia is to be found in the Irish Calendars, at the 6th of July; but, they suspect there is some corruption of the entry, and they desire further enlightenment regarding her. Florarius² and Henry Fitzsimon³ enter St. Golina, virgin, at this same date.⁴ The same name, written Colinia, occurs at the 6th of July, in the anonymous Calendar, published by O’Sullivan Beare.⁵

ARTICLE XI.—REPUTED FESTIVAL OF ST. SILVESTER, COMPANION OF ST. PALLADIUS, IN MARR, SCOTLAND. The Bollandists,¹ having found in Dempster and Ferrarius a festival of St. Sylvester mentioned at the 11th of June,² referred to this date, when they were about to treat of St. Palladius. But nothing had been found to warrant any special notice; at least, we are not furnished with any particulars, which might enable us to understand, if any such feast should have place in the Calendar, for the introduction seems to have been on the sole authority of Dempster, who may be regarded in the double capacity of inventive saint-maker and of unscrupulous saint-stealer.

Kelly, p. xxviii.

² See “Acta Sanctorum,” tomus ii., Julii vi. Among the pretermitted saints, p. 250.

³ Thus: “heros nostræ gentis de Antro Fube.” We suspect the reading should be “Antro Fube.”

⁴ Edited by Drs. Todd and Reeves, pp. 188, 189.

ARTICLE VIII.—¹ Edited by Rev. Dr. Kelly, p. xxviii.

ARTICLE IX.—¹ See “Ecclesiastical Antiquities of Down, Connor and Dromore,” Appendix T, p. 249, and Appendix LL, p. 379.

² See Dr. O’Donovan’s “Annals of the Four Masters,” vol. i., pp. 336, 337, and n.

(z), *ibid.*

ARTICLE X.—¹ See “Acta Sanctorum,” tomus ii., Julii vi. Among the pretermitted feasts, p. 249.

² Thus: “In Hibernia, Golinæ virginis.”

³ In “Catalogus aliquorum Sanctorum Hiberniæ.”

⁴ See O’Sullivan Beare’s “Historiæ Catholicæ Ibernæ Compendium,” tomus i., lib. iv., cap. xii., p. 54.

⁵ See *ibid.*, cap. xi., p. 50.

ARTICLE XI.—¹ See “Acta Sanctorum,” tomus ii., Julii vi. Among the pretermitted feasts, p. 249.

² See the Sixth Volume of this work, at that date, for a slight reference to him, Art. iv.

Seventh Day of July.

ARTICLE I.—ST. MAOLRUAIN OR MAELRUAIN, ABBOT OF TALLAGH,
COUNTY OF DUBLIN.

[EIGHTH CENTURY.]

CHAPTER I.

INTRODUCTION—PARENTAGE AND BIRTH OF ST. MAELRUAN—HE FOUNDS A RELIGIOUS
INSTITUTE AT TALLAGH—DESCRIPTION OF THE PLACE—HE FORMS A SOCIETY OF
CULDEES THERE—ANECDOTES—PERIOD OF FOUNDATION.

SAINTLY biography, says an eminent French writer, is one of the most *naïf* recitals of the middle ages; it inspired the weak and it terrified the powerful; it furnished a great bridle to curb society, and to preserve it from the violence of war. The legends or myths of Christianity were even in harmony with social usages; while through them, holy places were held sacred from the fierce intrusion of armed men. There the peaceful were protected, and their weakness was respected; under the vivid impressions of Faith, morality had been observed, even through the stories of astounding miracles.¹

The special contemporary, friend and companion, who knew the character of St. Maelruan so well, has set forth his fair renown, at this date, in the celebrated "*Feilire*."² This must have been one of the earliest commemorations of the present holy man. The Bollandists³ have only very briefly recorded the name of Moelruanus Episcopus, at the 7th of July. There are notices of him, likewise, in the work of Rev. Dr. Lanigan.⁴ From all we can learn regarding him, Maelruain belonged to the race of Eochaidh, son to Muiredach, who sprung from the seed of Heremon.⁵ The father of St. Maelruan is called Colman. Broicseach was the name of his mother.⁶ We are not informed about the place of his birth. This latter event occurred, most probably about the beginning of the eighth century. It is greatly to be regretted, that we have so few personal records of a saint, who was so very remarkable in his time, and whose life had such a marked influence on the revival of religion and literature in the early Irish Church. We do not know where he had

ARTICLE I.—CHAPTER I.—¹ See Capefigue's "*Charlemagne*," tome i., chap. ii., p. 39.

² Thus we find the stanza, taken from the "*Leabhar Breac*" copy, with the English translation of Whitley Stokes, LL.D. :—

Lamopp luagao ligmar
parmenius trom toeden
moelruain aspech picheo
Spian an mopi Soevel.

"With a great beautiful host, Parmenius' heavy troop, Moelruain ran to heaven, splendid sun of the isle of the Gael."—"Transactions of the Royal Irish Academy,"

Irish Manuscript Series, vol. i. On the Calendar of Oengus, p. cix.

³ See "*Acta Sanctorum*," tomus ii., Julii vii. Among the pretermitted feasts, p. 452.

⁴ See "*Ecclesiastical History of Ireland*," vol. iii., chap. xx., sect. vi., p. 232, and nn. 46, 47, pp. 233, 234.

⁵ One hundred and eighty-one Irish kings are said to have reigned from the time of Heremon to Roderick. See Giraldi Cambrensis Opera, vol. v. Edited by James F. Dimock, M.A., "*Topographia Hibernica*," Dist. iii., cap. xlv., p. 188.

⁶ According to a note, in the *Leabhar Breac* copy of the Calendar of St. Ængus.

been educated, although it seems to be a fact well established, that he had been well grounded in a religious and literary training, before he thought of establishing his own very celebrated school. He must have resolved on leading a religious life, when young, and he was probably advanced to holy orders, when he was of an age to assume their obligations. Our writers, who allude to him, call him a bishop; but, it does not seem likely, that he attained to that distinction, at least, until he had first been in charge of his celebrated monastic institute, for which he had framed special Rules. However, there seems to be no very ancient authority or evidence, which might warrant us in supposing, that he had attained to the episcopal rank.

A pious and an illustrious King of Leinster, named Donnchadh or Donoch, who flourished in the beginning of the eighth century, is said to have bestowed the site of Tamlacht on St. Maelruán.⁷ But, as he only ruled over the province for one year, and perished in battle towards the close of A.D. 727, this seems too early a date for the religious foundation. From Donnchadh,⁸ the region around Tamlacht was subsequently called Ui-Dunchada.⁹ This is known to have comprised that portion of the present county of Dublin, through which the River Dodder flows.¹⁰ It is more generally believed, however, that Cellach, son of Dunchadh,¹¹ King of Leinster,¹² gave Tamlacht to St. Maelruain. Its earliest name was derived from the first recorded pestilence,¹³ or *Tamh*, which destroyed Parthalon's colony, and which is referred by the Four Masters to A.M. 2820, according to the long chronology of the Septuagint. The entry by those annalists is, "Nine Thousand of Parthalon's people died in one week on Sean-Mhagh-Ealta-Edair"¹⁴—namely, five thousand men and four thousand women."¹⁵ Whence it was named Tamlacht Muinntire Parthaloin; while, after the lapse of ages, this place was called Tallagh, near Dublin.¹⁶ The tumuli of these early colonists, who died from that sudden

⁷ See Professor Eugene O'Curry's "Lectures on the Manuscript Materials of Ancient Irish History," Lect. xvii., p. 364.

⁸ He had a son Faelan, father of Bran, father to Murchadhach, father of Faelan, father to Lorcan, father of Dunchadh, from whom descended the families of Mac Gillamochoilmog, of O'Byrne, and of O'Toole, so famous in the history of Leinster.

⁹ This territory Dunchadh was awarded to him as an inheritance.

¹⁰ See "The Topographical Poems of John O'Dubhagain and Giolla na Naomh O'Huidhrin," edited by John O'Donovan, LL.D., pp. xiii., xiv., and nn. 58, 59, and p. liv., n. 438.

¹¹ He was the son of Murchadh, son to Bran Mut, or the Silent, belonging to the Ui Dunlaing.

¹² He fell in the battle of Almha or Allen, in Kildare, by the sword of his brother Faelan, ancestor of the Ui Faelan, or the O'Byrnes.

¹³ In a "Report of the Census Commissioners of Ireland for the year 1851," part v., vol. i., we find a most valuable annalistic reference to diseases and pestilences, in this country, from the earliest times to the present. In this able report, which does so much credit to the learning and research of Sir William Robert Wilde, we find various accounts, which serve to furnish a derivation

for Tallacht or Tamlaght.

¹⁴ This destruction of the colony of Parthalon, which is said to have occurred in "the old plain of the valley of the flocks," stretching between Ben Edair, now known as Howth, and Tallaght, and on which the city of Dublin now stands, is thus mentioned in the "Book of Invasions," contained in the "Book of Leinster." "In Sean-Magh-Eaitir Parthalon became extinct in a thousand men and four thousand women, of one week's mortality," or "*Tamh*." This translation is by Professor Eugene O'Curry. This is the oldest manuscript account of that pestilence that we now possess.

¹⁵ Likewise, in an ancient bardic poem, in the "Book of Leinster, it is said: "Parthalon's people, to the number of nine thousand, died of *Tamh* in one week."

¹⁶ In the "Chronicon Scotorum MSS.," as translated by Mr. O'Curry, the following entry occurs: "In one thousand five hundred and four (400 according to Eochaidh O'Flinn) from Parthalon's arrival in Ireland till the first mortality (*Duine-bhadh*, i.e., human mortality) that came in Ireland after the Deluge; that is, the death by pestilence (*Tamh*) of Parthalon's people, which happened on Monday, in the calends of May, and continued till the Sunday following. It was from that mortality (*Duine-bhadh*) of Parthalon's people the name of the (*Taim-*

epidemic, can still be seen upon the hills in its vicinity. This is the first recorded pestilence in Ireland. The Irish word *Tamh* means an epidemic pestilence; and the term *Tamhleacht*—the plague monument¹⁷—which frequently enters into topographical names in Ireland, signifies a place where a number of persons cut off by pestilence were interred together.¹⁸

At present, this is the well-known village¹⁹ and parish, in the barony of Uppercross, and in the county of Dublin. It lies on the western slope of the mountains, which form so beautiful an outline, as seen from the metropolis of



Village of Tallagh, County of Dublin.

Ireland. It lies about five miles from the city. The village is beautifully situated, in a fine open country.²⁰ This place is said to have been called Tavellagh or Taulagh-Maelruny, from having been founded and afterwards dedicated to the present saint.²¹

Amid the prevailing laxity of monastic discipline, here St. Maelruain gathered around him a fraternity, for whom he ordained certain rules of stricter observance. These consisted partly of precepts for conventual and sacerdotal guidance; but, they were especially distinguished, by the principles laid down, and by the regulations prescribed for religious worship and the exercise of devotion.²² It is very likely, that a very numerous community was formed, and the members placed themselves under his guidance, as Abbot and founder of a new order. A list of the "unity-folk of Maelruain of Tallagh"—viz., the contemporaries with whom he had contracted an inti-

leachta (the death or mortality place) of the men of Ireland is derived."

¹⁷ See the version of *SANAR CHOPMAIC*, or Cormac's "Glossary," translated and annotated by the late John O'Donovan, LL.D. Edited with Notes and Indices, by Whitley Stokes, LL.D., p. 160.

¹⁸ See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 8, 9, and n. (c), *ibid.*

¹⁹ The accompanying illustration, drawn on the spot by William F. Wakeman, and by him transferred to the wood, has been

engraved by Mrs. Millard.

²⁰ See Lewis' "Topographical Dictionary of Ireland," vol. ii., pp. 587, 588.

²¹ See John D'Alton's "History of the County of Dublin," p. 761.

²² See "The Culdees of the British Islands, as they appear in History: with an Appendix of Evidences." By William Reeves, D.D., &c., part ii., sect. ii., p. 7. Dublin, 1864, 4to. This remarkably researchful and learned Treatise seems to exhaust all that can be known regarding the

mate union—is to be found, in the detached ten folia,²³ belonging to the Book of Leinster.²⁴ A stanza²⁵ on the same page,²⁶ and enumerating these men, is attributed to Cormac Mac Cuillanain.

Few personal anecdotes, regarding this holy Abbot Maelruain have been preserved. A commentator on the "Feilire" of St. Ængus, at this date, has an account of a certain thief, who stole the only cow, belonging to the *Ostiarus* of Mailruain of Tallaght. The latter²⁷ was urgent on his patron saint to avenge the theft; but, Maelruain advised the door-keeper to bide his time, and that the devil should inflict on the thief still greater evil, while his punishment in hell should be the heavier,²⁸ because the transgressor was permitted to commit more bad actions the longer he continued in this life. There is extant a romantic Irish poem, entitled "Legendary Story of St. Maelruan, first bishop of Tallagh."²⁹ From the character of the heading, we may well suppose, it is not a genuine account of any incident in his career.

It is stated, that St. Maelruan there founded a church, in honour of God and of St. Michael the Archangel, in the year 769.³⁰ This, likewise, is the date given for the first erection of Tamlacht-Mailruain, in the "Annals of the Four Masters."³¹ This church of Tamlacht was founded, about twenty-four years after the institution by Chrodegang of the order of Canons in his church of Metz, and to whom the title of *Fratres Dominici* had been given. It was subsequently changed to that of *Canonici*. They were an intermediate class, between monks and secular priests. They adopted to a great extent the discipline without the vows of monks, while they discharged the office of ministers in various churches.³² Possibly, St. Maelruain's institution may have been borrowed from, or may have had some features in common with, the order of Canons. It seems to be pretty well established, that both the *Keledei* of Scotland, as well as the *Colidei* of Ireland, exhibited the main characteristics of secular canons in their discipline, during the ages that succeeded this period.³³

ancient Culdees.

²³ At the end of column 3.

²⁴ Now preserved in the Franciscan Convent, Merchants' Quay, Dublin.

²⁵ At the end of column 5.

²⁶ The same stanza is copied in the lower margin, apparently in Colgan's handwriting.

²⁷ He said: "I me not thankful for the patron that avengeth not my cow on the thief, for we see him without want of cattle or of children or of health."

²⁸ This is represented as having been expressed in an Irish *rann*, the composition of St. Maelruain:—

Seang hipeppam lino fornech
imchian cangen ocar breth
Sechmall aleppa arcech ló
Sivvurp mhimarfo.

It is thus translated into English by Dr. Whitley Stokes: "*Seng t sessam* (?) have we for every one, a far off trial and judgment, oblivion of their advantage, on every day, eternal hell (it is) not a falsehood."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i. Notes from the *Lebar Brecc*, pp. 91, 92, p. cxvii.

²⁹ See John D'Alton's "History of the

County of Dublin," p. 761.

³⁰ See Professor Eugene O'Curry's "Lectures on the Manuscript Materials of Ancient Irish History," Lect. xvii., p. 364.

³¹ See Dr. O'Donovan's edition, vol. i., pp. 272, 273.

³² In 817, a new rule and additional regulations had been enacted for the order of Canons, at the Council of Aix-la-Chapelle.

³³ See Rev. Dr. Reeves on "The Culdees of the British Islands," &c., part ii., sect. ii., pp. 9, 10.

CHAPTER II.—¹ In that copy of the "Martyrology of Tallagh" found in the "Book of Leinster," as edited by Dr. Robert Atkinson, we read at that date, the following entry: "iii. Idus Augusti Maelruain cum suis reliquiis Sanctorum martyrum et virginum ad Tamlachtain venit." See p. 361 c.

² On a 6th of September, as we find it set down thus: "iii. Non. Sep. Adventus reliquiarum Scethi filiae Mechi ad Tamlachtain." See *ibid.*, p. 362c.

³ A copy of this is given, in a large Parchment 4to Manuscript, No. 223, belonging to the Messrs. Hodges and Smith collection, preserved in the Royal Irish Academy.

⁴ For a fuller account of this valuable his-

CHAPTER II.

THE LITERARY COMPOSITIONS OF ST. MAELRUAIN—DEATH OF CEALLACH, AND HIS BURIAL AT TAMLACHT—ST. ÆNGUS THE CULDEE JOINS THAT COMMUNITY—THE CULDEES—RULE OF ST. MAELRUAIN.

ALREADY have we alluded to the date for St. Maelruain's establishment at Tallagh; and, if we may draw an inference from a Festival set down in its Calendar, the 10th of August was a day on which the holy founder brought to or deposited at that place the relics of venerated Martyrs and Virgins,¹ with suitable rites and ceremonies. It is probable, that on the occasion, the church there and its altar had been consecrated; for we know, that the continuous practice, in the case of such ceremonials, is to place relics of the saints within the altar-stone on which the holy Sacrifice of the Mass is offered. Another supposition may be arrived at, however, that those relics had been conveyed in procession, and had been placed in shrines, which were placed probably over the high altar; for we know, likewise, that at a period subsequent, other sacred relics² had arrived at Tallaght, and that the annual commemoration of both events was regarded as matter for observance there, both by the monks and by the people, who annually assembled to pray before those sacred remains.

Besides his other excellent virtues and accomplishments, St. Maelruain is traditionally regarded as having indulged in literary work, and he is credited with having been a poet. Yet of his genuine metrical compositions, we doubt if many of them have been preserved. An Irish poem is said to have been composed by St. Maelruain of Tallagh.³ A much more important compilation has come down to our times, and it is known as the *Martyrologium Tamactense*, or the "*Martyrology of Tallaght*."⁴ It has been supposed, that the conception and authorship of this work were due, in the first instance, to St. Maelruain;⁵ although, it is thought, he received assistance in its preparation, from the celebrated St. Ængus the Culdee,⁶ who was a subject and an inmate of his monastery. That we have not the original draft of St. Maelruain's composition is proved from the fact, that his own name has been entered in the preserved and published copies, at this same day. However, it seems most probable, that St. Ængus added to the work, after St. Maelruain's death; and, even after the death of the former, we find the insertion of St. Ængus' own name, so that there must have been interpolations, in nearly all the later copies. Indeed, it was no unusual custom for unauthorized persons to tamper with records of this character, by introducing items of information on their own responsibility, and to complete what they deemed to be defects or omissions. This was especially the case, with regard to copies of Annals or of Calendars, preserved in our monasteries.⁷

It should seem, that the temporal patron of Tallaght must have preserved very close personal relations with St. Maelruain and his community. This

torical and ecclesiastical record, the reader is referred to the First Volume of this work, Introduction, sect. ii. Also to the Third Volume, at the 11th of March, Art. i., in the Life of St. Ængusius Hagiographus or St. Ængus the Culdee, chap. iii.

⁵ See Rev. Dr. Lanigan's "*Ecclesiastical History of Ireland*," vol. iii., chap. xx., sect. vi., n. 47, p. 224.

⁶ On its title has been found, also, "*Martyrologium Aengussii filii Hua-obhlenii et Moelruani*."

⁷ It should be very unwarrantable to charge these additions as attempted forgeries—as some writers have illogically done—on those who inserted such comments, as well as on the monks, who preserved such records, and who transmitted them to posterity.

may fairly be inferred, from the simple entry which remains to us of an Irish dynast's closing career. According to the "Annals of the Four Masters,"⁸ Cellach died A.D. 771. He is said to have been buried at the church in Tallaght; and, no doubt, for many long succeeding generations, the pious community there offered up Masses and prayers for their deceased benefactor.

We believe the following story to be apocryphal, as it seems unchronological. Mainnsena,⁹ the mother of Brenaiun,¹⁰ of Biorr, as we are told,¹¹ came to Saighir, and she was desirous of going to the Island of Doimhle. This is held to have been the present Cape Clear Island, by well-known writers,¹² who have furnished some description and illustrations of that place. As we have seen already,¹³ the greater probability is, that it lay between the counties of Wexford and Waterford. "Go not," said Ciaran of Saighir,¹⁴ "but, it is in Tamhlacht thy own resurrection and the resurrection of thy son Brenaiun shall be." It does not appear, that Tamhlacht had a cemetery before the eighth century. One of the most interesting and instructive incidents of the period while Maelruain ruled over the monastery at this place, was the admission of the celebrated St. Ængus the Culdee¹⁵—then little known to fame and wishing himself to be altogether unnoticed—as an humble postulant. The celebrity of St. Maelruain's institute, and the congeniality of its discipline to his peculiar habits, probably induced St. Ængus to leave Dysart Enos and to visit Tamhlacht. For a long time, he served there as a mere farm labourer, and only an accident brought him prominently under the observation of the Abbot St. Maelruan. Afterwards they became bosom friends, while their tastes in literature and sympathies in holy exercises continued to the close of St. Maelruan's career. Elsewhere, this narrative has been written, and it is only necessary to refer the reader to those pages, which serve to illustrate the biography of both saints.

Those religious, known as the Culdees, were at Tallagh, during the time of St. Melruan.¹⁶ Although from the Lives of St. Patrick and of other very early Irish saints, we find the designation Culdee applied to holy servants of God; yet, it has been thought, this term was not in vogue in their time, but that it was subsequently applied.¹⁷ So far as we can understand, the brothers

⁸ See Dr. O'Donovan's edition, vol. i., pp. 376, 377.

⁹ A note by Dr. Todd says, at the foregoing word, Mainnsena. "This paragraph seems intended as a note on Tamhlacht, not as putting Mainnsena as a saint on this day. Her name does not occur in the other Calendars."

¹⁰ The death of St. Brendan of Birr occurred, on the 29th of November, A.D. 571.

¹¹ By the O'Clerys.

¹² In the ancient ecclesiastical books it is called "Insula Sancta Clara," and in the old Irish MS., "Inish Domhly." See Mr. and Mrs. Hall's "Ireland: its Scenery, Character," &c., vol. i., pp. 137, 138.

¹³ In the present volume, at the 4th day of July, in the Acts of St. Fionnbarr, Abbot of Inis Doimhle, county of Wexford, Art. i.

¹⁴ This saint flourished in the fifth century, according to the common belief. See his Life, at the 5th of March, in the Third Volume of this work, Art. i.

¹⁵ See these and the following particulars more fully set forth, in the Life of St.

Ængussius Hagiographus or St. Ængus the Culdee, in the Third Volume of this work at the 11th of March, Art. i., chaps. ii., iii., iv.

¹⁶ See notices of the Cele De or Culdees, in the Leabhar Breac, fol. 5, a, b, Catalogue of Irish Manuscripts in the Royal Irish Academy, p. 597.

¹⁷ There is a poem, ascribed to St. Carthach or St. Mochuda of Lismore—who died A.D. 636—and which gives a metrical Rule of the Céili Dé, to be found in a Manuscript, belonging to Trinity College, Dublin, and which is classed H 2, 16, cols. 224, 225. It is headed *Oo Chelú De mpo rir*, and it is comprised in twelve stanzas. It forms the seventh division in a metrical composition of 145 stanzas, and it immediately succeeds a division containing nineteen stanzas, on the duties of a monk. It may be doubted, however, that this is a genuine composition of St. Carthach. The Irish ranns, with an English translation, may found in "The Culdees of the British Islands, as they appear in History," &c., by the Very Rev. William

of this ancient Irish monastic order were chiefly clerical recluses,¹⁸ observing a distinctive habit of living from other monks. Perhaps we should include among this fraternity some—if not all—of those who are called the folk of the unity of Maelruain, namely: Maelruain of Tallagh, Maeltuile, son of Noechuire, Maelfanfaid of Dairinis mor (County Waterford); Fland the fair, son of Fairchellach, in Daire na fland (Derrynavlan, County Tipperary); Fland, son of Duibhthinne, in Daire na fland; Flannan, son of Tairdelbach, in Cill da lua (Killaloe); Maeldithrub, namely, the anchorite of Tir da glass (Terryglass, County Tipperary); Dimman of Ara (Aran Island); Dalbach of Cul callach; Feidlimid, son of Crimthain (King of Munster); Diarmaid of Desert Diarmada (Castledermot, County Kildare); Eochaid, bishop of Tallagh; Oengus Ua Oiblein.¹⁹ The foregoing list has been verified in the Irish language, and the lines are attributed to the celebrated Cormac Mac Cuillenan of Cashel,²⁰ who flourished near enough to that time, when Maelruain lived, to have procured authentic details.

One of the eight Ecclesiastical and Religious Rules established in Erin, and the sixth in chronological order, was that of St. Maelruain. It is known as the general Rule of the Celidhé Dé, vulgarly called the Culdees. It contains a minute series of regulations for their lives, their prayers, their preachings, their conversations, their confessions, their communions, their ablutions, their fastings, their abstinences, their relaxations, their sleep, their celebrations of Mass and their other duties.²¹ A copy of this is contained in a prose tract of nine small quarto pages.²² The "Rule for the Celi De" was composed by St. Maelruain, and it is said, about the year 780. However, we are inclined to think, that the date must be placed, at an earlier period. The original of this is not known to exist, and the version of it which remains does not appear to be older than the twelfth or thirteenth century.²³ It may be regarded as a modernized, or perhaps amplified, version of a much earlier document. The length of the Tract admits great variety in the subjects of which it treats, while its contents are greatly deficient in arrangement, and in many passages they are obscure.²⁴ It is said, that Moelruain originally

Reeves, D.D., *Evidences*, G, pp. 82, 83.

¹⁸ At least, such is the description given of them, in an Irish Poem of twelve quatrains in *Leabhar Breac*, fol. 261, beginning with the heading *Do Celi De, no oi clepech pectera*.

¹⁹ And this is verified by the poem commencing with "The hillock," of which Cormac Mac Culenain sang: "Hillock, green-topped," etc. See Dr. Robert Atkinson's edition of the *Book of Leinster*, p. 370c. Moreover, we are told, that Cormac Mac Culenain sang (in the poem mentioned, *inter alia*):—

"Maelruain, Mealtuile, glorious in deed,
Maelfanfaid of Dairinis,
The three Flands, Maeldithrub zealous,
Dimman, Dalbach, Feidlimid.

Diarmuid, Eochaid, sublime the tale,
And Oengus Ua Oiblein,
The folk of that unity all
(Are) round Maelruain, round Maeltuile."

—*Ibid.*, p. 370d.

²⁰ The Very Rev. Bartholomew MacCarthy, D.D., who kindly furnished English translations of the Irish text from the *Book of Leinster* for the writer, states, there is no reason for calling the authenticity of Cormac Mac Cuillenan's poem in question. At the bottom of that page in which it is, a modern version is given in the handwriting of Michael O'Clery, the chief of the Four Masters, in whose possession the Manuscript once had been.

²¹ See Professor Eugene O'Curry's "Lectures on the Manuscript Materials of Ancient Irish History," *Lect. xviii.*, p. 375.

²² See *ibid.*

²³ This is inferred from its orthography and grammatical structure.

²⁴ See "The Culdees of the British Islands, as they appear in History," &c. By Very Rev. William Reeves, D.D., part ii., sect. ii., p. 7.

²⁵ A prose version of this Rule purports to be its translation in the *Leabhar Breac*, at fol. 9. It begins with these words: *inicipt riagal na celeo n-de, o moelruain cecint.*

composed his Rule for the Céle De in metre.²⁵ This has been rendered into Irish prose, and it has been printed, with an English translation, by Dr. John O'Donovan,²⁶ to which notes are annexed, by Rev. Dr. Reeves. The Rule of St. Maelruain was remarkably rigorous. Meat was not eaten, nor was ale drank, by his monks, during their Abbot's own time;²⁷ although, both appear to have been allowed—subject to certain conditions—in that copy of the Rule, which has come down to us. It is interesting to know, what formed the chief articles of food in the monastic establishment, at this early period. The dietary of the Tallagh community seems to have consisted of bread, thick milk, honey, skimmed milk, beer, butter, kale, biestings, curds, fish, cheese, eggs, apples, leeks, cheese-whey, and gruel, for these are specially mentioned, as being in daily use. There seems to have been a relaxation at Easter, when eggs, lard and the flesh of wild deer and wild hogs, with other flesh-meats, in case of sickness or scarcity of other nutriment, were allowed. There was a fast every month among the congregation of Maelruan, on half a meal of bread, and on half a meal of diluted whey. This Rule has precepts for bishops, pastors, confessors, virgins in religion, and lay people. It contains several regulations, connected with the sacrament of penance. It regards any divulging of confession, so as to say, "this is what the man did," as a very heinous crime. It is added, that this "is not penanced in the land of Erin."²⁸ On the eve of the chief festivals, all feasting is prohibited, "because of going under the hand to-morrow."²⁹ Frequent confession is also inculcated.³⁰ Yet, it is not profitable, when the transgressions are frequent. We are informed again, that it is not necessary to delay in case of minute confessions thoughts and idle notions, and abuse and anger, until Sunday, but to confess them immediately as they occur. He who makes his confession to a soul-friend—if he perform the penance according to his directions—need not confess them to another soul-friend, but only what has subsequently occurred. Some instructions are given, also, for guidance of the confessor.³¹ It is right to refuse the confession of a person, who does not perform penance according to the soul-friend's direction, unless there happens to be a soul-friend near, who is considered more learned in rules, in the ways of the scripture, and in the practices of the saints. Let the penitent heed what he receives from the learned soul-friend, whom he first met, to whomsoever he may reveal his confession each time, and let penance be enjoined him, according to the rules of frequent confession. In fine, it is also decreed, that the bishop, who confers noble orders upon any one, who is not instructed in religion and reading and rules, as also regarding the proper remedy for all sins

²⁶ Both are to be found in "The Culdees of the British Islands, as they appear in History," &c. By Very Rev. William Reeves, D.D. Evidences, H, pp. 84 to 97.

²⁷ See "Proceedings of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i., pp. 128, 129.

²⁸ According to the O'Curry's MSS., sect. 60.

²⁹ To these words Dr. Reeves adds the following note: "The priest raises his hand in the absolution, whence the modern expression, *oúl fáilám fágairt* "going under the hand of the priest," denotes going to confession." See "The Culdees of the British Islands," &c., Evidences H., p. 84.

³⁰ This Rule enacts: "When they do not go to hand (meaning to confession) on Sunday, they go on the Thursday after; it

would be too long to wait till the Sunday following, for the person who habitually goes to hand every Sunday, because these two days were always special with them at Mass."

³¹ After this form: Difficult, indeed, is the duty of the soul-friend, because if he give the proper remedy, it is oftener violated than observed; but, if the soul-friend does not give it, its liability falls upon himself; because several are satisfied with making the confession, without doing the penance, but it is better to proclaim their welfare to them, though they do not respond to the penance enjoined by the confessor. Another soul-friend may be gone to, if necessary, after the permission of the first soul-friend has been obtained.

³² See Reeves' work "On the Culdees,"

in general, is an enemy to God and to man ; for, that bishop has offered an insult to Christ and to his Church, and hence he shall do penance for six years.³²

CHAPTER III.

EULOGIES AND SAYINGS OF ST. MAELRUAIN—ONLY ABBOT AT TALLAGH—HISTORIC NOTICES OF THE PLACE—DEATH AND BURIAL OF THE HOLY ABBOT THERE—LOCAL ASSOCIATIONS—CONCLUSION.

IN the Prologue to the "Feilire" of St. Ængus, St. Maelruain is styled "the great Sun of the South Plain of Meath."¹ In the Book of Leinster,² there is an incident of his history related, from which the holy Abbot concludes, that it is better for a man to give his offering to the Lord than to earthly men. Into the version of St. Maelruain's Rule, which has been published, is admitted the following account, that what Moelruain heard from learned men concerning the desertion of the land was : That Patrick, and the faithful whom he brought into Erin, will be repulsive in Heaven to any man who deserts his land, except so far as to remove from the east of it to the west, and from the north to the south. This seems to have reference to the great religious migrations from Ireland to the Continent, which prevailed in the eighth and following centuries.³

That St. Maelruain had only been regarded as abbot,⁴ and not as bishop,⁵ in Tallagh, seems most probable, from the fact, that his apparently immediate successor there, Airerain,⁶ surnamed the Wise,⁷ is only styled an Abbot of that place. However, it cannot be denied, that even in the time of Maelruain there was a bishop at Tallagh ; and we know, that at a period, not long subsequent, there had been a St. Eochaidh⁸—successor of Maelruain—who united in his own person the offices of bishop and abbot.⁹ Nay more ; it is almost certain, that St. Maelruain himself would not assume the functions of the episcopate through humility, while he enjoined on Eochaidh the duty of receiving consecration, to serve the purposes of the community, according to the custom of that time.

The "cumhal" in the Latin documents is expressed by "ancilla." Its literal meaning is "bondmaid," whose equivalent was reckoned at three cows. See Dr. O'Donovan's *Leabhar na h-Éagart*, or "Book of Rights," p. 139, n. (n).

CHAPTER III.—¹ See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Ængus, by Whitley Stokes, LL.D., p. xx.

² Edited by Robert Atkinson, M.A., LL.D., fol. 286a.

³ See "The Culdees of the British Islands, as they appear in History," &c. By Very Rev. William Reeves, D.D. Evidences, H. p. 91, and note.

⁴ In the list of the community-folk of Tallagh, he is not called a bishop, nor in the Poem of Cormac Mac Cuillennan.

⁵ However, in Rev. Dr. Kelly's version of the "Martyrology of Tallagh"—which we find to have been drawn from the earliest copy of

it—he is entered as a bishop. This addition to his name was probably a late interpolation.

⁶ See an account of him, in the Second Volume of this work, at the 10th of February—the date for his feast, Art. i.

⁷ Thus we find in that copy of the Tallagh Martyrology, in the "Book of Leinster," edited by Robert Atkinson, M.A., LL.D., the following entry at iii. Idus Februarii, "Airerain Sapientis et Abbatis Tam lactan post Maelruain." See p. 356.

⁸ Thus entered, at the 28th of January : "iii. Kl. Februarii, Eochaid Eps. et abb. Tam lac."—See *ibid.*, p. 356g.

⁹ His feast occurs at the 28th January, where some notices of him occur, in First Volume of this work, Art. v. There, however, we did not assign his place—which undoubtedly was here—while his death is recorded in Dr. O'Donovan's "Annals of the Four Masters," at A.D. 807, *recte* 812, vol. i., pp. 418, 419.

It has been assumed, that Tallagh had been a rural episcopal See,¹⁰ even from the time of St. Maelruan, and also because in our Annals and Calendars there are obituary notices of its bishops;¹¹ but, the fact does not appear to be well established. The oldest records extant represent it as a rectory belonging to the Archbishop of Dublin. In the thirteenth century, Henry de Loundres¹² annexed it to the Deanery of St. Patrick's, to maintain the dignity of the Dean, who as head of the Chapter was subject to the greatest expense.¹³ The present Protestant church¹⁴ is at least the third church, built on the same site.¹⁵ It was parallel to the former one, while the latter stood on the rude remains of one older still. In mediæval records, Tallagh is written Taulagh, and sometimes Tavelach. The church here was also called Taulaght-Maelruny—a corruption from the patron's name—while the chapels of Killohan¹⁶ and St. Bride¹⁷ were subservient to it. Besides the tithes, the Dean of St. Patrick's formerly possessed the right of presentation to the vicarage.¹⁸ A large stone font is in the graveyard at Tallagh; and, it is said, that pilgrims to the shrine of St. Mollrooney—such was the local pronunciation—were accustomed to wash their feet in it. Near Tallagh, and in the same parish, there is a townland still denominated Kilnamanagh¹⁹ or "the Church of the Monks." It was probably a dependency on the Monastery founded by St. Maelruain. Not far from the site of St. Maelruain's old foundation was the former palace of the Archbishops of Dublin.²⁰ This mediæval and semi-baronial structure, from the pictures of it which remain, was a large castellated mansion, having several massive square towers and thick external walls, pierced with many narrow loop-hole windows.²¹ It was even inhabited to a comparatively recent period. However, having become ruinous, and inconvenient for the usages of modern social life, the Archbishop's palace was unroofed in 1825. Afterwards, this site became the property of a lay gentleman, who repaired and converted a portion of its ruins into a modern mansion. Subsequently, he transferred the title and possession to the fathers of the Dominican Order. Soon again was a noble building erected for their religious establishment. At present, a spacious Dominican Convent occupies the site once covered by the archiepiscopal palace. Of the latter—in the true architectural taste and spirit of restoration—the former bell-tower has been preserved, and it still serves its original purpose. In the garden attached, there is an immense walnut tree, which is said to have been

¹⁰ Previous to A.D. 1152. See John D'Alton's "History of the County of Dublin," p. 761.

¹¹ This seems to have been in accordance, with that monastic discipline observed at Iona, and probably in other places throughout Ireland, where bishops were attached only to their respective religious houses, and for the purpose of ordaining the subjects of those houses.

¹² He flourished in the thirteenth century, and presided over the See of Dublin, from A.D. 1213 to 1228. See Harris' Ware, vol. i., "Archbishops of Dublin," pp. 318 to 320.

¹³ See "The History and Antiquities of the Collegiate and Cathedral Church of St. Patrick, near Dublin," by William Monck Mason, Esq., book i., chap. v., p. 26.

¹⁴ It was erected in 1829.

¹⁵ An engraving of the Protestant Church at Tallagh may be seen in the First Volume of this work, at the 5th of January, the feast

of St. Joseph, Bishop of Tallagh, Art. iv.

¹⁶ It was situated without the cross-lands of the Archbishop in the townland of Oldbawn, but it has been waste since A.D. 1532.

¹⁷ This chapel nearer the Dodder is now in ruins.

¹⁸ These privileges were confirmed to him by a Bull of Pope Gregory IX., in the first year of his pontificate, A.D. 1227.

¹⁹ It is described on the "Ordnance Survey Townland Maps for the County of Dublin," sheets 21, 22.

²⁰ A picture of this mediæval mansion may be seen, in vol. i., p. 201, of new edition of Rev. Mervyn Archdall's "Monasticon Hibernicum," edited by Right Rev. Patrick F. Moran, D.D., Lord Bishop of Ossory, &c., at present Cardinal Archbishop of Sydney. Dublin, 1873, *et seq.*, 4to.

²¹ The accompanying illustration, copied from a faithful drawing of the original by

planted by the hand of St. Maelruan himself.²² Not far from it, there is a promenade, called the Friars' Walk. The enclosed grounds are admirably secluded from the high road, while they present a true picture of monastic retirement.

The course of St. Maelruain having been usefully and religiously run, the time for his eternal reward began to open before him. We cannot doubt, but his departure was a sore bereavement to his community, in whose spiritual welfare he had always taken so deep an interest. In view of his approaching end, it seems likely, he made provision for their future wants, and on his



Ancient Palace of the Archbishop of Dublin, at Tallaght.

death-bed blessed them and their place. It has been stated, in the "Annals of the Four Masters,"²³ that St. Maelruain, Bishop of Tamblacht Maelruain, died, on the 7th of July, A.D. 787. Yet, under the head of Tamlacht, Duald Mac Firbis enters, Maolruain, bishop of Tamlacht, at A.D. 789,²⁴ and at the 7th of July. According to the Annals of Ulster,²⁵ Maelruain of Tamlacht, a bishop and soldier of Christ, slept in peace, in the year 791. However, Dr. O'Donovan states, that the true date for his death is A.D. 792.²⁶ As already stated,²⁷ St. Maelruain was interred in his cemetery at Tallagh, and the site of his grave is yet pointed out by the people of that village. For the spot,

William F. Wakeman, has been transferred by him also to the wood, engraved by Mrs. Millard.

²² An illustration of this tree forms the Frontispiece, attached to the First Volume of this work. These larger illustrations have been designed to commemorate scenes, in connexion with the compilation of Irish Hagiology; and accordingly, as affixed to the present volume, Trinity College, Dublin, has a special interest for having a close and an intimate relation with the learned Archbishop Ussher, Sir James Ware, the Rev. Drs. Todd and Reeves, who have laboured

so well in the field of Irish Hagiology and Ecclesiastical History.

²³ See Dr. O'Donovan's edition, vol. i., pp. 392, 393.

²⁴ See "Proceedings of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i., pp. 128, 129.

²⁵ See *Annála tulaioch*. Edited with a Translation and Notes, by William M. Hennessy, M.R.I.A., vol. i., pp. 270, 271.

²⁶ See "Annals of the Four Masters," vol. i., pp. 392, 393.

²⁷ See the First Volume of this work, at the 5th of January, Art. iv.

extraordinary veneration is manifested ; nor will the people suffer any corpse to be interred too near it. His festival was kept on the 7th of July,²⁸ and it was long commemorated by the people with processions. This commemoration appears to have come down from remote times. The Martyrology of Tallagh²⁹ records, that at the 7th of July, veneration was given to Maolruain, Bishop of Tamlachta. This name appears in the Martyrology of Donegal,³⁰ also, at the same date, as Maelruain, Bishop of Tamlacht, in Leinster. Tamlacht, says the Calendarist, lies between Ath-cliaith and Cill-dara ; but it should have been observed, not in a direct line. Even, St. Maelruain was venerated in Scotland, as we find him entered at the 7th of July, in the Kalendar of Drummond ;³¹ from which we further learn, that his life was distinguished, not alone by his virtues, but by miracles. After his death, as we learn from the "Feilire," which was soon composed by his contemporary St. Ængus, the people began to frequent his tomb,³² and after pious service there, with purity, was "healed every heart's sigh."³³ A pattern was kept up at Tallagh, on the 7th of July, by the people of the town, and they were accustomed to call it St. Mollrooney's day.³⁴ They had an incorrect idea of the patron saint,³⁵ according to the popular tradition.

Many centuries have passed since holymen first lived, prayed, and studied at Tallagh ; and although time has wrought many changes for its records, the present age witnesses a succession of religious men, and a learned band of ecclesiastical scholars there, serving to maintain its former glories. The Catholic prelates of Dublin formerly made it a place for repose and retreat. Their fine mansion has been levelled, and hardly a vestige of it now remains. However, at the present time, the Dominican fathers³⁶ have their convent and their novitiate, on its site ; and, as of old, it is still a house for monastic seclusion and discipline, as also a school for imparting instruction to those youthful aspirants, who desire the perfect state, and who have resolved to perpetuate in the present age the blessings of bye-gone centuries. The very graves³⁷ there are

²⁸ See Ordnance Survey Volume of "Extracts" for the County of Dublin, p. 131, now preserved in the Library of the Royal Irish Academy.

²⁹ Edited by Rev. Dr. Kelly, p. xxviii. His feast is also, at this date, in the Martyrology of Christ Church, Dublin, edited by John Clarke Crosthwaite, A.M., and Rev. Dr. James Henthorn Todd, p. 134.

³⁰ Edited by Drs. Todd and Reeves, pp. 188, 189.

³¹ Thus at Nonæ Julæ, "Apud Hiberniam Natale Sancti Confessoris Maelruain cujus Vita Virtutibus et Miraculis plena refulsit."—Bishop Forbes' "Kalendars of Scottish Saints," p. 17.

³² The original word in the Leabhar Breac copy is ocaleacht, "his own tomb," as distinguished from the tamhleacht or "plague tomb"—an elegant and imaginative poetic antithesis and play upon the word, as the ingenious and critically learned Irish scholar, Very Rev. Bartholomew McCarthy, D.D., has pointed out me.

³³ See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus. By Whitley Stokes, LL.D., p. xx.

³⁴ Certain religious celebrations were practised, on the yearly recurrence of the

festival. To these we have already alluded, in the First Volume of this work, at January 5th, Art. iv.

³⁵ Probably owing to their mode of pronouncing this saint's name, the people supposed St. Maelruan was a female, and they show an object called her griddle and her cake, in the churchyard. This information the writer has received from W. D. Handcock, Esq., in a letter, headed 52 Dame-street, Dublin, 26th of November, 1874.

³⁶ In connexion with their order, and in a work of this nature, it may not be well to omit allusion to a distinguished and truly learned member, who has bequeathed to them and to Ireland a record of undoubted historical value. We mean the "Hibernia Dominicana," and its "Supplementum," by Father Thomas De Burgo, O.P., who was also Bishop of Ossory, towards the middle of the last century. Colonix Agrippina, A.D. 1762, *et seq.*, 4to.

³⁷ Among these is to be seen that of the eloquent and admired preacher of the Dominican Order, whose career is so minutely and elaborately compiled, in the interesting "Life of the Very Rev. Thomas N. Burke, O.F.," by William J. Fitz-Patrick, F.S.A., &c. Two volumes, London, 1885, 8vo.

ARTICLE II. —¹ These were a great and

not forgotten, and with a reverent curiosity they are often visited. That fine architectural group of buildings, which now adorns Tallaght, also forms an admirable exemplar of the ecclesiastical *renaissance*, which has been so energetically achieved, while secular enterprise has been so restricted and oppressed, under the peculiar political and social conditions that obstruct the happiness and prosperity of Ireland.

ARTICLE II.—ST. WILLIBALD, FIRST BISHOP AND PATRON OF AICHSTADT, GERMANY. [*Eighth Century.*] Although we have a very genuine Life—and even written by a contemporary and a relative—of this saint, yet, it is to be regretted, that no definite statement in it conveys an idea of where Willibald was born, or concerning his descent and race. This is all the more remarkable, that his parents are never named in it, although frequent occasions occur for referring to them. Considerable doubt attaches, therefore, to the present holy bishop's place of nativity. While some writers consider him to have belonged to the people called Suevi;² others make him a Scot or a Hibernian, and others an Englishman. The most ancient writer of his Acts,² a nun, as also a relation and a contemporary of his own, does not record the country of his birth;³ although from the allusion made to his early education and family we might be inclined to consider him an Englishman. It is to be observed, that the nun of Heidenheim, who wrote his Acts, belonged to the community of his sister St. Walburge, and she had the relation of his travels and much of his life from the mouth of St. Willibald himself, to whom personally she was well known. The Bollandist,⁴ Father John Baptist Soller, who has edited these Acts, too readily adopts this conclusion;⁵ for which, it seems to us, there is no positive proof. An old anonymous writer, whose Acts⁶ of this saint had previously appeared in Canisius' collection, sets Willibald down, however, as derived from the nation of the Angles.⁷ Notwithstanding, that well-known mediæval German writer, John of Trittenham, tells us, that Willibald, first bishop of Aichstadt, was a Scot by birth,⁸ and a brother to St. Walpurgis, or Walburge,⁹ a virgin and abbess of Heidenheim. Other old Lives of St. Willibald are said to have been written by Reginald, bishop of

warlike nation of Germany; their territory extending from the Rhine to the Elbe, according to Strabo's "Geographia," lib. vii. A very interesting account of their manners, customs and power is given by Cæsar, in his work, *De Bello Gallico*, lib. iv., cap. i., ii., iii.

² These are given by the Bollandists, in four chapters, with notes, and in forty-five paragraphs, including three of *Præfatio Sanctimonialis*.

³ Her biography—one of great interest and value—is intitled: *Vita seu Hodeporicon, auctore virgine consanguinea Sanctimoniali Heidenheimensi, ex editione Canisii correctâ ex variis lect. Gretseri*.

⁴ See the Acts of this holy bishop, very fully given in the "*Acta Sanctorum*," toms ii., Julii vii. De S. Willibaldo Episcopo Eystadii in Germania, pp. 485 to 519. These are prefixed by a Previous Commentary, in eight sections and sixty-five paragraphs, written by Father John Baptist Soller.

⁵ He writes: "*Siquis Suevum, Scotum aut Hibernum fingere voluerit Sanctum nostrum, is a me responsum non expectet; nec his diutius immorandum video, cum pridem extra omnem controversiam posita sint.*"—*Commentarius Prævius*, sect. i., par. 3.

⁶ The Bollandists have them as *Vita Altera. Auctore Anonymo per antiquo. Ex editione Canisii*. This is in three chapters, containing nineteen paragraphs, with notes. It is followed in their work with *Miracula*, in eighteen paragraphs, and written by Bishop Philip.

⁷ He writes thus, "*de genere Anglorum . . . oriundus*," cap. i., sect. i.

⁸ He was the thirty-ninth in succession, and he ruled from A.D. 1306 to 1322.

⁹ See an account of her, in Rev. Alban Butler's "*Lives of the Fathers, Martyrs, and other principal Saints*," vol. vii., July vii.

¹⁰ According to Canisius, he was the eleventh bishop in succession. He lived A.D. 1322.

Aichstadt,¹⁰ by one Adalbert,¹¹ and by the bishop Philip,¹² of Aichstadt.¹³ The latter, although a laboured and an extended treatise, abounds in historic errors. The Acts of this saint have received illustration from Surius,¹⁴ Father John Mabillon,¹⁵ Dean Cressy,¹⁶ Bishop Challenor,¹⁷ Rev. Alban Butler,¹⁸ and Les Petits Bollandistes.¹⁹ Were we to adopt the accounts of English writers, this holy man was born in the kingdom of the West Saxons, near the place where Southampton now stands, and it is said his father was the holy king, St. Richard.²⁰ However, it is not at all certain, that his father²¹ had been King of Wessex—as some writers have stated—but on the contrary,²² he belonged apparently to a grade less elevated in society. Moreover, it does not appear certain, that even the name of his father is known.²³ According to one account his mother was Bonna—said to have been a sister to St. Boniface; it is needless to observe, however, that such a statement rests on no good authority.²⁴ His birth has been referred to about A.D. 704,²⁵ by various writers; however, Father John Baptist Soller—who analyzes the chronology of this saint's Acts—states, that it ought to be placed about A.D. 700.²⁶ He had another holy and an older brother, named Winibald,²⁷ and a sister, St. Walburga.²⁸ Their relative places as to seniority have been stated, by the most ancient writers of their Acts.²⁹ These are stated to have been cousins of St. Boniface,³⁰ the illustrious Apostle of Germany; but, there are good reasons for doubting such statement. So various have been the entries of this holy man's name in old records, that it has been questioned if they refer to one and the same person. Thus, he is styled, Wilibaldus, Wilbaldus, Bilibaldus, Bilbaldus, Williboldus, and Willeboldus;³¹ while its probable derivation has engaged

¹⁰ He only gives a brief notice, regarding Saints Willibald, Wunebald and Walburgis, in reference to the monastery of Heidenheim. Nor is this always in accord with what had been stated by the nun of that place.

¹² The strictures of those two latter writers are to be found in Gretser's work, *De Ecclesia Eystettensis Divis Tutelaribus*, printed at Ingoldstadt, A.D. 1617.

¹³ See John of Trittenham's "Catalogus Scriptorum Ecclesiasticorum," fol. lii., &c.

¹⁴ See "De Probatis Sanctorum Vitis," tomus iv., Julii vii.

¹⁵ In "Annales Ordinis S. Benedicti," tomus ii., lib. xx., xxi., xxii., xxiii., xxiv., xxv.

¹⁶ See "The Church History of Brittany," book xxiv., chap. xvii., pp. 642 to 644.

¹⁷ See "Britannia Sancta," part ii., pp. 18 to 21.

¹⁸ See "Lives of the Fathers, Martyrs and other principal Saints," vol. vii., July vii.

¹⁹ See "Vies des Saints," tome viii., viie Jour de Juillet, pp. 102, 103, and n. 1.

²⁰ See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. vii., July vii.

²¹ Indeed, it is only the writer of the Second Life of St. Willibald, and rather modern writers, that call his father Richard. See Mabillon's "Annales Ordinis S. Benedicti," tomus ii., lib. xx., sect. xliii., p. 61.

²² The first, who appears to consider his father as a king, seems to have been Adel-

bert, Abbot of Heidenheim, who flourished in the time of Pope Eugenius III., who reigned from A.D. 1145 to A.D. 1153, more than three hundred and fifty years after the death of St. Willibald.

²³ In that most genuine Life of St. Willibald by his relative the nun, his father is not noted at all for his rank, while he is only praised for his virtues. The feast of St. Richard has been referred to the 7th of February.

²⁴ See Dean Cressy's "Church History of Brittany," book xxiv., chap. xvii., p. 642.

²⁵ See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. vii., July vii.

²⁶ See "Acta Sanctorum," tomus ii., Julii vii. De S. Willibaldo Episcopo Eystadii in Germania Commentarius Prævius, sect. iv., num. 29, pp. 491, 492.

²⁷ His feast is celebrated, on the 18th of December.

²⁸ Her festival is set down, at the 25th of February.

²⁹ This has been shown, by Father John Baptist Soller, S.J., in his Preliminary observations to the Acts of St. Willibald. See sect. iii., num. 28, p. 491.

³⁰ See his Life already given, in the Sixth Volume of this work, at the 5th of June—the date for his chief festival, Art. i.

³¹ On these various denominations, Gretser has some critical observations, in which he refutes the opinion of Aventinus and others, regarding this matter, cap. ii.

the attention of etymologists.³² Perhaps, after all, none of the foregoing had been the original name of the saint; and this is more likely to have been the case, if we can consider him of Scottish origin. We know, likewise, that Irish names have generally been changed into others, by people among whom our emigrants to the Continent resided. When only three years old, Willibald had been attacked with a grievous illness, whereby his limbs became contracted,³³ and it was feared by his parents that he was about to die. It so happened, according to a usage common in those days, that a large cross had been erected in a public place near their house. Thither the faithful were accustomed to repair, and to prefer their several requests to Heaven. The parents of Willibald accordingly went to the place, when human remedies seemed to fail, and there they offered their prayers with great fervour. They vowed, that should their son be restored to them, that they would dedicate him to God in the religious state, and that when at age they would allow him to take the clerical tonsure. The result was, that he was immediately restored to health.³⁴ As the boy grew in years, he manifested the gifts of grace and of wisdom, so that when five years old,³⁵ his parents, to secure their pious desires, resolved to place their son under the guidance of the Abbot Egbald, who then ruled over the monastery of Waltham.³⁶ For this purpose, he was entrusted to the care of a venerable and faithful man, called Theodredus,³⁷ and who is also named Thealoretus.³⁸ However, as the boy was so young, a chapter meeting of the monks was called by the Abbot, when all agreed, that he might safely admit the child to be an inmate of their house. Nor was their confidence in him misplaced, for soon Willibald began to manifest that spirit of earnestness and of industry, which soon made him a proficient in the study of sacred letters in every department of literature, while he began also to learn the psalms of David. The holy youth progressed each day in piety and wisdom, so that he was regarded as one of the most exact in the performance of all monastic exercises. By all of the monks he was held in the greatest esteem. At the age of seventeen, his father had conceived a great desire to make a pilgrimage to the Holy Land, while his two sons, Saints Winibald and Willibald, resolved on accompanying him. Accordingly, about the year 720,³⁹ 721, or 722,⁴⁰ all three set out from Hamble-Haven,⁴¹ and they landed on the coast of Normandy, at the banks of a river called Sigona,⁴² and near a city called Rotum,⁴³ otherwise Rothomagus.⁴⁴ After resting there for a time, they pro-

³² Father John Baptist Soller states, that while he does not accept Greter's German derivation of it, from *wald*, "a wood;" he thinks that of Philip Bishop of Aichstadt better, viz., the German word *will*, having a like signification in English, and *bald*, "prompt," rendered in Latin "prompte volens," or "prompta voluntas." All this is very fanciful, however, and if it proves anything it should be, that we have not yet found out his original name.

³³ See Dean Cressy's "Church History of Brittany," book xxiv., chap. xvii., p. 643.

³⁴ See Bishop Challenor's "Britannia Sancta," part ii., p. 19.

³⁵ See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. vii., July vii.

³⁶ In Hampshire.

³⁷ Thus is he called by the nun, who wrote St. Willibald's Life, as published by the Bollandists. Mabillon calls him Theodere.

³⁸ This is the name given to him, in the shorter Life of our saint, which was written by Reginald.

³⁹ According to the Bollandist computation.

⁴⁰ According to some writers, Winibald—the elder brother—was then only nineteen years of age, and Willibald only seventeen. See Bishop Challenor's "Britannia Sancta," part ii., p. 19.

⁴¹ The River Hamble has its source, about one half mile from the town of Bishop's Waltham, and it passes through the piece of water called Waltham Pond, thence flowing into the Southampton Water, north of the Isle of Wight. See S. Lewis' "Topographical Dictionary of England," vol. iv., p. 450.

⁴² Also known as Sequana, or the Seine,

⁴³ Also called Rotuma and Rotumum. See De Chesne's "Historiæ Francorum," tomus ii. Chronicon de Gentis Normannorum, pp. 24 and 525.

ceeded on their journey through the vast territory of Gaul, for they had resolved to visit Rome on their way and the tombs of the Apostles. Afterwards, they entered Italy, and travelled onwards through its provinces to the city of Lucca.⁴⁵ Their father fell sick in that city, and breathed his last; when he was buried in the church of St. Frigidian or Frigidian. He is said to have died there, A.D. 721,⁴⁶ or about the year 722.⁴⁷ His two sons afterwards crossed the Apennines on their way to Rome, where they visited the shrines of the Apostles, and remained there from the Natalis of St. Martin to the solemnity of Easter, engaged in various devout pilgrimages to the holy sanctuaries of the martyrs and saints. Here, too, they assumed the monastic habit.⁴⁸ During the summer, they were attacked with an intermittent fever, which greatly prostrated them, but from which they recovered. Having satisfied their devotion in the Eternal City, they next resolved on a pilgrimage to the Holy Land.⁴⁹ Their adventures on the way, and the various places visited by them, are among the most interesting and authentic tours of the middle ages; while their record throws most curious and considerable light on the state of religious and of pagan society there, and on the topography of Palestine.⁵⁰ At Gaza, Willibald lost his sight, and he continued blind for about two months; but, upon his returning to Jerusalem, and there entering into the church of the Holy Cross, his sight was restored to him.⁵¹ Seven whole years⁵² were spent by them in Palestine; when they resolved on returning to Europe. The brothers returned by way of Constantinople, A.D. 727,⁵³ and afterwards they visited Sicily,⁵⁴ A.D. 729. They went also to Syracuse⁵⁵ and to Catana,⁵⁶ and thence to Calabria.⁵⁷ Then, St. Willibald visited Capua,⁵⁸ afterwards Tyana,⁵⁹ and finally the celebrated Monastery of St. Benedict on Monte Cassino.⁶⁰ There, Petronax⁶¹ was Abbot, and only a

⁴⁴ Now the city of Rouen, capital of the Department of Seine-Inferieure, and situated on the right bank of the River Seine. For description, see "Gazetteer of the World," vol. xi., pp. 334, 335.

⁴⁵ Formerly the capital of an independent Republic, and afterwards of a Duchy; but now included in Tuscany. It is surrounded with a fortified wall, having a circuit of three miles. Its ramparts are planted with trees, which have a pleasing effect from a distance.

⁴⁶ Such is the Bollandist calculation. In the "Lives of the English Saints," there is a Life of St. Richard, by J. H. N. (Cardinal Newman), and his death is placed in the autumn of 722. See vol. iii., p. 11.

⁴⁷ See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. ii., February vii.—to which day his feast has been assigned.

⁴⁸ See Father John Mabillon's "Annales Ordinis S. Benedicti," tomus ii., lib. xx., sect. xliii., p. 61.

⁴⁹ The Bollandist Father Soller states, that they left Rome for Palestine, A.D. 722.

⁵⁰ It is rendered still more interesting, from the notes of Mabillon and those of Basnage, in his edition of Canisius' "Lectiones Antiquæ."

⁵¹ See Bishop Challenor's "Britannia Sancta," part ii., p. 20.

⁵² The chronotaxis of these years is given by Father John Baptist Soller, S.J.

⁵³ They were there about the Easter Festival.

⁵⁴ This large and fertile Island was called Trinacria by the ancients—owing to its triangular form—and it is only separated from Italy, by a narrow strait.

⁵⁵ This city was founded by one Archiar, a Corinthian, 500 years before the birth of Christ. It afterwards became the head of the Grecian colonies in Italy and Sicily. At a period long subsequent, it fell under the power of the Romans, and it was regarded as the capital of the Sicilian province.

⁵⁶ A city at the foot of Mount Ætna, and which was almost ruined by an earthquake in the year 1693.

⁵⁷ Also called Magna Gracia, the most southern part of the former kingdom of Naples.

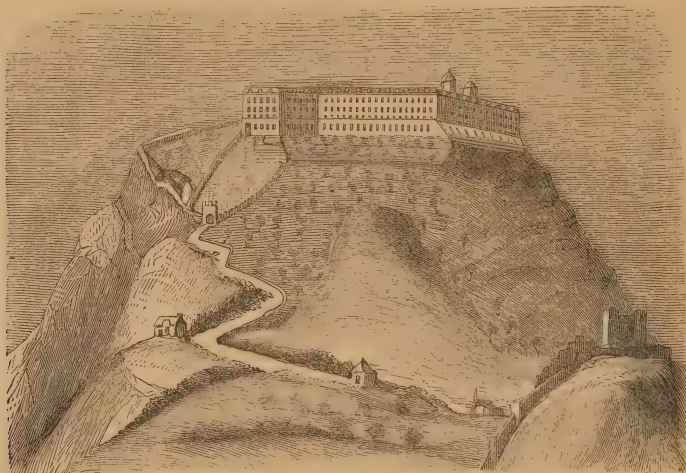
⁵⁸ A town of Naples, in the Terra di Lavoro, and seated on the left bank of the River Voltorno.

⁵⁹ Now Teano, in the same district.

⁶⁰ Originally on the summit of this steep mountain—one of the spurs of the Apennines—and within the former kingdom of Naples, St. Benedict had founded his establishment on the ruins of an ancient temple of Apollo, in the year 529. This monastery has had a varied and an interesting history, from that date to our own times.

⁶¹ This holy man ruled there as Abbot for thirty-two years, and he departed this life, on the 30th of April, A.D. 750.

few monks were under his charge, in the year 729.⁶² Our saint is claimed, as belonging to the Benedictine order, which rule Willibald is said to have embraced, on the summit of that high mountain, after he had been absent ten years from his native country, and seven years since he had left Rome.⁶³ There his conversation and example gave instruction and edification to that community. The first year of his arrival there, he was appointed sacristan of the church, and the second he became dean in the monastery. Afterwards, for four years he was porter or guest-master to the great monastery on Monte Casino;⁶⁴ and for another four years, he was porter to another monastery in a



Benedictine Monastery of Monte Cassino.

valley at the foot of the mountain, and which stood near the River Raphito. This latter office required a rooted habit of virtue, which should suffer no abatement, owing to external occupations and frequent commerce with seculars; it was also one of great trust and importance.⁶⁵ Among other visitors to Monte Casino, a priest—doubtless a Benedictine monk⁶⁶—came thither from Spain, and he asked permission from the Abbot Petronax to visit Rome, while he urged St. Willibald to accompany him. This permission having been obtained, they first sought there the church of St. Peter, and St. Willibald had a special interview with the Sovereign Pontiff. Then he related, at the Pope's request, his various adventures in the Holy Land, while his conversation charmed the universal Father of the Faithful, who listened with the greatest possible interest and edification to the narrative. The illustrious St.

⁶² That assigned for St. Willibald's arrival at Monte Cassino, by the Bollandist Father Soller.

⁶³ See Mabillon's "*Annales Ordinis S. Benedicti*," tomus ii., lib. xx., sect. xlv., p. 62

⁶⁴ The writer had a personal experience of the courteous and hospitable manner, in which—after a lapse of over 1000 years from St. Willibald's time—his successor there discharged similar offices, on the 25th and 26th of October, 1886. The accompanying illus-

tration, copied from the large copperplate engraving in Mabillon's *Acts of the Benedictine Order*, tomus ii., was drawn by William F. Wakeman on the wood, engraved by Mrs. Millard.

⁶⁵ See Rev. Alban Butler's "*Lives of the Fathers, Martyrs and other principal Saints*," vol. vii., July vii.

⁶⁶ See Mabillon's "*Annales Ordinis S. Benedicti*," tomus ii., lib. xx., sect. lxxviii., p. 79.

⁶⁷ He ruled from A.D. 731 to A.D. 741. See

Boniface, bishop of Mayence, happened to visit Pope Gregory III.,⁶⁷ at Rome, A.D. 738. He asked, as a special favour, that Willibald might be sent to assist him in the missionary labours of Germany, and he had a knowledge of his arrival at Rome.⁶⁸ This visit, according to the chronology of the Bollandists, took place towards the close of A.D. 740.⁶⁹ To this request, the Pope readily assented, and sent for Willibald, who said with his Abbot's permission he would willingly obey. However, the Pope told him, that Petronax might be assumed to give his consent, as he had not even the power to oppose such an order. Wherefore, Willibald replied, that he was ready to obey, and to go not alone to Germany, but to any other part of the world where he might be sent. Having taken leave of Gregory III., Willibald proceeded to Lucca, where his father had been interred; thence he went to Ticina and Brixia, and afterwards he journeyed to a place called Charinta, otherwise Charta. Then he visited the Duke Odilon, with whom he remained for a week. Thence he went to Suitgarius, and remained another week. He and Suitgarius went together to St. Boniface, who was then at Linthrat, or Linth-ruth.⁷⁰ St. Boniface sent them to Eichstadt, that they might see, if it should be a suitable place for a religious foundation. At that time, the whole country around it was a waste, nor save a church of St. Mary, was a single house to be found in it. Then, Suitgarius gave that tract of country for his soul's salvation, and St. Boniface selected St. Willibald to become its future bishop. The town of Eichstadt, Eichstatt or Aichstadt is the capital of a principality, to which it gave name, in Bavaria. It is situated in a fine valley on the Altmühl River, and in the circle of Upper Pfalz.⁷¹ For some little time, St. Willibald and Suitgarius remained at that place, to find a suitable site for the erection of a religious house, and afterwards they went to St. Boniface, who was at Frisinga. They remained, until all three returned to Eystet. Then and there, St. Willibald was ordained a priest, to which order he had not hitherto been elevated. This ordination was on the eleventh of the August Kalends, and on the Feast of St. Mary Magdalen and of St. Apollinaris,⁷² A.D. 740. After another year had elapsed, St. Boniface directed, that Willibald should come to him in Thuringia. This order he obeyed, in the autumn season, and he was hospitably entertained in the house of his brother Wunebald.⁷³ For eight years and more, they had not seen each other, and now they felt greatly rejoiced to be in company. While there, and in a place called Sallpurg,⁷⁴ during the autumnal season,⁷⁵ Archbishop Boniface, with the bishops Burchard⁷⁶ and Wizo,⁷⁷ consecrated Willibald as bishop, and after a week's stay he returned to his own place. This happened in the forty-first year of his age.⁷⁸ Soon afterwards, he began the erection of a monastery at

Sir Harris Nicolas' "Chronology of History," p. 209.

⁶⁸ He remained there from the Feast of St. Andrew, A.D. 739, to the Easter of the following year. See Father John Mabillon's "Annales Ordinis S. Benedicti," tomus ii., lib. xxi., sect. xlviii., p. 108.

⁶⁹ See their Commentarius Prævius to his Acts, sect. iii., num. 20, p. 489.

⁷⁰ See Dean Cressy's "Church History of Brittany," book xxiv., chap. xvii., p. 643.

⁷¹ See "Gazetteer of the World," vol. v., p. 178.

⁷² See Mabillon's "Annales Ordinis Sancti Benedicti," tomus ii., lib. xxi., sect. xlviii., p. 108.

⁷³ While Willibald had been a monk at Monte Casino, Wunebald having proceeded to Rome, became a monk in Rome, whence he went to join St. Boniface's mission in Germany. See *ibid.*

⁷⁴ This place is not to be confounded with the city of Salzburg.

⁷⁵ The nun of Heidenheim's Life adds: "circa illam fere horam tribus hebdomadibus ante Natale Sancti Martini," &c.

⁷⁶ First bishop of Wurtzburg. His feast occurs on the 14th of October.

⁷⁷ It is thought, his name should rather be written Wicho, who was bishop of Augsburg.

⁷⁸ Gretser, in Libro Observationum Sua-

Eichstadt,⁷⁹ where he introduced the religious rule and discipline of St. Benedict. He spread it, likewise, in many other places. He never ceased to scatter the seed of the Gospel over that large field of labour entrusted to his charge, and he failed not to collect an abundant harvest of souls.⁸⁰ Great numbers crowded to place themselves under his guidance, and these he regarded as his adopted children.⁸¹ Pastors and churches he provided for various places in Bavaria. From infancy, many were carefully trained and elegantly taught in his schools, so that at the age of puberty, his instructions brought forth their ripened fruits. He joined St. Boniface, likewise, in that remonstrance, which he countersigned,⁸² and which was sent in the shape of an epistle to Ethelbald, King of the Mercians. He was a holy and a learned man; while gifted with intellect and eloquence, he knew how to perpetuate science and religion among the people and their instructors. His charity was most tender and compassionate, while he had singular talent for comforting the afflicted.⁸³ Notwithstanding his long incumbency as bishop, few of his Acts have been preserved. In the year 765, his subscription is found to a document; in 769, he was present at the ordination of Bernwolph of Wurtzburg; in the year 777, he had the remains of his brother St. Wunibald⁸⁴ removed to a more honourable tomb; while some years afterwards, he assisted at the obsequies of his sister St. Walburge.⁸⁵ At the request of Lullus, Archbishop of Mayence, it has been stated, St. Willibald wrote for the edification of the faithful. This was chiefly to place upon record—as has been supposed—those great acts and events, which had just closed the career of the illustrious Apostle of Germany.⁸⁶ That he left behind a Life of St. Boniface,⁸⁷ Bishop, in one book, has been often stated. As we have already mentioned, this was not his composition, but that of another Willibald, a priest, who probably took his name from the present holy bishop.⁸⁸ Supposing this biography to have been written by the present saint, John of Trittenhem knew of no other writing attributed to him and remaining.⁸⁹ In the year 785, this holy bishop signed a deed,⁹⁰ whereby he gave to the monastery of Fulda certain lands and possessions. St. Willibald flourished under Pippin,⁹¹ father to Charlemagne; and, during forty-five years he ruled over his diocese, until he had attained his eighty-seventh year. His fasts were very austere, nor did he allow the slightest relaxation of his austerities, until his strength was quite exhausted. He is known to have been living in the month of October, 785; and, it is generally believed, that he departed this life in the eighty-eighth year of his

rum places this consecration, at A.D. 745. See cap. xii., pp. 110, 111. However, it is more generally assigned to A.D. 741.

⁷⁹ In a record so early as the time of Charlemagne, this place is denominated "castrum Rubilocus, quod Eichsteti dicitur."—Goldast's "Alamanicarum Rerum Scriptores," toms iii., p. 123.

⁸⁰ See Les Petits Bollandistes, "Vies des Saints," tome viii., vii^e Jour de Juillet, p. 102.

⁸¹ He is noticed, with other holy bishops, in that German Synod, held on the eleventh of the May Kalends, A.D. 742.

⁸² See Mabillon's "Annales Ordinis S. Benedicti," toms ii., lib. xxii., sect. xvii., p. 135.

⁸³ See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. vii., July vii.

⁸⁴ He died A.D. 761.

⁸⁵ Such is the chronology of his Acts as given by Father John Baptist Soller, S.J.

⁸⁶ See Mabillon's "Annales Ordinis S. Benedicti," toms ii., lib. xxiii., sect. x., p. 172.

⁸⁷ His martyrdom took place, on the 5th of June, 755.

⁸⁸ See the Life of St. Boniface, Apostle of Germany, in the Sixth Volume of this work, at June 5th, Art. i., chap. i., and nn. 7, 8, 9, *ibid.*

⁸⁹ See "Catalogus Scriptorum Ecclesiasticorum," fol. lii., &c.

⁹⁰ See Mabillon's "Annales Ordinis S. Benedicti," toms ii., lib. xxv., sect. lv., p. 275.

⁹¹ He died, on the 18th or the 24th of September, A.D. 768. See M. Le Dr. Hoefler's "Nouvelle Biographie Général," tome xxxix., col. 541.

age, and about the year 788.⁹² According to other statements, on the 7th of July, A.D. 790, he breathed his last, and in the place where his episcopal See had been established. He was buried in his own cathedral.⁹³ In 938, Pope Leo VII. canonized him, according to some accounts;⁹⁴ and a translation of his remains took place in 989.⁹⁵ Subsequently, Engelhard, the thirty-fourth bishop in succession of this See, erected a chapel to St. Willibald, and which has been converted since into the choir of the existing cathedral.⁹⁶ There is now to be seen a beautiful representation of St. Willibald, and seated between two columns; on a pediment over it is a large crucifix, with statues of the Blessed Virgin Mary and St. John of the Cross, resting on the aforesaid columns and one on either side of the crucifix.⁹⁷ Several relics of St. Willibald had been formerly preserved at Aichstadt. Various miracles are recorded, as having taken place, and soon after his death,⁹⁸ owing to the merits of this holy bishop.⁹⁹ No less than four different translations of his relics are recorded.¹⁰⁰ The first was to the altar of St. Vitus; the second was to the middle of the church; the third was to the choir of the Blessed Virgin; and the fourth to the choir of St. Willibald.¹⁰¹ In the year 1270, the Bishop Hildebrand built a cathedral church in his honour. To it, his relics were brought with great solemnity, by his successor Engelhard, and there they have been preserved with great veneration, to the present day.¹⁰² However, it was feared, that during the war with the Swedes, when many places in Aichstadt were burned or desecrated, that some of the relics of St. Willibald had not been spared.¹⁰³ At Furnes in Flanders a portion of his relics was preserved. The tomb of Willibald is now to be seen in the cathedral of Eichstadt.¹⁰⁴ In this diocese, his festival had been ritually celebrated as a Double of the First-Class. In Augsburg diocese adjoining, it was celebrated as a Double.¹⁰⁵ A chapter of canons—called Willibaldin in honour of this saint—has been attached to his cathedral. An old office of St. Willibald had been preserved at Aichstadt.¹⁰⁶ Both the Roman¹⁰⁷ and the English Martyrologies venerate his memory, on this day.¹⁰⁸ In the anonymous

⁹² Such is the statement of J. H. N. (Cardinal Newman), in his elegantly written *Life of St. Willibald*, contained in "Lives of the English Saints," vol. iii., p. 71.

⁹³ See Mabillon's "Annales Ordinis S. Benedicti," tomus ii., lib. xxv., sect. lix., p. 276.

⁹⁴ Soller takes exception to this statement, as the solemnities for canonization were not then instituted.

⁹⁵ According to Bishop Philips' statement.

⁹⁶ In the year 1276, this same bishop had a cut-stone tomb prepared to receive the relics.

⁹⁷ Copperplate illustrations of this artistic object, and of the altar there, are given by the Bollandists, as illustrations for St. Willibald's Acts.

⁹⁸ This is stated, by an ancient but anonymous writer, and it is to be found in Gretser's "Catalogus Episcoporum Eystettensium," p. 428.

⁹⁹ Bishop Philip relates, in no less than eighteen paragraphs, the miracles wrought through his intercession.

¹⁰⁰ According to Bishop Philip's account, cap. xxxviii.

¹⁰¹ The foregoing statement in the text has

been questioned, by Father John Baptist Soller.

¹⁰² See Les Petits Bollandistes' "Vies des Saints," tome viii., viie Jour de Juillet, pp 102, 103, n. 1.

¹⁰³ According to the account of the Most Rev. and noble Bishop John Adam (Diocensis), it was not well known, how much of St. Willibald's body remained in the vaults of the church, as his tomb had not been opened.

¹⁰⁴ See "Gazetteer of the World," vol. v., p. 178.

¹⁰⁵ This seems to be established from an Index to the Divine Office of that diocese, printed A.D. 1685.

¹⁰⁶ Extracts from it are given by the Bollandists.

¹⁰⁷ Thus: "In Saxonia sancti Willebaldi primi Eistetensis Episcopi," &c.—"Martyrologium Romanum Gregorii XIII.," p. 97. Romæ, 1878, fol. ed.

¹⁰⁸ See Dean Cressy's "Church History of Brittany," book xxiv., chap. xvii., p. 644.

¹⁰⁹ See "Historiæ Catholicæ Ibernæ Compendium," tomus i., liv. iv., cap. xi., p. 50.

Calendar of Irish Saints, published by O'Sullivan Beare,¹⁰⁹ this great saint's name is written Wilchibald, where it is entered, at the 7th of July. As a Scottish saint, Thomas Dempster has likewise entered the feast of this holy bishop, in his Calendar,¹¹⁰ at the 7th of July.¹¹¹ In summing up the virtues of St. Willibald, one of his biographers, Bishop Philip, states, that he was bountiful in alms-giving, assiduous in vigils, devout in prayer, perfect in charity, filled with a humane spirit, distinguished for his learning, fluent in eloquence, and most holy in conversation. The serenity of his looks manifested the candour of his mind, while his gentle words indicated a kindly heart; and all his exterior appearance conveyed truthfully the reign of sanctity in his soul.

ARTICLE III.—ST. CRONIA, CRONAE OR CROINE BEG, VIRGIN, OF TEMPULL-CRONE, COUNTY OF DONEGAL. The simple entry, Cronae, occurs in the Martyrology of Tallagh,¹ at the 7th of July. There is nothing more to indicate her place or period, in that record. The Bollandists² received from Father Thomas O'Sheerin their notice of Crona parva or Crona parva virgo, for entry, at this date. We are told, she belonged to the race of Conall Gulban, son to Niall. This St. Cronia, virgin, was the daughter of Diermit, son to Garuan, son to Brandub, son to Málge, son to Ennius Bogun, the son of Conall Gulban. According to the Sanctilogium and Selvacijs, this virgin was venerated, on the 7th of July, in the church of Tempull Crone, within the district of Tyrconnell.³ Hence then, her church is to be sought for in the extreme north-western districts of Ireland. It is now identified with Templecroan,⁴ a most extensive parish,⁵ in the barony of Boylagh, and county of Donegal.⁶ The church of this parish, no doubt, derived its name from this present saint. Yet, we cannot discover, in what manner she had relation with it. The greater part of that dreary district, known as "the Rosses,"⁷ lies within the parish of Templecroan. A wilderness of rugged mountain wastes and heaths are broken towards the west, into abrupt and rocky heights. Several islands, separated by inlets of the sea, are scattered along the western coast of the mainland.⁸ In the Martyrology of Donegal,⁹ at this same date, a festival is entered in honour of Croine Beg, virgin, of Tempull Croine, in Tir Conaill.

ARTICLE IV.—ST. COMGELL OR COIMGELL, VIRGIN, AND DAUGHTER TO DIARMAID. In the holiness of woman's life, the poor may discover a wealth of resources, where good will predominates; while the rich may find

¹¹⁰ The Menologium Scoticum.

¹¹¹ Thus: "In Thuringia Vvillibaldi Eistetensis episcopi primi, et gentis Apostoli, VV. F."—Bishop Forbes' "Kalendars of Scottish Saints," p. 205.

ARTICLE III.—¹ Edited by Rev. Dr. Kelly, p. xxviii.

² See "Acta Sanctorum," tomus ii., Julii vii. Among the pretermitted saints, p. 452.

³ See Colgan's "Trias Thaumaturga," Quarta. Appendix ad Vitam S. Columbæ, cap. iii., p. 480.

⁴ It is described, on the "Ordnance Survey Townland Maps for the County of Donegal," sheets 32, 40, 41, 48, 49, 50, 56, 57, 58.

⁵ It contains 52,921 acres. These include 4,355a. or. 37p., on Aran Island; 989a. 1r. 27p. of the Gweedore tideway; and under Loughs, 2,896a. 1r. 9p.

⁶ There is a good Map of this district in Black's "Guide to Belfast, the Giants' Causeway and the North of Ireland." Edinburgh, 1872, 12mo.

⁷ It comprises a total area of about thirty square miles, which is well described in Fraser's "Handbook for Travellers in Ireland." No. 146, pp. 601 to 603.

⁸ See Lewis' "Topographical Dictionary of Ireland," vol. ii., pp. 603, 604.

⁹ Edited by Drs. Todd and Reeves, pp. 188, 189.

by contrast, the sad waste of their wearisome idleness, and the empty results of a profitless industry. According to the Martyrology of Tallagh,¹ on this day, Comgell ingen Diarmata, or Comgell, daughter to Diarmaid, was commemorated. According to the entry for this day, and which the Bollandists² acknowledge as having been received from Father Thomas O'Sheerin, Comgella, the daughter of Diermitu, was sister to the preceding Crona. The name of this pious lady has been Latinized Candida; and, it has been supposed, as occurring in our Irish Calendars, that it comes nearest in phonetic pronunciation to that of a St. Keevil, venerated in Ballybrennan parish, county of Wexford. St. Keevil's well is there known, and a patron was formerly held on the 27th of August.³ According to the Martyrology of Donegal,⁴ veneration was paid at the 7th of July to Coimgell, virgin, and daughter of Diarmaid.

ARTICLE V.—ST. FIADABAIR, OR FIADHABHAIR, OF UACHTAR-ACHADH, NOW BALLINAMORE, COUNTY LEITRIM. At the 7th of July, the Martyrology of Tallagh¹ records a festival to honour Fiadabair, of Uachtair Achaid. This district comprised the entire of the parish of Oughteragh, or Ballinamore, in the north of the barony of Carrigallen, and county of Leitrim.² Father Thomas O'Sheerin furnished the Bollandists³ with a notice of a Fiadabaria, for this day. Again, in the Martyrology of Donegal,⁴ at the same date, the name appears, as Fiadhabhair, of Uachtar-achadh, in Cinel Luachain.

ARTICLE VI.—ST. TINGMAICH OR TRIGHMEACH, BISHOP. We find entered, in the Martyrology of Tallagh,¹ Tingmaich, at this day. Neither his place nor his period appears to be known. In the Martyrology of Donegal,² at the 7th of July, there is a festival in honour of Trighmeach, a Bishop. Furnished with the entry by Father O'Sheerin, the Bollandists³ have Trimechus Episcopus, at the present date.

ARTICLE VII.—REPUTED FESTIVAL FOR ST. MEDRAN AND ST. ODHRAIN. These holy brothers were illustrious for their sanctity. However, it is not likely, they should be commemorated at this date; but, from the meagre *data* and unreliable references to them in various records, we follow only in the wake of other writers. At present, their Acts are not known to be extant. Hence, it is difficult to give reliable particulars regarding them. Notices of these two saints, on the 7th of July, are contained¹ in the Bollandists' great

ARTICLE IV.—¹ Edited by Rev. Dr. Kelly, p. xxviii.

² See, "Acta Sanctorum," tomus ii., Julii vii. Among the pretermitted feasts, p. 452.

³ See "Letters containing Information relative to the Antiquities of the County of Wexford, collected during the Progress of the Ordnance Survey in 1840," vol. i. John O'Donovan's Letter, p. 280.

⁴ Edited by Drs. Todd and Reeves, pp. 188, 189.

ARTICLE V.—¹ Edited by Rev. Dr. Kelly, p. xxviii.

² See Dr. O'Donovan's "Annals of the

Four Masters," vol. iv., n. (c), p. 719.

³ See "Acta Sanctorum," tomus ii., Julii vii. Among the pretermitted feasts, p. 452.

⁴ Edited by Drs. Todd and Reeves, pp. 188, 189.

ARTICLE VI.—¹ Edited by Rev. Dr. Kelly, p. xxviii.

² Edited by Drs. Todd and Reeves, pp. 188, 189.

³ See "Acta Sanctorum," tomus ii., Julii vii. Among the pretermitted saints, p. 452.

ARTICLE VII.—¹ In two sections, by

work;² although it is stated, that we look in vain for a record of them, in any of the Irish Calendars, whether published or in Manuscript. In the Universal Martyrology of Castellan, there is an entry of St. Medranus alone, at this date; while, the feast of his brother St. Odranus is referred, to the 11th of October. This arrangement he appears to have adopted, from different annotations of Colgan, yet which do not seem mutually to accord. Thus, in one instance, St. Medranus or Medragius, besides being regarded as a monk under St. Kieran,³ of Saigir, is also classed among St. Patrick's disciples.⁴ There, however, he is assigned a feast, for the 6th of June,⁵ at which date, we have already noticed a St. Medhran or Medrain, Bishop. Elsewhere, he is mentioned, as Medhranus or Medhragius, in connexion with a brother, named Odranus,⁶ and both of these are stated to have been sons of Mac-craith, son to Trochall, son of Esomon, son to Daigræ, son of Nuadhat, &c. However, another pair of brothers, St. Medranus and St. Murchu, are venerated on the 8th day of June,⁷ and these are called sons of Hua Macten.⁸ Again, both St. Medranus and St. Odranus, the sons of Mac-craith, are mentioned, as belonging to the race of Cairbre Baschaoín, and thus they become related to St. Senan of Inis-cathaigh. There, while the feast of the former is thought to be on the 6th or 8th of June; the festival of the latter has been assigned to the 2nd or to the 26th of October.⁹ According to the account contained in the Life of St. Kieran of Saighir, proceeding from Muscraige Thire, and from the village of Lettir, St. Medran and St. Odhrain were brothers, who came to visit his monastery. The province of Connaught they specially desired to seek, and there they intended to settle, at a place called Tulach-ruaidh. But, St. Medran chose to remain at Saigir, to become a disciple of St. Kieran the Elder, in his monastery. For this change of purpose, he was reproached by Odhran, who besought St. Kieran to refuse Medran admission. St. Kieran replied: "Let the Lord decide between you, if he should remain here or depart with you. Let him now hold a lamp in his hand, and if it be kindled into a flame with his breath, he ought to remain here, but, if otherwise, let him depart with you." Immediately, Medran's breath lighted the lamp, and accordingly, he remained at Saighir, to the end of his days, and with a reputation for great sanctity. Then, St. Kieran said to Odhran: "Hear me, brother Odhran, I tell you truly, that even if you visited the four quarters of the world,¹⁰ you shall die notwithstanding, in your village of Lettir.¹¹ Wherefore, return and remain there, because from thyname,

Father John Baptist Soller, S.J.

² See "Acta Sanctorum," tomos ii., Julii vii. De SS. Medrano et Odrano Frat. Confessoribus Lethreci in Hibernia, pp. 477, 478.

³ See his Life, in the Third Volume of this work, at the 5th of March, Art. i.

⁴ See Colgan's "Trias Thaumaturga," Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 268.

⁵ In the Sixth Volume of this work, Art. vi.

⁶ According to the Genealogic Pedigrees of the Irish Saints, chap. xvii., these are respectively called St. Medhragius of Saigir and St. Odhranus the Master. The former as we are told is called Medhranus, also, in various Irish Calendars, as may be seen by referring to the 6th and 8th of June.

⁷ At that date, in the Sixth Volume of this

work, notices will be found of both in Art. v., vi.

⁸ See Colgan's "Acta Sanctorum Hiberniæ," Martii v. Vita S. Kierani Episcopi et Confessoris, cap. xxviii., p. 461, and nn. 31, 32, p. 465.

⁹ See *ibid.*, Martii viii., Appendix ad Vitam S. Senani, cap. iii., p. 542 *recte* 538.

¹⁰ The Latin words are: "et si quatuor mundi plagas circumveris," &c. A curious question arises from this passage in the old Life: Did the writer believe, there were four great Continents then known in Ireland to exist? It seems most probable, that besides the geographical knowledge of Europe, Asia and Africa, then undoubtedly possessed, that of Great Ireland, or the present American Continent, was equally a fact of which the early Irish had cognizance long before the age of Christopher Columbus.

that village shall henceforward be distinguished." And so it happened. According to the word of Kieran, Odhran returned to that place, where he erected a religious establishment. The latter was Abbot over that monastery in Muscraigia, or Muskerry. It was called from him Leitter Odhrain. There, he was distinguished for great virtue, and many miracles, as hath been recorded in his Life.¹² There, too, he passed away from this earth, to enjoy the rewards of eternal bliss.

ARTICLE VIII.—REPUTED FESTIVAL OF ST. BOISILUS. At the Nones or 7th day¹ of July, in the Scottish Kalendar De Nova Farina, there is an entry of St. Bosilius and of his companions. At this date, likewise, the Bollandists,² quoting a Codex Usuardinus Altempsianus, has a feast—and as they remark very unintelligibly entered—for Boisilus cum Maria Virgine. To them, he does not appear different from St. Boisilus, whose festival occurs on the 23rd of January.

ARTICLE IX.—REPUTED FESTIVAL OF A TRANSLATION OF ST. KENTIGERN, BISHOP, SCOTLAND. In Greven, and in the Manuscript Florarius Sanctorum, there is a Translation of St. Kentigern, Bishop, recorded, at the 7th of July. A well known feast for this holy Scottish prelate is at the 13th of January,¹ as the Bollandists² observe. His chief festival, however, is at the 13th of November.³

ARTICLE X.—REPUTED FEAST OF ST. COLMAN. Father Henry Fitzsimon has a Colmanus, at the 7th of July,¹ as he quotes from the Life of St. Kilian. This festival belongs more properly to the ensuing day.

ARTICLE XI.—REPUTED FESTIVAL FOR A TRANSLATION OF THE ELEVEN THOUSAND VIRGINS AND MARTYRS. In the Florarius Sanctorum, it is stated, that at Cologne on the 7th of July took place a Translation—we may presume relating to the Relics—of the Eleven Thousand Virgin Martyrs connected with that city. The Bollandists,¹ at this day, record such an entry; but they wonder how, if it were true, the notice should have been omitted from the Cologne Martyrologies. However, they refer to the 21st of October,² as destined to relate all that need be stated regarding those Ursuline Virgins and Martyrs.

ARTICLE XII.—REPUTED FESTIVAL FOR SAINTS WILCHIBALDUS, DISIBODUS, KALIAN, BIBIANUS, TOTNANUS. A feast for St. Disibodus has been

¹¹ It is also written Lettren, in St. Kieran's Life.

¹² This statement, taken from the old Acts of St. Kieran, proves, that formerly such a biography had been composed. It is one of the many ancient tracts, which have since been lost.

ARTICLE VIII.—¹ Thus: "Bosilii et Sociorum."—Bishop Forbes' "Kalendars of Scottish Saints," p. 73.

² See "Acta Sanctorum," tomus ii., Julii vii. Among the pretermitted feasts, p. 449.

ARTICLE IX.—¹ For some notices of him,

the reader is referred to that date, in the First Volume of this work, Art. ii.

² See "Acta Sanctorum," tomus ii., Julii vii. Among the pretermitted saints, p. 449.

³ See his Acts given at that date.

ARTICLE X.—¹ See O'Sullivan Beare's "Historiæ Catholicæ Ibernæ Compendium," tomus i., lib. iv., cap. ii., p. 53.

ARTICLE XI.—¹ See "Acta Sanctorum," tomus ii., Julii vii. Among the pretermitted saints, p. 452.

² For their Acts, the reader is referred to the same day.

assigned to this day, by Camerarius, as the Bollandists¹ remark ; while by Castellan, it has been relegated to the 8th of September, as having been held in Disenberg, near Spanheim, in the diocese of Mayence. The Bollandists refer its celebration to the 8th of July. In the anonymous Calendar of Irish Saints, published by O'Sullevan Beare,² these names, Wilchibaldus, Dissibodus, Kalian, Bibianus and Totnanus, occur, at the 7th of July. But, I suspect typographical error and a misplaced festival, at least so far as concerns most of them.

ARTICLE XIII.—REPUTED FESTIVAL OF A ST. BICCE. Veneration was given to Bicce, at this date, according to the Martyrology of Tallagh.¹ Elsewhere, we find no corresponding entry, in any other Calendar.

Eighth Day of July.

ARTICLE I.—THE ACTS OF ST. KILIAN, APOSTLE OF FRANCONIA, MARTYR AND BISHOP, AS ALSO OF HIS COMPANIONS, ST. COLMAN, PRIEST, AND ST. TOTNAN, DEACON, MARTYRS.

[SEVENTH CENTURY.]

CHAPTER I.

INTRODUCTION—MANUSCRIPT AND PUBLISHED ACTS OF THOSE HOLY MARTYRS—THE COUNTRY OF THEIR BIRTH—ST. KILIAN'S FAMILY AND HIS EARLY EDUCATION—HE EMBRACES THE ECCLESIASTICAL STATE—HIS PREACHING AND LABOURS IN IRELAND—WITH ELEVEN OTHER COMPANIONS HE LEAVES FOR FRANCE AND GERMANY—HE TRAVELS TO WURTZBURG—PAGANISM THERE PREVAILING.

MANY aspire to heroic fame, but, impelled thereto through motives of human ambition ; while the present holy martyrs were humble in their own estimation, yet exalted in the sight of God, and they are revered by just persons, because they ended virtuous lives, through the treacherous and evil machinations of those who conspired their death. Many seek for knowledge, by relying too much on their own abilities, and without asking for those Heavenly lights, which can alone effectually dispel the darkness of mental vision ; but, St. Kilian is regarded as one of the Irish Doctors¹ on account of his learning, while he turned this learning to forward noble aims, by observing the Divine Commandments, and by labouring with zeal for the extension of God's kingdom, among the unenlightened and unbelievers.

The Life of St. Kilian, Apostle of Franconia, has been written, at a period not long after his death ; while various Manuscript Acts, relating to him and to his companions, have been preserved to our own times. With his Acts are

ARTICLE XII.—¹ See "Acta Sanctorum," tomus ii., Julii vii. Among the pretermitted feasts, p. 452.

² See "Historiæ Catholicæ Ibernæ Compendium," tomus i., lib. iv., cap. xi., p. 50.

ARTICLE XIII.—¹ Edited by Rev. Dr. Kelly, p. xxviii.

ARTICLE I.—CHAPTER I.—See Father Stephen White's "Apologia pro Hibernia," cap. v., p. 66.

usually associated those of his companions in martyrdom, Saints Colman and Totnan. There is a Harleian Manuscript² Vita S. Kiliani,³ in a large vellum folio, belonging to the twelfth century. This Life has been interpolated, however, with subsequent additions.⁴ There is a Tract,⁵ De S. Kiliano cum Sociis suis, Martyribus,⁶ and it seems to have been an abridgment of the former piece. An Admont Manuscript⁷ contains a different Vita S. Kiliani,⁸ and this has been published by the Bollandists,⁹ from a Manuscript in their possession, collated with other Manuscripts,¹⁰ as also with the text of Canisius¹¹ and of Mabillon.¹² There is another Admont Manuscript, containing Passio Chiliani, Martyris, et aliorum Sociorum ejus.¹³ Among the Arundel Manuscripts, in the British Museum, there is a thirteenth century Tract,¹⁴ "Legenda in festo S. Kiliani,"¹⁵ but, it is short, and apparently of no great value.¹⁶ There is an account by Sander¹⁷ regarding a Vita S. Kiliani.¹⁸ There are various copies of a Manuscript intitled, Vita S. Kiliani Sociorumque ejus, in the National Library,¹⁹ Paris; in that of the city of Metz;²⁰ in that of the Duke of Burgundy,²¹ Bruxelles; two copies of his Acts are at Bamberg;²² three at Vienna;²³ two copies at Hamburg;²⁴ one copy at Stuttgart;²⁵ one at Windberg;²⁶ one at Wurtzburg;²⁷ one at Rebdorf;²⁸ and one at Lilienfeld.²⁹

² Numbered 280r, in ff 54b-56.

³ This has a Prologue, commencing "Sanctorum Martyrum certamina." Then the Passio commences with the words: "Beatus Kilianus, Scotorum genere," &c. Expl. Passio.—"manifeste curabimus, ad laudem et gloriam Domini nostri Jesu Christi, qui cum Patre et Spiritu Sancto vivit et regnat Deus per infinita sæcula sæculorum. Amen." This has been printed by Canisius, in "Antiquæ Lectiones," tomus iv., pars ii., p. 625, and also by Serarius, in Opera, p. 329, Ed. Mogunt, A.D. 1611, fol. Surius has issued it, in "De Probatis Sanctorum Vitis," vol. iv., Julii viii., pp. 135 to 138.

⁴ It has been published by the Bollandists, in "Acta Sanctorum," tomus ii., Julii viii.

⁵ It is printed in Capgrave's "Nova Legenda Angliæ," but it does not occur in John of Teignmouth's "Sanctilogium," as found among the Cottonian MSS. Tiber. E. i., and among the Bodleian MSS. Tanner, 15.

⁶ It begins with these words: "Beatus Kilianus, genere Scotorum, nobilibus ortus parentibus;" and it ends with these words: "corpora Sanctorum revelavit, et visum recepit."

⁷ Headed: "Passio S. Cholomani, Passio S. Kyliani episcopi."

⁸ This begins with these words: "Fuit vir vitæ venerabilis nomine Killena, quem Scottica tellus de magno edidit genere." Expl.—regnante Pippino, primo Orientalium Francorum Rege feliciter."

⁹ In "Acta Sanctorum," tomus ii., Julii viii., pp. 612 to 614.

¹⁰ Ex MSS. Monasteriorum Windburgen-sis et Rebdorfensis.

¹¹ In "Antiquæ Lectiones," tomus iv., pars ii., p. 625.

¹² In "Acta Sanctorum Ordinis S. Benedicti," tomus ii., sæc. ii., pp. 991 to 993.

¹³ It begins with these words: "Fuit in Britannia insula, provincia Northanumbrana quidam paterfamilias, genere Saxo, nomine Uuillgis," &c. Thus described in Charles Purton Cooper's Appendix A.

¹⁴ It is a small vellum folio, classed 198.

¹⁵ At fol. 28.

¹⁶ It begins: "Sanctus Kilianus, Scotus nobilis.

¹⁷ In his work, "Bibliotheca Belgica Manuscripta," p. 262.

¹⁸ It begins with: "Fuit vir vitæ venerabilis in Hibernia, Kilianus." Ex MSS. In-sulis, apud Claudium Doresmieuux.

¹⁹ One is on vellum, and of the thirteenth or fourteenth century. It is classed 5278, 57. olim Colbert.

²⁰ This is a vellum 8vo.

²¹ This is of the eighteenth century, and it is classed 8942.

²² Intituled, Legenda S. Kiliani, and S. Kiliani Ep. et Sociorum Passio.

²³ Intituled, S. Chiliani Vita, S. Kiliani ejusque Sociorum Passiones, and also a Life of St. Kilian, in German.

²⁴ Intituled, Historia S. Chiliani, as also, Passio S. Kiliani et Sociorum ejus.

²⁵ Intituled, Brevissima Epitome Vitæ S. Kiliani aliorumque.

²⁶ Intituled, Vitæ Sanctorum Kiliani Episcopi Wirzburgensis, Kolomani Presbyteri et Totnani Martyrum.

²⁷ See Thomas Duffus Hardy's "Descriptive Catalogue of Materials relating to the History of Great Britain and Ireland to the end of the reign of Henry VII," vol. i., part i., pp. 339 to 341.

The Acts of this Martyrdom of St. Kilian and of his companions are thought to have been written by Egilwald,³⁰ a monk of St. Burchard's, at Wurtzburg.³¹ This biography, however, has been interpolated, nor do we know if an original copy of it can now be found. John of Erford³² also wrote the Life of our saint, in Latin verse.³³

St. Kilian and his companions, Martyrs, are commemorated in the "*Hystorie plurimorum Sanctorum*,"³⁴ and in Capgrave.³⁵ At the 8th of July, Lippeloo notices them,³⁶ as also Baillet,³⁷ and in the Benedictine collection³⁸ they are to be found. The learned Jesuit writer Nicolaus Serarius has admirably illustrated the Acts of these Martyrs,³⁹ in some historic and dogmatic notes, he has added to the Lives of the Saints, as published by Surius. The Acts of St. Kilian and of his companions are also preserved in Canisius,⁴⁰ but the Life as issued here is interpolated.⁴¹ The Acts of those holy Martyrs have been published by John Bale,⁴² as also by Laurence Surius,⁴³ in eleven paragraphs; but, according to his method, abbreviating original documents and polishing their style;⁴⁴ by Molanus also, by Mabillon,⁴⁵ and by Baronius. Messingham⁴⁶ has published the Life of St. Kilian, with notes. The Bollandists have issued the Acts of those holy Martyrs, at the 8th day of July.⁴⁷ Their editor has been Father John Baptist Soller, S.J., who has given a previous commentary,⁴⁸ with notes appended to those Acts. The first in order of these is that found substantially in the Admont Manuscript,⁴⁹ and the second is that, which is met with in the Harleian Manuscript.⁵⁰ This has been attributed to the monk Egilwardus.⁵¹ The Bollandists obtained

²⁸ Intituled, *Vitæ Sanctorum Kiliani Episcopi Wirzburgensis, Kolomani Presbyteri et Totnani Martyrum*. See Charles Purton Cooper's Supplement to Appendix A., p. 63.

²⁹ Intituled, *Vita S. Kyliani*.

³⁰ He wrote the Life of St. Burchard.

³¹ In that Life of our saint, attributed to him, and published by the Bollandists, at the close, the writer promises to write a Life of St. Burchard.

³² He was a monk in the Monastery of St. Stephen, and he lived in the fourteenth century.

³³ Serrarius saw a copy of it, but he only furnishes the following short specimen:—

"Sanctorum merita norunt compungere mentes.

Cura sollicita studiove pio recolentes."

³⁴ Published at Louvain, A.D. 1485. See fol. xciii., xciiii.

³⁵ See "*Nova Legenda Angliæ*," fol. ccxiii.

³⁶ See "*Vitæ Sanctorum*," vol. iii., pp. 101 to 106.

³⁷ See "*Les Vies des Saints*," tome ii., pp. 129 to 132.

³⁸ See Mabillon and D'Achery's "*Acta Sanctorum Ordinis S. Benedicti*," tomus ii., sec ii., A.D. 600 to 700. The Acts proper are in 12 paragraphs; there are previous observations in 3 paragraphs, pp. 991 to 993.

³⁹ His notes were issued in 1598.

⁴⁰ See "*Antiquæ Lectiones*," tomus iv., pars ii., p. 628.

⁴¹ According to the learned critic Pagius. He remarks, also, that in St. Kilian's authentic Life the day for his death is not found.

⁴² See "*Scriptorum Illustrum Majoris Brytanniæ*," Posterior Pars, Centuria Decimaquarta, num. xxiii., xxiiii., pp. 196, 197.

⁴³ See "*De Probatis Sanctorum Vitis*," vol. iv., viii. Julii, pp. 135 to 138.

⁴⁴ Without a consciousness of the fact, he has thus very considerably lessened the value of his work.

⁴⁵ See "*Annales Ordinis S. Benedicti*," tomus i., lib. xvii., num. lxviii., pp. 586, 587.

⁴⁶ See "*Florilegium Insulæ Sanctorum*," pp. 318 to 330.

⁴⁷ See "*Acta Sanctorum*," tomus ii., Julii viii. De S. Kiliano Episc. et Martyre, Colomano seu Colonato et Totnano ejus Sociis. Herbioli in Franconia.

⁴⁸ In six sections, and fifty-nine paragraphs.

⁴⁹ This is contained in nine paragraphs. Throughout the succeeding part of this biography, we shall allude to this as the First Life of St. Kilian.

⁵⁰ There is a Prologue of the Author, and afterwards follow two chapters, comprising twenty-three paragraphs. To this we shall allude in succeeding pages, as the Second Life of St. Kilian.

other Manuscripts,⁵² which they have used in collation with those of Acts,⁵³ published by Canisius and Mabillon. The Acts of St. Kilian and of his companions are to be found in the works of Dr. Meredith Hanmer,⁵⁴ Dean Cressey,⁵⁵ of Bishop Challenor,⁵⁶ of Rev. Alban Butler,⁵⁷ and of Rev. Hubert M'Laughlin.⁵⁸

That St. Kilian—as also inferentially his companions in Martyrdom, St. Colman and St. Totnan—had belonged to the Scottish land by birth⁵⁹ and by race⁶⁰ is stated in the ancient Acts. The latter holy Martyrs, as subordinate to St. Kilian, are often not mentioned in accounts of his mission, or they are separated from him in veneration. One record left us regarding St. Kilian's Life, presents the statement, that he was a Scotus from Ireland.⁶¹ Some of the Scotch writers have preferred a claim for his birth having occurred in Scotland, from the account of his being set down as a Scotus. That he was a native of Ireland is almost universally admitted; but, we have no account of the part of it to which he belonged.⁶² The name of St. Kilian, or Kilianus as Latinized, has been varied by different writers of his Acts to Killinus, Killenus, Chillianus, Cilianus, Coelianus, Chilianus, Quillianus, Kyllena and Killena. By the Germans he is called Kulhn.⁶³ In like manner, the names of his companions in suffering have been confused by various writers: thus, we find Colman and Totnan written Colmann and Totmann;

⁵² According to the opinion of Mabillon. As it comes to us, it appears to abound in errors, if we are not to deem these attributable to interpolation.

⁵³ One of these was obtained "*a nostro prægrandi Valcellensi seu Moretiano codice.*" Another is described as "*puriora Acta ex schedis Illustris-imæ Episcopi Lindani.*"

⁵⁴ The most ancient of our Martyr's Acts are supposed to have been written after the time of St. Raban Maur—who lived in the early part of the ninth century—and for sufficient reasons adduced by Father Soller.

⁵⁵ See "*Chronicle of Ireland,*" pp. 155, 156.

⁵⁶ See "*The Church History of Brittany,*" book xxiii., chap. xxv., pp. 613 to 615.

⁵⁷ See "*Brittannia Sancta,*" part ii., pp. 24 to 27.

⁵⁸ See "*Lives of the Fathers, Martyrs, and other principal Saints,* vol. vii., July viii.

⁵⁹ See "*Biographical Sketches of Ancient Irish Saints,*" sect. xii., pp. 182 to 192.

⁶⁰ The Bollandists' first Life have it: "*Fuit vir vitæ venerabilis, nomine Killinus quem Scottica tellus de magno ededit genere,*" &c.

⁶¹ The second Life is still more explicit: "*Beatus Kilianus, Scotorum genere nobilibus ortus parentibus, divinæ tamen gratiæ factus et nobilitate clarissimus.*"

⁶² The Second Life afterwards continues its account of St. Kilian, as being of Scottish origin: "*Scotia, quæ et Hibernia dicitur insula est maris Oceani, fecunda quidem glebis, sed sanctissimis clarior viris; ex quibus Columbanus gaudet Italia, Gallo ditatur Alemannia; Kiliano Teutonica nobilitatur Francia.*"

⁶³ A talented native poet, in a composition entitled, "*St. Kilian,*" or "*A Lay of the early Missionary Days,*" gives the following particulars—probably founded on local tradition—concerning his place of birth in Breffney. However, we are inclined to believe, that this has reference rather to a St. Caillin, who was venerated on the 13th of November. How the infancy of St. Kilian had been passed is thus described:

"Nursed beneath an Irish mountain, by
an Irish mother's hand,
Where the wild Borora whispers to
the meadows of the land,
Taught the music of the harper and
the anthems of the blest,
Kilian grew as grows the ash-tree by
the ruins of the west.

"Winter stars that light in splendour
Eire's calm and and solemn sky,
Might have borrowed their chaste
brightness from the gleaming of his
eye;
The young lily bending lowly when
the dew is in the air,
Was a type of his meek spirit when
his young lips moved in prayer."

—"A Wreath of Shamrocks: Ballads, Songs and Legends," by John K. Casey (Leo), pp. 116 to 131.

⁶³ See Bishop Challenor's "*Britannia Sancta,*" part ii., p. 24.

⁶⁴ To this list seems to be added in the Second Life Columbanus and Gallus. Sigebert, Reginus, and others quoted by Serarius, add to or take away some of those names, or vary them into many forms,

Calan and Totmann; Colonus and Tothnanus; Colanan and Tornanan; Dolomann and Tholmann; Colomann and Tolmann. Again, their names are written as Colonat and Tothnat. Other persons have been added to these, as companions of St. Kilian, such as Gallonus, Arnuaues and Donanus.⁶⁴ St. Kilian and his companions in martyrdom are also variedly noticed, in some of the Calendars; but, it is correct to state, that the three soldiers of Christ who travelled together, and who alone were put to death at Wurtzburg, were Saints Kilian, Colman and Totnan, while such has been the continued and universally received tradition of the clergy and people, who regard them as their special patrons.⁶⁵

St. Kilian was of an illustrious family, and, it is even stated, that this venerable martyr was of royal descent.⁶⁶ The respectability of his origin is vouched for, by the ancient writers of his Acts.⁶⁷ There are no *data* in his Acts, notwithstanding, whereby we can even approximately decide on the period of his birth; but, probably it was a little before—and certainly not much after—the middle of the seventh century.

Almost from his infancy, St. Kilian had a taste for study, and for the acquirement of knowledge, especially that tending to inform his mind on subjects of highest interest to every true Christian. His talents for the acquisition of learning manifested themselves, by progress and perseverance in his studies; while the latter were directed in a more especial manner to those branches of knowledge, which might enable him to gain souls for Christ. Especially, he applied with untiring endeavours, to the study of Holy Scripture. On all occasions, he sought the direction of the Holy Ghost, to enlighten his mind on those matters, that were “hard to be understood, which the unlearned and unstable wrest, as they do also other Scriptures, to their own destruction.”⁶⁸ With diffidence in his own judgment, and in his powers of understanding, Kilian referred all natural and acquired penetration to that Almighty Being, from whom he received it; and hence, he was deemed worthy those superior gifts of intellect and of disposition, which placed him in advance of so many students, who applied to sacred erudition. After a most excellent course of instruction, which it appears his parents took care to procure for him, it has been asserted, that at an early age, Kilian devoted himself to the monastic profession.⁶⁹ Such was the progress he made in obedience, abstemiousness, prayer and vigil, that it was deemed expedient for him to take sacred orders, and he was advanced accordingly through the various grades. Having attained the dignity of the priesthood, he was careful to discharge well its duties. His charities and other good works became conspicuous; while his brethren, admiring his great virtues, desired he should succeed to a higher charge.⁷⁰ Having embraced the monastic life, he is said to have governed some monastery.⁷¹ However, it has been doubted if there be sufficient evidence, to establish such a conclusion;⁷² while Father Soller

⁶⁵ See the Bollandists’ “*Acta Sanctorum*,” tomus ii., Julii viii. De S. Kiliano Epis. et Martyre, Colomano seu Colonato et Totnано ejus Sociis. Herbiipoli in Franconia.

⁶⁶ “*In Hibernia regio sanguine natus.*”—Molanus. See, also, Lippelo, Surius and Baronius.

⁶⁷ But according to the depreciatory account, given by Dr. Meredith Hanmer, a certain writer “saith he was a king’s base sonne.” See “*Chronicle of Ireland*,” p. 155. We are not further enlightened regarding the

name of this writer.

⁶⁸ ii. Peter, iii., 16.

⁶⁹ According to the Second Life.

⁷⁰ This is stated in his Second Life.

⁷¹ “Of which, however,” adds Rev. Dr. Lanigan, “I do not find any particular mention.”—“*Ecclesiastical History of Ireland*,” vol. iii., chap. xviii., sect. x., p. 115.

⁷² Trithemius goes so far as to state, that he was both monk and abbot in the monastery of Iona. This statement is wholly groundless.

thinks it to be just as likely, that neither was St. Kilian an abbot, nor were his companions monks. St. Kilian's pastoral labours, after his call to the sacred ministry, were continued for several years; while many souls were converted from evil courses, during their exercise. At last, he had a Divine admonition,⁷³ and he heard these words: "He that desires to come after me, let him deny himself, take up his cross, and follow me."⁷⁴

Already, St. Kilian had announced the Gospel with much fruit in his own country. According to some accounts, he was there advanced to the episcopal dignity.⁷⁵ This, too, seems most probable, from all we can learn, in reference to his career. As an effective and a persuasive preacher, he acquired great renown. Among the Irish clergy, he was looked upon as the most erudite scholar, their country could possibly produce; although the fame of Irish seminaries for learning was even then diffused over most European countries. The zeal of Kilian, for the propagation of Divine Faith among the pagans, induced him to think of leaving his family, friends and native country. Proposing his design to his companions,⁷⁶ and pointing out with earnestness and eloquence the unhappy condition of those, who were yet asleep in sin and ignorance, and in whose ears the voice of Gospel heralds had not yet resounded; our saint created a like desire in the souls of eleven among them, and these resolved to accompany him.⁷⁷ The chief one among them was a priest, named Colman, who afterwards suffered martyrdom together with St. Kilian. A Deacon, named Totnam, also the companion of his suffering,⁷⁸ was one of those companions. The year 686 is that most correctly set down for their departure from Ireland; and, it has been conjectured, that St. Kilian was mature in years, at that period. A few months before this, John V.⁷⁹ had been raised to the Pontificate. On setting out, their course was directed first to Britain. Thence, they sailed for the shores of France.⁸⁰ On landing, they proceeded towards Franconia, which lay beyond the Rhine. At length, they came to the present site of Wurtzburg,⁸¹ then only a small village,⁸² in which there was a castle. This place is now the capital of the circle of Lower Franconia, and a handsome city of Bavaria, very pleasantly situated, chiefly on the right bank of the River Main, which is there crossed by a fine bridge. This city is surrounded by a lofty

⁷³ This is stated in the First Life.

⁷⁴ St. Matt. xvi., 24.

⁷⁵ We read in the First Life of St. Kilian, "ut exinde pontificale didicisset regere culmen," &c. The Bollandist editor, Father Soller, thinks, for reasons he assigns, that St. Kilian had been consecrated as bishop in his own country. See "Acta Sanctorum," tomus ii., Julii viii. De S. Kiliano Episc. et Martyre, Colomano seu Colonato et Totnato ejus Sociis. Heriboli in Franconia, Commentarius Prævius, sect. ii., num. 9, 10, 11, pp. 601, 602.

⁷⁶ In the First Life, their names are thus incorrectly given: "id est Lonato ac Gallone at Arnualle presbyteris et Totnato diacano," &c.

⁷⁷ We read "qui quod mente conceperat propositum, sociis communicans, invenit omnes non tantum consentientes, sed divini spiritus caloresuccensos, ipsum qui hortabatur ad opus impellentes."—Baronius' "Annales Ecclesiastici," tomus xii., A.D. 686, sect. vii., p. 500.

⁷⁸ "De sancti Kiliani sociis, quos fuisse

desertim scribit in Martyrologio Bedæ . . . *Et Paulo post.* Lectionarius Moguntinus liber enumerat Colonatum, Gallonem, Arnualdem, Presbyteros, Totnatum Diaconom, septemque alios." Serarius, in Vita S. Kiliani, *notis*.

⁷⁹ He only ruled one year from A.D. 685 to 686. See Sir Harris Nicolas' "Chronology of History," p. 210.

⁸⁰ However, Thadæus, Abbot of the Scots, at Ratisbon writes: "Ad Flandriam prospero comitatu pervenerunt."—Canisius' "Antiquæ Lectiones," tomus iv., Fragmentum Chronicum, p. 473.

⁸¹ Its first name is said to have been Mustopolis, and also Praxipolis; afterwards Heribolis; also Wirtzburgum, Wirzburgum and Wirceburgum, in the vernacular German Wurtzburg.

⁸² In the Topographia Meriani, an interesting account of this city may be found.

⁸³ See "Gazetteer of the World," vol. xiv., p. 562.

⁸⁴ See "The Popular Encyclopedia; or

wall and deep ditches, as also having six gates. On the opposite bank is the citadel or castle of Marienburg, situated on a rock 400 feet in height.⁸³ The soil around this city is very fertile, producing much grain, while fine vineyards abound in its vicinity, along the hills over the valley of the Maine.⁸⁴ Wurtzburg was then ruled by a potentate, whose name we do not learn; but who was succeeded by a person of distinction named Gozbert⁸⁵ or Cospert.⁸⁶ Regarding his origin or station, little appears to be known.⁸⁷ Paganism universally prevailed among the people, in that part of Germany, at the time of their arrival.⁸⁸ The Irish evangelists, if not highly successful at first, yet had good hopes for the future. Thinking his prospects of success sufficiently flattering, the holy missionary Kilian adopted measures, which seemed to him best calculated to carry out his designs for the conversion of that nation.

CHAPTER II.

THE HOLY MISSIONARIES PREACH WITH GREAT EFFECT AT WURTZBURG—DUKE GOSBERT'S CONVERSION—SAINT'S KILIAN, COLMAN AND TOTNAN JOURNEY TO ROME—FAVOURABLY RECEIVED BY POPE CONAN—COMMISSIONED TO PREACH THE GOSPEL IN FRANCONIA—GEILANE, THE WIFE OF GOSBERT, PLANS THEIR DEATH—MARTYRDOM OF THE SAINTS—REMARKABLE VISITATIONS OF GOD ON ALL THOSE WHO WERE INSTRUMENTAL IN IT—HONOURS AFTERWARDS PAID TO THEIR MEMORY—THEIR RELICS—MEMORIALS OF THE MARTYRS IN GERMANY AND IN IRELAND, AND IN OTHER COUNTRIES—THEIR FESTIVALS—CONCLUSION.

THE missionaries directed their course towards Wurtzburg, then ruled over by Duke Gosbertus. Although a Pagan, he had a mind gifted with superior intelligence. It is stated, that he had a great veneration for Diana, who was the goddess he chiefly worshipped. Meantime, the zealous missionaries had applied themselves to the study of a strange language; and such were the graces granted to them by the Almighty, that in a short time, not only did they learn it very perfectly, but they were able to speak it with fluency. Here they began to proclaim in a public manner, the great mission on which they were sent, and to carry out the objects for which they had cheerfully abandoned their native country, already subdued to that Faith its first great Apostle St. Patrick had announced. The gratitude of a people, rescued from pagan darkness and idolatry, had excited in the minds of those most devoted servants of God an earnest desire to bestow upon other nations—now sunk in the same dismal shades—that gift which should profit more than all other advantages a nation might enjoy. Such were the feelings, and such the purposes, by which their present course had been directed. After these declarations, they began to explain the nature and doctrines of the Christian religion, contrasting it in the most favourable light with pagan errors, and showing the debasing influence of these latter over men's minds and passions. The

Conversations Lexicon," vol. vii., p. 128.

⁸⁵ Like many of the kings and chiefs of the middle ages, but for the Acts of the Saints, Gosbert and his wife Geilana should disappear from history.

⁸⁶ So is he called, in the Martyrology of Notker.

⁸⁷ Mabillon states "Gosbertum regionis ducem, Hetani senioris filium, Ruodis nepo-

tem, quem Rabanus in Martyrologio judicem, Sigebertus principem Wirtzburgensium vocat."—"Annales Ordinis S. Benedicti," tomus i., lib. xvii., num. lxxviii., p. 587.

⁸⁸ Serrarius has given a very learned Disquisition on the idolatrous worship, which then prevailed in Franconia, in his notes to the Life of St. Kilian. Notatio 14.

CHAPTER II.—¹ This is not stated, in the

novelty of their doctrines, combined with the learning, eloquence and persuasiveness of their preachers, attracted immense crowds of persons to hear them. These listened with great respect, and felt very anxious to have a repetition of arguments and explanations offered, by their newly arrived Apostles.

The report of Kilian's eloquence no sooner reached the ears of Prince Gozbert, than he hastened to increase and personally to influence the number of auditors. He procured an immediate interview with the holy Bishop. The latter improved the occasion, by laying before him those arguments establishing the great truths of Christianity. He dwelt on the nature and attributes of God; on the mystery of the Holy Trinity; and on the general plan of salvation, in which Christ took upon Himself our human nature, and suffered on the cross at the hands of Jews. This movement on Gosbert's part—in the beginning, perhaps, the result of mere curiosity—proved an occasion for opening the king's eyes to the light of Faith. The first interview led to continued and more prolonged conferences, concerning religious subjects.

After receiving all necessary explanations and instructions, this Prince conceived a most exalted idea of the doctrine taught by the saint. He admired, too, that spirit of self-sacrifice which could thus impel men to abandon friends, home and native country, to encounter in its propagation those perils of various kinds, to which they had necessarily been exposed. Gosbert encouraged the missionaries to labour anew in a field, which then afforded such happy expectations and results. He then made a public profession of the true Faith. He sought and obtained the sacrament of regeneration, at the instance of St. Kilian. He is said to have been baptized, with many others, on the day previous to that of our Lord's Resurrection,¹ and which corresponded with Holy Saturday.

The example given by the Prince induced numbers to seek the baptismal font. Christianity soon began to spread among the people. In less than two years after this event, idolatry had altogether disappeared from Wurtzburg city, and from its dependent territories, while the Christian religion was thus proudly established, instead of the former Gentile superstitions. After making himself acquainted with the wants of the inhabitants, and the necessities of their condition, St. Kilian then undertook a journey to Rome. He resolved to seek the Pontifical sanction, for opening there his new mission.² Colman and Totnam were his companions on the way. They arrived at Rome, A.D. 686, according to the most probable accounts. On their arrival there, they found the holy See in possession of Pope John V.'s successor, who was named Conon.³ Kilian was examined by the Pontiff, regarding his religious profession and doctrine.⁴ However, there appears to be no reason for supposing, that the Pope had any grounds for suspecting his orthodoxy.⁵ Those strangers were graciously received by the Pope. St. Kilian revealed

First Life of St. Kilian, and Serrarius appears to have wasted his researches, in trying to ascertain why this day had been chosen. See Art. 15, in his annotations on our saint's Acts.

² The Abbot Thadæus seems to imply, that this resolve had been formed in Flanders "ubi per Angelicam visionem revelatum fuit beatissimo Kiliano, ut per Alemaniam iter dirigeret versus Romam; et sic pervenit Romam."—Canisius, "Antiquæ Lectiones," tomus iv. Fragmentum Chronicon Thadæi

Abbatis, *Scotorum Ratisbonæ*, p. 473.

³ "Fu eletto Pontefice a '21 Ottobre del 686."—De Novaes' "Storia de Sommi Pontefici," tomo secondo, An. 686.

⁴ Probably, to discover whether or not, he had been infected with any leaven of Pelagian heresy, and which had prevailed to some extent among people inhabiting the British Isles.

⁵ Such is the opinion of Father Soller, in treating about this relation found in his Acts.

his projects and purposes, for approval of the Sovereign Pontiff. Being satisfied on the score of his orthodoxy, this Pope is said to have created him a regionary Bishop, but without assigning him to any fixed See. He conferred upon St. Kilian, however, full powers for regulating all religious observances, and in such a manner, as rendered his authority wholly independent of any other episcopal jurisdiction, saving only the rights and privileges of the Roman Church, and that obedience he owed its Chief. The saint likewise obtained permission to preach with apostolic authority. It has been stated,⁶ that St. Kilian served St. Peter's church for some years, which were spent in the Eternal City, and that he was then appointed Bishop of Herbiopolis,⁷ in Franconia. However this may be, for that country he took his departure from Rome, resolving to devote himself with apostolic abandonment, to cares and labours, inseparably connected with his new mission. Colman and Totnan bore St. Kilian company, on his return to Germany. It is said, that they left Columbanus⁸ in Italy, when he had parted from Gallus,⁹ who was prostrate from the effects of a fever in Germany.¹⁰ But, as this statement presents an anachronism, perhaps the better way to treat it should be to consider, that for the founder of Bobbio we should substitute his place, which was among the Apennines, and on the direct route from Rome to their German destination. In his travels, St. Kilian is believed to have met St. Fiacre¹¹—who is said formerly to have been a servant to his father—but these holy men were not allowed the opportunity of a very prolonged interview.¹² Hurried time obliged each to hasten in different directions.

A usage, similar to that existing among the Jews, had been commonly practised by the people of Wurtzburg; and, it was exemplified in Prince Gosbert's own condition. He had taken to wife the widow of his own brother. Her name was Geilana—sometimes called Geilane, and Geila.¹³ The prince entertained the strongest sentiments of love and attachment towards his consort; but, for some time, Kilian thought it imprudent to disturb the conscience of his convert, who still remained in good faith regarding the lawfulness of his marriage. Its validity, moreover, now came into question.¹⁴ It soon was St. Kilian's duty, to explain the church discipline on this point. Having first grounded his new convert in the doctrines and faith, he had embraced; Kilian then endeavoured to explain to this prince, the false and objectionable nature of that connection, formed with his female companion. This he did, but in the most gentle and persuasive manner; for, he knew, that the most tender and sensitive natural feelings of Gosbert must be stirred. Yet was it necessary, to teach him the true Christian doctrine and practice for his correction. When the matter was first proposed to him, the king felt a great repugnance to the idea of separation; but, being assured, it had become a matter of necessity, if he wished to live in a manner becoming his profession, all difficulties seemed to remove from his mind, and Gosbert consented to the divorce. He signified this assent, but with the Christian's spirit of self-sacrifice.¹⁵ This determination of the king soon came to the knowledge of

⁶ By Molanus.

⁷ The former name for Wurtzburg.

⁸ His festival occurs, at the 21st of November. He died A.D. 615.

⁹ His feast is held, on the 16th of October. He died before the middle of the seventh century.

¹⁰ According to the Second Life.

¹¹ His festival was held on the 30th of August, and he died about A.D. 670.

¹² This account refers, however, to another

St. Kilian, an Irishman and a contemporary. See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. viii., August xxx.

¹³ See Mabillon's "Annales Ordinis S. Benedicti," tomus i., lib. xvii., num. lxviii., p. 587.

¹⁴ Serrarius has a long Disquisition on this marriage in his Life of St. Kilian, Art. 16, 17, 18.

¹⁵ His words are thus reported: "Audivi

Geilane. She was not disposed to acquiesce in this arrangement, however, without putting into practice all the artifices of a woman, whose worldly interests and conscientious scruples were by no means violently opposed. Her arguments and artifices, notwithstanding, were of little avail, as the Prince's stern resolutions were not then to be overcome.¹⁶ Hereupon, she burned with an insatiable fury, against the ministers of Jesus Christ, and she resolved upon seizing the first occasion for effecting a deadly revenge. This opportunity was soon presented.

The Prince being called away on a military expedition, in the year 689, his wicked consort found hardened assassins,¹⁷ who were hired to execute her scheme of vengeance. These abandoned wretches acted with too much fidelity to her instructions. Although St. Kilian and his companions are said to have had a miraculous warning,¹⁸ concerning this design against their lives; they did not think of saving themselves by flight, or even of seeking a protection, which the ruler and people of Wurtzburg would be willing to afford. St. Kilian exhorted his companions to constancy, assuring them that the soul at least would prove invulnerable, to any assaults of their temporal enemies. The holy missionaries applied themselves to making the best preparations possible, by prayer and fasting, while anticipating their coming danger. On the 8th day of July—according to some writers, A.D. 688,¹⁹ according to others A.D. 689²⁰—whilst St. Kilian and his companions, Colman and Totnan—some writers adding others to the number—were together in the same apartment, their assassins entered with drawn swords. Their intentions were at once apparent, from a stern determination, manifested in the demoniacal expression of their countenances. St. Kilian offered himself first to the executioners' strokes, and he was instantly laid lifeless at their feet. His companions, who were present, fell in like manner, but only to arise with greater glory in a world beyond the grave.²¹ According to the First Life of St. Kilian, it is said, they were beheaded. To remove all traces manifesting this deed of butchery, the martyrs' bodies were removed, under cover of the night, and the corpses were interred in the most private manner. The cross, the book of the Gospels, with other books and movables, which belonged to them, were thrown into the same grave.²²

However, a religious woman, Burgunda by name,²³ had a cell near that oratory, in which the holy Martyrs were accustomed to pray; and, during

pater, te docente, quia Dominus Jesus monet, nihil preferendum suo amori, non patrem, non matrem, non filios, non uxorem, et idcirco quamvis unice diligam junctam mihi uxorem, propono tamen divinum amorem. Sed non adest mihi otium inquirendi qualiter eam dimittam, quia contra hostes nostræ reipublicæ festino, cum autem fuero reversus, inventa opportunitate dimittendi, seperabor ab illa.”—Messingham's “Florilegium Insulæ Sanctorum,” Vita S. Kiliani, p. 321.

¹⁶ It seems rather inexplicable, that St. Kilian did not seek a dispensation, in this peculiar case, from the Sovereign Pontiff, who had power, and most probably the inclination, to exercise it for what seems to have been very sufficient reason.

¹⁷ In the First Life only one assassin is thus mentioned, “accessit lictor ad eos, ense acuto quasi præparatus ad jugulandos Dei amicos,” &c. In most of the other Lives,

the “carnifices” are put in the plural number.

¹⁸ This is not mentioned in the First Life, but it is given in a more detailed manner in the Second Life, than here presented. Father Soller suspects it to be an interpolation.

¹⁹ Thus: “Essi ricevettero la palma del martirio nell' anno 688.”—Moroni's *Dizionario di Erudizione Storico-Ecclesiastica*, vol. xiv., Art. Colomano.

²⁰ See Baronius' “*Annales Ecclesiastici*.”

²¹ According to local tradition—affirmed also in an epitaph composed for the Martyrs—the year of their Passion was 689. Some writers, such as Werner, have placed it at A. D. 694, while others, with Sigibert, have it so late as A. D. 697.

²² Serrarius, as usual, has a disquisition on the books that had been buried, in his edi-

her vigils, she seems to have witnessed the murderers proceeding to engage in their nefarious project. Her curiosity and suspicions were the more awakened on their return, so that she went to the spot where the martyrdom took place. There, she only found their blood, in which she steeped a linen cloth, and this she buried in that place, where she knew the bodies to have been covered over with earth.²⁴ Still, Burgunda resolved on keeping it a secret, lest the wicked Geilane should remove them to any other spot, and for greater concealment. That holy woman continued to frequent, but by stealth, that place where the bodies of the holy martyrs had been committed to the earth, and there she prayed beside their remains. In order to remove all suspicion calculated to reveal their tragical end, that wicked woman, who was the principal author of their murder, caused a report to be industriously circulated throughout the city, that St. Kilian and his companions had left it secretly, and that it was impossible to discover, whither they had retired, or for what purpose. Meantime, to remove every trace which might serve to reveal the spot where their remains had been deposited, Geilane conceived the idea of forming a frame-work of planks over their grave, and on these she caused a stable to be built for horses.²⁵ That place of sepulture might have remained unknown to all persons, had not Burgunda—when death was about to remove her from this life—revealed it to some faithful companions who surrounded her.

Shortly after the occurrence of their martyrdom, Gozbert himself returned to Wurtzburg, and he was told, that no trace of the Christian missionaries was to be found. Being astonished at their mysterious departure, he caused instant enquiries, and a search to be made throughout the whole province, to discover the place of their retreat. The fraudulent Geilane at last persuaded her husband, that he should little concern himself about such migratory, worthless and unceremonious visitors, so that he soon became indifferent on the matter, and as we may well imagine his scruples on the score of his marriage were soon removed. When those matters as related by degrees faded from popular recollection, still the crime of that murder though hidden became revealed, and in a most miraculous manner. Both of those wretches, who had perpetrated that barbarous deed, were at length discovered, and through a manifest judgment of Heaven. In a very remarkable way, Divine justice was soon visited upon them. One of the murderers put an end to his own existence by the sword, while he cried out : “ O Kilian, you bitterly persecute me, since fire consumes me ; what I have done, I cannot conceal ; I see the sword, stained with your blood, now about to slay myself.” The horrors of a guilty conscience crowded the mind of his fellow assassin with fearful images, both by day and night ; and, in fine, these tormented him, in such a manner, that every glimpse of reason was extinguished, and he became a raving maniac. He ran publicly through the streets, confessing the deed he

tion of St. Kilian's Life, Art. 19.

²³ The account of this holy woman's interference differs greatly in the First and Second Lives of St. Kilian.

²⁴ Nothing of this regarding Burgunda, or what follows, is to be found in the First Life, which makes it be suspected as an interpolation in the Life attributed to Egilward.

²⁵ What is not to be found in the First Life has been here introduced into the Second, and it was most probably only a popular legend. “ Ferunt tamen ab his, qui fuere, posteris relatum, quod animalia

ibi stabulata super sepulcra Martyrum, nec stercora nec urinam jacerent honorem Martyribus exhibentia, ut quod de Capite Propheta vaticinatus est, hoc in eis membris reperiatur. Cognovit, inquires, bos possessorem suum, et asinus præsepe Domini sui ; Israel non cognovit.”

²⁶ Some of these particulars are not contained in an ancient Life of St. Kilian, published by Surius, Serrarius, Canisius, and Messingham, written, it is supposed, by Egilward, and found, also, in Mabillon and the Bollandists.

had committed, tearing himself in a shocking manner, and crying out, that St. Kilian had tortured him with fire. He was instantly arrested, and brought before the Prince, who began to deliberate whether or not he was a fit subject for the punishment his crime seemed to deserve. One of Gosbert's courtiers, however, who was in favour with Geilane, counselled her husband to leave the chastisement of this wretch to the Christians' God. To this advice the Prince inclined. That courtier had in view an idea of teaching the Prince to doubt the miraculous dispensation of Providence, and to incline once more to the worship of the goddess Diana. To the old practice of paganism the courtier was secretly inclined, although he had professed Christianity, to gain Gozbert's confidence.²⁶ Gozbert unhappily yielded to his worst persuasions. The unhappy Prince again returned to the superstitions and idolatrous practices of his pagan ancestors. The vengeance of Heaven was at length vindicated, by the unhappy end of the wicked Geilane. An evil spirit took possession of her, and continued to torment her so long as life lasted. She was often heard exclaiming: "I am justly tormented, because I have murdered innocent men; I am rightly tortured, because I prepared tortures for them. O Kilian, you persecute me fiercely, O Kolman, you add fire, O Totnan, you supply the flames. It is enough for you to have conquered; too heavily are your injuries avenged. O Kilian, you are so called from the chalice,²⁷ but a very bitter cup you pour out for me." Then she raged to that degree, that her attendants could scarce restrain her. The people of the Eastern Franks afterwards drove her son Hetnan from the kingdom. In a short time after St. Kilian's death, Gosbert suffered the punishment of having abandoned the true and living God. This prince is said to have been killed by his own servant.²⁸ However, there seems to be no just warrant for this latter statement.²⁹ Nay more; all Gosbert's kindred were displaced from any positions of trust or dignity in that province, while his whole race was utterly exterminated.

As a zealous labourer in the Lord's vineyard in Eastern Franconia, before or in A.D. 742,³⁰ St. Burchard³¹ had been nominated first Bishop of Wurtzburg,³² which city had been erected into an episcopal See, by St. Boniface, Archbishop of Mayence; and, as has been stated, in consequence of his learning about the extraordinary miracle already related.³³ A story is told,³⁴ which has been accepted for the narrative relative to finding the remains of those holy martyrs. When the venerable virgin St. Gertrude,³⁵

²⁷ This seems belonging to an interpolated passage in the old Life by Egilward; and although the Latin runs, "a calice Kiliane diceris," it is quite an incorrect derivation for St. Kilian's name. Almost equally incorrect are many of the attempts of commentators on the Acts of these Martyrs, to give the true derivation.

²⁸ "All the actors in this tragedy," says the Protestant historian Milner, "Gosbert among the rest, came to an unhappy end; and there is no doubt, but that in this case, as well as many others, the blood of the martyrs became the seed of the church. Numbers of the eastern Franks had embraced Christianity, and sealed the ministry of Kilian."—"History of the Church of Christ," vol. i., century vii., chap. ii., p. 533.

²⁹ Yet it is in the edition of our saint's

Life, given by Canisius, and which Mabillon appears to have followed.

³⁰ This year was held the German Council, in which as Mabillon shows, both Burchard and Willibald presided as bishops.

³¹ His feast is held, on the 14th of October.

³² To this dignity he was appointed by Pope Zachary, as may be seen in the Epistles relative to St. Boniface, Epist. 132, 133.

³³ St. Boniface is said thus to have prophesied: "Felix es Wirzpurch, et inter Germaniæ non ignobilis urbes; et quamvis his temporibus quarundum civitatum postrema habeatis, tamen exornata corporibus Martyrum, inferior non habebitis."—Mabillon's "Acta Sanctorum Ordinis S. Benedicti," sæc. iii., pars. i., p. 702.

³⁴ In the Second Life of St. Kilian.

who was daughter to Pepin, King of the Franks, sought to avoid the marriage designed for her, she is said to have travelled into Franconia, where she founded a monastery in honour of the Blessed Virgin, at a place called Carleburg. There, she caused two pious men who accompanied her to receive Holy Orders. Those were named Atalongus, who became a priest, and Bernard, who became a deacon. Afterwards, she returned to her own country, where she became abbess over a nunnery founded at Nivelles, in Brabant. Now, it so happened, that Atalongus³⁶ was a man well read in scholastic learning, and distinguished for his solid virtues. But, he knew scarcely anything about St. Kilian and his companions. However, as he taught young boys their lessons, while standing before him in the class one day, all those at once cried out, as if moved by some Divine impulse: "Kilian makes signs, and he should be taken from that place, where he has been ignominiously buried." These exclamations astonished the priest, but he threatened the pupils with stripes for raising such a foolish clamour. However, when night came, and when he had taken some refreshment, the priest retired to rest, and he had dreams of an extraordinary character. In the morning when he awoke, a vision of St. Kilian, surrounded with a dazzling light, was presented to his view. The holy Martyr then spoke these words: "Unless you believe, you shall not see; which observations our Lord Himself prophetically addressed to the Jews; unless you believe, you cannot understand." When the sun began to rise afterwards, no sight of it remained for Atalongus, and when he learned from a servant, that the day was already advanced, he recollected how he had presumed to chide his scholars for their ready faith, and he burst into tears. Whereupon, he began to enquire from the people of that place about St. Kilian, whose praises had been already proclaimed by his youthful charge. One of those persons who lived there, and a rustic, informed him, that Kilian had come from a far distant country, that he had spread the Christian religion throughout their province, that he was destroyed through the perfidy of a woman, unknown to the people, and that his memory was even then fading from their traditions. Wherefore, when the priest heard this account, he asked to be brought near the reputed place where the Martyrs' bodies lay, and there he most earnestly prayed, that through their intercession, the Lord might graciously pardon his want of discretion and the rashness of his words, so that his sight might be restored. It pleased the Almighty, favourably to hear his prayers; and with great joy, Atalongus proclaimed the wonderful miracle wrought in his regard. This announcement soon spread abroad, and the Martyrs' fame was greatly magnified.

The bodies of St. Kilian and of his companions were suffered to remain in the place of their first sepulture, until about the year 746.³⁷ Some writers have a later date, while others bring it down to A.D. 752. However, it is doubtful if St. Burchard was then living.³⁸ It has been stated,³⁹ that Pope Zachary had canonized St. Kilian; but, we must recollect that no form of pontifical canonization had been instituted, until several subsequent centuries had

³⁵ Her feast occurs, at the 17th of March, and she has another festival at the 8th of May, in the Belgian Martyrologies. She was born in 626, and she departed this life A.D. 659.

³⁶ This story about Atalongus does not appear in the First Life, and it seems inconsistent with the account therein contained, that Burgunda had already discovered the relics, and that she made known the place

of their concealment.

³⁷ According to Sigibert's Chronicle.

³⁸ See the observations of Father Soller, in reference to this chronology, in "Acta Sanctorum," tomus ii., Julii viii. De S. Kiliano Epis. et Martyre, Colomano seu Colonato et Totnato ejus sociis, Heribipoli in Franconia. Commentarius Prævius, sect. iii., pp. 603 to 605.

³⁹ By Luke Castellan.

elapsed. Through the instrumentality of St. Boniface and by order of Pope Zachary,⁴⁰ a solemn Translation of the remains to a shrine, at Mount Saint Mary, near Wurtzburg, took place. This is generally supposed to have happened, on the 8th day of February. On this date, at least, a festival has been instituted, in commemoration of those holy martyrs. It is said to have occurred, likewise, during the reign of Pippin,⁴¹ the first King of Franconia.⁴² The holy Bishop Burchard suspected, that as the devoted martyrs had been secretly murdered, and as the hurried concealment of their remains was an object kept in view by all the parties concerned in the murder, their bodies could not have been deeply buried in the earth. Accordingly, he ordered a public fast, which was kept by the clergy and people, so that the Almighty Discoverer of hidden things might deign to reveal his secrets to the faithful, who desired to honour him through his saints.⁴³ He announced a day for the Elevation, when a great multitude of people flocked into Wurtzburg, some through a hope of witnessing great miracles, some through a desire to be healed from corporal diseases, and all through religious motives. The holy Bishop himself went to the traditional place of sepulture. He brought with him a spade or mattock, and began to open the earth. Under St. Burchard's auspices, a search was instituted by numbers of willing labourers who were present, for the recovery of those dead bodies. They were at length found, and in a shallow grave. The martyrs' flesh was reduced to dust. However, their bones, and those sacred articles buried with them, were discovered, in a good state of preservation. What seemed most wonderful was a fragrant odour that became diffused around; and the people assembled in ecstatic delight sought to touch the sacred relics, or bear them in some way, while they were being removed from their place of deposition. With great delight, and as if by unanimous acclaim, they all cried out: "Glory be to God on high, and on earth peace be to men of good will."

Illustrious miracles were wrought on the occurrence of this elevation, as likewise, on many subsequent occasions. As it seems, at this time a basilica dedicated to the holy Mother of God stood in Wurtzburg, and it was on a very elevated site. Thither, on a day appointed for the purpose, with a great concourse of the clergy and people, the bishop removed their sacred relics, and with great religious ceremony. St. Burchard and the clergy kept vigil over the martyrs, and he resolved on that site to erect his chief monastery. However, he had a revelation, that owing to the steepness and difficulty of the ascent to that mount, the structure which he began with wood must be abandoned. The removal of their relics was only temporary, notwithstanding this care; for, St. Burchard immediately set to work, and he commenced the building of a new cathedral. This afterwards was called *Novum Monasterium*, or the New Monastery. This church had been placed under the special invocation of St. Kilian, St. Colman and St. Totnan. It was built of stone and elegantly fashioned. To it, the bodies of the saints were brought, an elaborate sarcophagus having been prepared, to receive their remains.

⁴⁰ He presided in the chair of St. Peter, from A.D. 741 to 752. See Sir Harris Nicolas' "Chronology of History," p. 211.

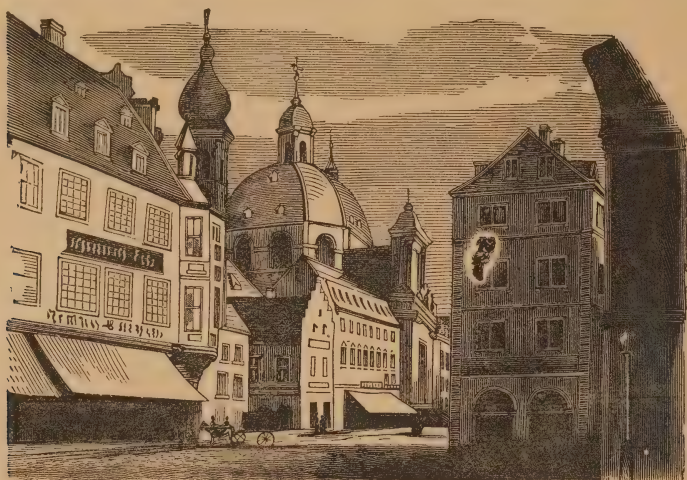
⁴¹ Known as Pepin le Bref, who on the death of his father, Charles Martel, A.D. 741, succeeded to the kingdoms of Neustria and Burgundy, afterwards extending his sway over Franconia in 752. His death took place, A.D. 768. See M. Le Dr. Hoefers "Nouvelle Biographie Générale," tome xxxix., cols. 541 to 544.

⁴² According to the First Acts of St. Kilian and his companions.

⁴³ This account is taken from Egilward's "Vita S. Burchardi," lib. ii., cap. ii.

⁴⁴ Now known as Die Neuminster Kirche. It fronts on one of the principal streets of Wurtzburg, and it is surrounded on every side by houses, over which however appear the façade and dome or cupola, with a sort of tower crowned by a Byzantine-style of minaret. It is very faithfully presented in

That church ⁴⁴ is said to have been erected over the very spot, where the relics of those holy Martyrs had been so long entombed. The people of Wurtzburg believe, also, that this was the exact site, on which the castle of Duke Gosbert formerly stood. The tomb of the Martyrs—very artistically designed and of antique workmanship—is surrounded by strong and wrought iron railings of very handsome workmanship. It is to be seen, in the crypt of what is interiorly a most beautiful church, and numbers of the faithful daily assemble to pray before this tomb.⁴⁵ There, in former times, many miracles are said to have been wrought; nor have we any doubt, that the



Die Neuminster Kirche, Wurtzburg, containing the Martyrs' Tomb.

faithful clients of those saints, at the present⁴⁵ day, receive various spiritual and temporal benefits through their intercession. The city ⁴⁶ and citizens of Wurtzburg, who are almost exclusively Catholics, are under the special protection of their Patron Martyrs.

the accompanying illustration copied from a photograph procured on the spot. A drawing of it by William F. Wakeman on the wood has been engraved by Mrs. Milard.

⁴⁵ On the 23rd of September, 1886, the writer had the same privilege and an opportunity for inspecting this and other fine churches in Wurtzburg, during the course of a trip from Frankfort-on-the-Maine to Ratisbon and Vienna.

⁴⁶ It contains a Catholic University and thirty-three Catholic churches, including the cathedral, with several other fine religious houses and institutes.

⁴⁷ On a stone slab, the following verses were inscribed:—

“Annis sexcentis octogenisque novenis
Istic Kyllenam scimus fontis prope
venam,
Et Colonatum, necnon Tothnanque

beatum
Ob Salvatorem proprium fudisse
cruorem.
Hinc fuit, est, et erit salus illi, qui
pie quærit,
Est cæcus, mutus, claudus, sordusque
solutus.
Septingentesimo quinquagesimoque
secundo
A Bonifacio, Burkardo consociato,
Hi sunt sublati, rite quoque canonizati:
Hos pete devote, qui sint oramine
pro te.
Septingentesimo nonagesimo quoque
primo
Burkardus moritur, corpusque suum
sepelitur,
Juxta sanctorum tumulum, ceu scribitur,
horum,
Per Megengaudum successorem re-
verendum.”

An epitaph, in memory of these martyrs, was placed over the sepulchral crypt, to the west side of the church, but several years after their death.⁴⁷ However, it does not appear to have conveyed to us the exact date for St. Burchard's elevation of the remains; nor is it correct to have stated, that he procured the canonization of those Martyrs. It is even doubtful, if St. Burchard lived to A.D. 752, although some writers have it, that he died on the 9th of February, in that particular year.⁴⁸ Some of the Benedictine writers⁴⁹ suppose St. Kilian to have belonged to their order; but, this is altogether an unwarrantable supposition. In the vestibule of the chapter of Neuminster was to be seen a Latin inscription,⁵⁰ in verse. This is in the upper part of the building, and on the northern side of the crypt. The authorship of the inscription has been contested, some writers attributing it to St. Burchard,⁵¹ while it is more correctly supposed to have been written, in comparatively recent times. It is interesting to notice, that in Wurtzburg the figures of those saints have been thus represented: St. Kilian in an episcopal dress; St. Colman in a priest's habit, and St. Totnan in that of a deacon. It may be observed, likewise, that on an old seal, dating back to A.D. 1119, St. Kilian is figured in an episcopal habit, having a curiously shaped old mitre on his head, with a dalmatic and pallium over his soutane, bearing an Irish fashioned staff in his right hand, and an open book in his left. Another seal of A.D. 1135 presents him seated on a throne, with staff and book, but with habiliments somewhat dissimilar from the former figure.⁵² On the coins of Wurtzburg, he is represented as holding a sword and a crozier;⁵³ also, as holding a cross, with a sword beneath his feet;⁵⁴ also, as holding a dagger and sword;⁵⁵ also, as martyred by sword and spear;⁵⁶ as likewise, holding two swords.⁵⁷ The holy martyr is sometimes⁵⁸—but incorrectly—called

⁴⁸ See Rev. Alban Butler's "Lives of the Fathers, Martyrs, and other principal Saints," vol. x., October xiv.

⁴⁹ Among these is Trithemius, and even Mabillon, although expressing it with a doubt.

⁵⁰ It ran as follows:—

"Hi sunt, Herbipolis, qui te docuere
magistri,
Qua verum colores religione Deum.
Impia quos tandem jussit Geilana necari,
Celavitque sub hunc corpora cæsa locum.
Ne turpi, sine laude, situ defossa jacerent
Corpora, Burkardus sub monumenta locat."

⁵¹ Such as Henricus Pantaleon and Arnold Wion.

⁵² See the Bollandists' "Acta Sanctorum," tomus ii., Julii viii., Commentarius Prævius, sect. vi., p. 611.

⁵³ See Very Rev. F. C. Husenbeth's "Emblems of Saints," Third edition. Edited by Augustus Jessopp, D.D., p. 125.

⁵⁴ In Bilder Legende.

⁵⁵ In Die Attribute der Heiligen.

⁵⁶ In Der Heyligen Leben.

⁵⁷ Lambrecht.

⁵⁸ See Dean Cressy's "Church History

of Brittany," book xxiii., chap. xxv., p. 613.

⁵⁹ This city was only erected into a Bishopric, fifty-three years after his death; however, St. Kilian is the principal patron, as likewise a recognised Apostle, for the province of Franconia.

⁶⁰ See Bishop Challoner's "Britannia Sancta," part ii., p. 25.

⁶¹ See "The Popular Encyclopedia; or Conversations-Lexicon," vol. vii., Art. Wurtzburg, p. 128.

⁶² The spacious episcopal palace is not far from the cathedral, in which are to be seen several fine monuments of the deceased bishops of Wurtzburg.

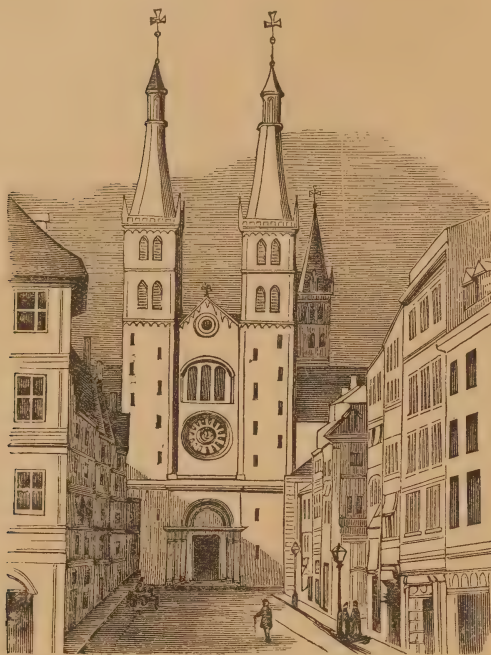
⁶³ There is a notice of this Festival, at the same date, in the Third Volume of this work, Art. vi.

⁶⁴ The interior presents an uncommonly striking appearance, it being decorated with fresco paintings, rich and in the most gorgeous colouring. Along the grand nave and mounted high on corbels are numbers of beautiful statues.

⁶⁵ The accompanying illustration of the cathedral front at Wurtzburg taken from a photograph procured there has been drawn by William F. Wakeman on the wood, engraved by Mrs. Millard.

⁶⁶ See "Thesaurus Reliquiarum Electoralis Brunsvico-Launeburgicus." Hanoveriæ, 1713.

Bishop of Wurtzburg;⁵⁹ by some writers, however, it is thought probable, he had been consecrated as Bishop before he left Ireland.⁶⁰



Façade of Cathedral Wurtzburg.

A magnificent cathedral—the building of which is said to have taken place in 1042;⁶¹ and which now fronts on one of the chief streets in Wurtzburg—has two imposing flanking towers on the façade, and they are crowned with tapering spires to lanthron finials, which are again surmounted with crosses.⁶² Over the entrance door of fine design are two grand rose-windows with a triplet circularly-headed window in a compartment between them. On building this new cathedral, a shrine was prepared within its walls, for the reception of the holy martyrs' remains, and to this they were transferred on the 25th of March.⁶³ The year when this Translation took place has not been discovered. Under the tabernacle of the high altar within⁶⁴ are preserved the heads of St. Kilian, St. Colman and St. Totnan, in magnificent

silver shrines.⁶⁵ A portion of the martyrs' relics were said to remain, encased in a rich shrine, and in possession of the Elector of Brunswick-Lunenbourg.⁶⁶ Among the elegant Epigrammatic Latin Poems⁶⁷ of Father Bonaventure Baron, there is one on St. Kilian, the Irish Martyr; and, it pithily describes the occasion of his death, with the reverence paid to his memory.⁶⁸

Throughout Germany, but especially in Franconia, extraordinary veneration has been entertained and manifested in regard to the revered Martyrs, Kilian, Colman and Totnan. But, as we may naturally suppose, Wurtzburg claims to concentrate most that *cultus*, which its good Catholic people pay to their Irish patrons. An ancient illuminated copy in Irish handwriting, of the

⁶⁷ See "Opuscula Prosa et Metro," Argumento etiam Varia, tomus I. The dedication of this work is dated by Frater Bonaventure Baron, at Herbipolis, 6. Nones of May, 1666, and the first folio volume was published there in 1668. The second folio volume appeared at Lyons, in 1669.

⁶⁸ Thus run these lines:—

"Pellis idola adytis, Christum *Kylianæ* reponis;

Nec pateris nisi quum fœmina pulsa thoro est.

Vivis Apostolicos *Kylianæ* superstes honores,
Baptistæ pariter funere functus obis."

—Lib. ii., n. 20, p. 26.

⁶⁹ Among the Manuscripts preserved at Wurtzburg, it is intitled, Codex Evangeliorum quo usus est S. Kilianus.

⁷⁰ See an admirable article "Irish Art in

Epistles of St. Paul, and of the Latin Gospels belonging to St. Kilian,⁶⁹ is yet preserved in Wurtzburg.⁷⁰ It has been described, by M. Wattenbach, an eminent German antiquary. It is traditionally believed by the people, that it had been stained with the martyrs' blood. Before the irreligious innovations of Luther and his brother reformers in Germany, in nearly all the imperial cities there, churches and chapels had been dedicated to those martyrs. Besides Wurtzburg, in Windsheim the principal church,⁷¹ built A.D. 1190, was dedicated to St. Kilian. In Hailbrun, in the country of the Suevi, there was also a church, and in it are memorial representations of the saint. In Halle, there was a church, dedicated to him, with memorials. In the town of Huxar, and near the monastery of Corbei, before the year 1000, a church had been built and dedicated to St. Kilian; while, it is related, at A.D. 1088, that oblations were made to its altar, by certain pious patrons.⁷² Likewise, at Vienna, the capital city of Austria, there is annually a solemn celebration of the Feast of the holy Patrons of Franconia.⁷³ The church of Lambach,⁷⁴ a town in Upper Austria, had for its special Patrons, Saints Kilian, Colman and Tottan, and there⁷⁵ the people had great devotion for their memory.

Having related the foregoing Elevations and Translations of those holy Martyrs' relics, it is difficult to find what honours were paid to them in Wurtzburg, before the close of the fifteenth and beginning of the sixteenth century. Yet, in a Missal, which is printed in Teutonic or Gothic characters, we have a Mass in honour of St. Kilian, both on the vigil and on the day for his chief Feast. We have also an Office,⁷⁶ which had been recited in Lambach, with an Octave.⁷⁷ Its divisions have been noted by the Bollandists, and certain extracts from it are reproduced; but, various passages prove, that some interpolations of Egilward's Acts have been admitted to its Lessons. We learn,⁷⁸ that in the early part of the last century, very special veneration was given to St. Kilian, and to his companion Martyrs, in the city of Wurtzburg. On the eve of their chief Festival, 8th of July, it was the custom there, to sound the great cathedral bell for the Ave Maria at noon, when all the bells in the city and its suburbs gave forth a sonorous and continuous peal, to assemble the clergy and people for the First Vespers of the chief Feast.⁷⁹ Having finished with Complin, an hour's interval was allowed, when Matins and Lauds were recited in the collegiate church of the New Monastery for the following Festival Day. The senior Dean of the cathedral church presided on the occasion. The Prince Bishop of the city and all his canons were present to chaunt First Vespers in the cathedral. This celebration was continued all the remaining days of the Octave; while the Abbot of St. Benedict's Order with his monks, secular clergy of the collegiate churches in the city, and all the parish priests

Bavaria," by Miss Stokes, in "The Journal of the Royal Historical and Archæological Association of Ireland," vol. i., part ii. Fourth series, January, 1871, pp. 352 to 359.

⁷² Over its high altar, this saint's passion was delineated.

⁷³ This is stated, by Christian Francis Paulinus, in his Chronicle of Huxar, published at Frankford, A.D. 1698, fol. 6, 7.

⁷⁴ This is stated, by Galenius, in his Calendar, on this day; and, it may be found, from the Offices celebrated at Osnaburg Minden, and other places.

⁷⁵ See an account of it in the "Gazetteer of the world," vol. viii., p. 634.

⁷⁶ A noble Benedictine Abbey and Church

are here to be seen.

⁷⁷ It is intitled: "VIII. Julii. In Festo SS. Kyliani et Sociorum Martyrum, Patronorum Ecclesiæ Lambacensis."

⁷⁸ It extends to nearly three entire folios in 4to, or to 24 pages.

⁷⁹ The account in the text Father Soller had from the learned, most reverend and illustrious John Bernard, Bishop of Chrysopolitanus, suffragan of Wurtzburg.

⁸⁰ It is remarkable, that without the choir, at this time, and for the ensuing three days, the right of asylum in the city was proclaimed by the public herald, for all who had left it, charged with a public crime, and who feared prosecution or punishment for their delinquencies.

in the vicinity, assisted. They generally came in procession, and bearing the reliquaries of saints kept in their respective churches. Early on the morning of July 8th, the Little Hours of Prime and Tierce were publicly recited in the cathedral. Afterwards, the canons of the cathedral assisted at a First Solemn Mass. This ended, from seven to eight o'clock, the Assistant Bishop of the diocese usually preached on a subject appropriate for the occasion. Afterwards, at eight o'clock, the Prince Bishop and the clergy in solemn procession went from the cathedral to the place where the tombs of the martyrs were, in the collegiate church of the New Monastery. Thence they returned to the great cathedral, where the heads of the Martyrs, placed in their respective silver statues, were exposed on the high altar. Then the Prince Bishop commenced the celebration of a Second High Mass. In the evening, Second Vespers of the Feast were sung, the Bishop Assistant or the Cathedral Dean usually presiding. Then the clergy of the various city and adjoining churches returned to them, and bearing back their respective relics in solemn procession. During the whole octave, and while the relics of Saints Kilian, Colman and Totnan were exposed on the Cathedral Altar, a Pontifical Mass was celebrated each morning, by a Bishop, or by an Abbot, of the diocese. On the day of the Octave itself, a grand procession, at which all the cathedral canons were present, went around the city. A singular custom was observed on the occasion of these processions, that the regular soldiers and citizens—sometimes to the number of six thousand—lined the route, and presented arms in honour of their saintly Patrons. Again, during that whole Octave, the most solemn cultus was observed in the secular collegiate church⁸⁰ of St. John the Evangelist, where the tombs of the martyrs lay. Also, in the seminary of St. Kilian, and in the church of the celebrated Hospital of Julianus, special veneration was paid to the holy Martyrs, whose relics were there exposed. Until the political changes of the present century took place, doubtless these magnificent celebrations took place; but, even yet, in the Catholic city of Wurtzburg, the Festival of its holy Martyrs and Patrons is held, with appropriate religious rites and ceremonies.

In Ireland, the memory of those holy Martyrs has been preserved in churches, chapels, and religious institutes, which have been erected in their honour, and which have been specially dedicated to them. On an elevated and a beautiful situation at Greystones, county of Wicklow, in the diocese of Dublin, the foundation stone of a chapel dedicated to St. Kilian was laid, on the 14th of October, 1866, by the Very Rev. Monsignor Walter Lee, P.P., of Bray.⁸¹ It was designed in the early English style of Gothic architecture, and it measured 72 feet by 22. However, the growing population and requirements of that fashionable watering place necessitated the enlargement of the primitive erection; and accordingly, on Sunday, August 1st, 1886, His Grace the Most Rev. William J. Walsh, Archbishop of Dublin, visited Greystones, where, with the impressive ceremonies of the church,⁸² he laid the foundation stone of transepts, extending east and west, with a choir in addition, and designed by P. F. Comber, C.E., of Bray. These have greatly enlarged the building, now exceeding considerably over 100 feet in length.

⁸⁰ Known in Latin Records as "Novum Monasterium."

⁸¹ The site, half an acre of land, had been granted by Mr. Thomas Phelan—a gentleman then about to emigrate to America—on a lease for 500 years, at a nominal annual rent of 1s., if demanded. For want of funds, the erection of a succursal church there had to

be deferred, until it became absolutely necessary to proceed with the building, owing to a clause in the lease, which limited the time to within ten years.

⁸² The proceedings are reported, at some length, in the *Freeman's Journal* of August 2nd, 1886.

⁸³ A handsome statue of St. Kilian,

Besides the Ven. and Very Rev. Monsignor Dean Lee,⁸³ and several priests, a large assemblage of parishioners and strangers was present. The whole building, in its present completed form, presents an exceedingly commodious and a handsome succursal church. It seems the clergy and people of Mullagh parish held a tradition, that the holy Apostle of Franconia, the Martyr St. Kilian, had been born there, and accordingly it had been resolved to honour his memory. Wherefore, considering him to be their patron, on Thursday, June 25th, 1857, the foundation stone of a new Catholic church, dedicated to St. Kilian, and to be erected in the mediæval style of Gothic architecture, was blessed. The stone was laid, in the presence of several of the clergy, belonging to the surrounding parishes, and of a large concourse of the respectable parishioners. The Very Rev. Matthew McQuaid, P.P. and V.F., delegated by the Right Rev. Dr. Browne, Bishop of the diocese, officiated on the occasion.⁸⁴ This church was afterwards completed, in an excellent architectural style, and it was opened in honour of Franconia's and Ireland's illustrious Apostolic Bishop and Martyr. The Catholic church in the beautiful vale of Clara, near Glendalough, county of Wicklow, was authorized to be dedicated to SS. Patrick and Kilian.⁸⁵ Its situation is in a secluded spot, beside the rushing Avonmore River, a few miles above where it unites with the Avonbeg, at the celebrated "Meeting of the Waters." In the United States of America, we find churches and schools dedicated to St. Kilian, at Fond du Lac County, at Hartford, Washington County, and at Hudson, Walworth County, State of Wisconsin, in the Archdiocese of Milwaukee; as also, in the Diocese of Green Bay, and at New Franklin, Brown County.

From an early period, the Martyrologies and Calendars have recorded the Feast of those holy Martyrs. Thus, in the Hieronymian copy of Usuard, belonging to Lucca, there is an insertion;⁸⁶ as also, in an old Martyrology, belonging to St. Martin, at Treves.⁸⁷ The Martyrologists, Wandalbert,⁸⁸ Raban,⁸⁹ and Ado, or his interpolator, placed it, on the 8th of the Ides of July; while the principal festival of those Martyrs has been assigned to this date, the presumed anniversary of their Martyrdom. Notker has rather lengthened notices of those saints, and evidently drawn from ancient Acts, closely corresponding with those referred to, in the earlier paragraphs of the present biography. Trithemius, Ghinnius, Bucelin, Maurolycus, Felicius, Galesinius, Dorgan, and Menard, have a record of their Festival, and of the saints' names, more or less

wrought by Herr Arnold Fussenging, an eminent Bavarian artist, and now mounted over the high altar of the church, was a personal gift of the Dean, to whom the credit of erecting the whole of this handsome church is due.

⁸⁴ The foregoing account has been taken from a contemporaneous newspaper, the *Catholic Telegraph* of July 18th, 1857. It had been sent by a local correspondent.

⁸⁵ By His Eminence Paul Cardinal Cullen, on November 14th, 1864, at request of Very Rev. Richard Galvin, P.P., Rathdrum.

⁸⁶ "In Austria, passio S. Kiliani." The Bollandist Soller deems this to have been an addition to the original.

⁸⁷ Thus entered: "In Vuirceburg, quæ et Ermipolis nuncupatur, Kyliani episcopi et martyris."

⁸⁸ He states:

"Octavo ante Idus Cilianum Procopi-umque."

⁸⁹ He writes: "In pago Austriæ, et castro, nomine Wirzburg, juxta Moin fluvium, sanctorum natale Chilian martyris et duorum sociorum ejus, qui ab Hibernia Scotorum insula venientes, nomen Christi in prædictis locis prædicaverunt ibique ob veritatis confessionem, a quodam judice iniquo, nomine Gosberto, trucidati sunt, et postea multis signis veri Christi Martyres esse claruerunt."

⁹⁰ Thus: "Herbipoli in Germania sancti Chilian Episcopi, qui a Romano Pontifice ad prædicandum Evangelium missus, cum multis ad Christum perduxisset, una cum sociis Colomano Presbytero et Totnato Diacono trucidatus est."—"Martyrologium Romanum Gregorii XIII.," &c., p. 98. Editio novissima, Romæ, 1878, fol.

⁹¹ Thus, in Bishop Forbes' "Kalendars of Scottish Saints:" "S. Kiliane bishop of herbipolis Scotismon vnder heraclius. 630." See p. 157.

exactly rendered. The Roman Martyrology has a succinct and an accurate entry regarding them, and likewise at this date.⁹⁰ In nearly all the more recent Acts, Martyrologies and Calendars of Saints, in like manner are to be found placed the names of Saints Kilian, Colman and Totnan. In the Scottish Kalendars, St. Kilian and his companions are entered, at the 8th of July, viz.: in Adam King's Kalendar,⁹¹ and in Dempster's Menologium Scoticum.⁹² Also, their feast is set down in R. Chambers' "Book of Days."⁹³ In reference—evidently to these Martyrs—there is a curious entry⁹⁴ placed in the Martyrology of Tallagh,⁹⁵ at this day, the 8th of July, in honour of St. Celian, a Scottish Martyr, with his holy brethren, Aedh and Tadhg, with Amarina, wife to the King of the Goths. We are informed, that they were massacred by the prefect of the Royal Palace, and in the Hippodrome of the king's residence. On Convœus' List of Irish Saints, St. Chilianus, St. Colonatus or Colomanus, and Totnanus, Martyrs, are set down at the 8th of July.⁹⁶ Father Henry Fitz-simon has also Totnanus, at this same date, and as he states, by universal assent.⁹⁷ Father Stephen White⁹⁸ commemorates these three holy companions, Kilianus, Colonatus and Totnanus, martyrs, at the present date. The martyrdom of these three saints is noted in Venerable Bede's Martyrology,⁹⁹ according to the statement of Father Stephen White.¹⁰⁰ For this introduction, the Roman Martyrology is quoted. At the 8th of July, veneration was given to Kilianus, Colmanus et Colonatus, Totnanus, Diaconus, according to the Martyrology of Donegal.¹⁰¹ There is a Cillian, son of Dodhnan, adds the calendarist, at the 23rd of October. Then he says: "inde error;"¹⁰² but the writer of this note probably only intended it for a memorandum, to guide himself or his readers to a better intelligence, regarding the present Kilian or the Cillian, son of Dodnan, entered by him at the 23rd of October. At the same date, in the Martyrology of Donegal,¹⁰³ we find the names of Cele-clerech, Bishop, Aedh, and Tadhg.¹⁰⁴ These three suffered Martyrdom, in Uairseburg,¹⁰⁵ in Almania.

⁹² Thus: "In Franconia Kiliani, Totnani, Colmani et Ervvaldi monachorum, gentis Apostolorum, qui a Geilana martyris affici jussi, M."—*Ibid.*, p. 205.

⁹³ See vol. ii., July 8, col. 555.

⁹⁴ It runs thus: "S. Celiani Scotti martyris cum Sanctis fratribus Aedh ocus Tadhg ocus Amarina conjuge Regis Gothorum truncati a preposito domus regie in hippodromia Palatii regis." These words are from a gloss to Marianus O'Gorman's Martyrology.

⁹⁵ Edited by Rev. Dr. Kelly, p. xxviii.

⁹⁶ Thus: "S. Chilianus Epis. Hiperbolensis genere et martyris nobilissimus. Wiziburgi. 8 Julii." "S. Colonatus, seu Colomanus, et Totnanus martyres et socii beati Chilian Albinici. 8 Julii." See *ibid.*, cap. x., p. 48.

⁹⁷ See O'Sullivan Beare's "Historiæ Catholicæ Ibernæ Compendium," tomus i., lib. iv., cap. xii., pp. 55, 57.

⁹⁸ This writer remarks: "En tibi novos tres martyres, Gyalde." See "Apologia pro Hibernia," cap. ii., p. 15, cap. iii., p. 23.

⁹⁹ In these terms: "Octavo idus Julii in pago Austria et Castro nomine Wurtzburg, juxta Mænum fluvium, natale S. Kiliani

Martyris et sociorum (Colonati et Totnani) ejus, qui de Ibernica Scotorum insula, venientes, nomen Christi in prædictis locis prædicaverunt, ibique ob confessionem veritatis sub quodam judice Dosberto crucidati sunt, et multis postea signis veri Christi martyres esse claruerunt."

¹⁰⁰ See "Apologia pro Hibernia," cap. iii., pp. 22, 23.

¹⁰¹ Edited by Drs. Todd and Reeves, pp. 190, 191.

¹⁰² A note by Dr. Todd says at *Inde error*: "It is not very clear what the error was to which our author here alludes. He probably meant the error in the name. He does not, however, quote the Mart. Rom. correctly; perhaps for "Colmanus et Colonatus," we should read Colmanus vel Colonatus."

¹⁰³ Edited by Drs. Todd and Reeves, pp. 190, 191.

¹⁰⁴ There can be no doubt, that the Chilianus of the Roman Martyrology, and his fellow martyrs—notwithstanding the variation in the names—are the same as Cele-clerech, Aedh, and Tadhg.

¹⁰⁵ A note by Dr. Todd says at *Uairseburg*: "i.e., Wirtzburg in Franconia." The more recent hand adds here in Roman letters, "Vide aliter apud. M. Taml."

With regard to the great Apostles of Gentile nations, we may safely assert, that the person, who imparts Christian knowledge to those who have it not, is like one who gives sight to a blind man. He is a true enlightener of men. Although, indeed, the words of a preacher may contain little that is very striking or remarkable, and although intellectually, the holy man may be below mediocrity; yet, the true preacher knows how to teach old and young, the doctrines and precepts of Jesus, with a startling and an awakening freshness, which present them as with a voice of power, thrilled and inspired by an eloquence from on high. When this is felt by his hearers to be earnest, and when it is known his own life is one of self-sacrifice, the mustard seed soon begins to take root and to grow into a large tree. The labours and zeal of those Apostles of Franconia, as on this day celebrated, flourished and faded, for a brief time; but, their blood sealed and watered that soil, where they preached words of efficacy. In after time, the withered plant revived, and it became that seed, which gave many Christians to the Church.

ARTICLE II.—ST. DISIBOD, BISHOP AND CONFESSOR.

[SEVENTH AND EIGHTH CENTURIES.]

CHAPTER I.

INTRODUCTION—STATE OF GERMANY IN PAGAN AND EARLY CHRISTIAN TIMES—BIOGRAPHIES OF ST. DISEN OR ST. DYSIBOD—HIS IRISH BIRTH—HIS YOUTHFUL DISPOSITIONS AND EDUCATION—ADVANCED TO THE PRIESTHOOD—ELECTED AS BISHOP—TRIALS AND DIFFICULTIES IN HIS NEW POSITION—HE RESOLVES TO LEAVE IRELAND FOR A DISTANT COUNTRY.

ALTHOUGH not wholly reliable in all statements, the most valuable and authentic account of Pagan Germany¹ we possess is that furnished by the celebrated Roman historian, Caius Cornelius Tacitus.² We are, however, more concerned with the subsequent state and condition of that most important country, which extended from the Rhine to the Vistula, and from the Danube to the German Ocean and the Baltic Sea.³ According to Rhineland tradition, the first teacher of Christianity, Crescens or Clemens, came with the twenty-second Roman Legion, which had been with Titus in Palestine. Afterwards, it was quartered at Mainz, about A.D. 78. In Mainz, he began to announce the truths of the Gospel. A teacher, named Eucharius, in Trier or Treves, also aided his efforts, to preach and propagate the Christian Religion throughout that wild tract of country, lying between the Main, the Rhine, the Moselle, and the Saar. In the year from the foundation of Rome 651, or before the birth of Christ, 102, Marius delivered Rome from the

ARTICLE II.—CHAPTER I.—¹ See A. R. Carson's edition "C. Cornelii Taciti Opera: ad Fidem optimorum Exemplarium," De Situ, Moribus et Populis Germaniæ, pp. 415 to 430. Edinburgi, 1826, 8vo.

² He was born about the year 810, after the building of Rome, or the year 57, after the birth of Christ. He wrote this Treatise, A.D. 98, M. Cocceius Nerva, Aug. IV., and M. Ulpius Trajanus Cæsar II. being then

consuls.

³ Some ancient writers give it even a larger extent. See Rev. Fathers Catrou and Rouillé's "Roman History; with Notes Historical, Geographical and Critical," done into English from the original French, vol. vi., book lxii., sect. xxx., n. 105, p. 90.

⁴ See Jules Zeller's "Histoire d'Allemagne," tome i., liv. i., chap. ii., sect. ii., pp. 53 to 62.

incursions of the Cimbri and Teutones—who were Germans—for the first time;⁴ afterwards, Cæsar made some attempts to restrain them from invading Gaul;⁵ Drusus, Tiberius and Varus conducted various Roman expeditions against them, and with varying success or reverse;⁶ Germanicus in the year of Christ, A.D. 13, made a final attempt to subdue Germany, but notwithstanding his valour and military skill, he did not succeed in re-establishing the Roman dominion there.⁷ Although divisions prevailed among the German nations contending for supremacy, and although the Romans took care to foment and avail of those dissensions; yet, were they unable to effect more than an occasional and a precarious supremacy. Galba succeeded, however, in causing the Catti to abandon that district of Germany between the Lahn, the Maine and the Rhine, and it was distributed among the Roman veterans, during the time of the Emperor Caligula.⁸ There, likewise, Christianity began to spread;⁹ although the vast extent of Germany north and east was not subject to Roman dominion. It seems pretty well established, that long before Constantine made Christianity a state religion, it obtained a firm foothold¹⁰ within that particular territory.¹¹ A very interesting glimpse depicting graphically the state of that district, about 371, when the Idyll “Mosella”¹² was written, has been left us by the poet Ausonius.¹³ In it, we have a description of his journey from Mainz to the sources of the Moselle.¹⁴ He crossed the Nahe at Bingen,¹⁵ and he passed by the military road over the Hunsrücken to Neumagen,¹⁶ on the Moselle, below Treves, and at the frontiers of the Belgæ.¹⁷ Long before the age of Disibod and his companions, however, the Nahegau, and even the wooded country between the Nahe and the

⁴ See his work “Commentariorum de Bello Gallico,” lib. i., cap. xxxi. to liv.

⁵ See Carlo Denina’s “Rivoluzioni della Germania,” tomo primo libro i., capo ii., pp. 12 to 21. Firenze, 1804, 8vo.

⁷ See “Histoire des Allemands, traduite de l’Allemand de Schmidt, par J. C. de la Veaux, Professeur Royal a Berlin, tome i., liv. i., chap. vi., pp. 66 to 93. A Liege, 1784, et seq. 8vo.

⁸ These various incidents of early German history are very lucidly set forth, in Jules Zeller’s “Histoire d’Allemagne,” tome i., liv. ii., chap. iv., pp. 129 to 183.

⁹ We do not know exactly, what amount of actual facts underlines the rhetorical statements of St. Justin Martyn, of St. Irenæus, and of Tertullian, when they tell us, that in the second century of our era, the Christian religion had not only spread throughout the Roman Empire, but among the tribes and peoples beyond, and expressly among the Germans.

¹⁰ There Roman remains have from time to time been found, in considerable quantities. Numerous graves were in and near Kreuznach, in which coins and human remains have been found. There are no traces proving the pagan custom of cremation upon any of the latter. They were uniformly east and west in position, which also marks Christian burial from the earliest times.

¹¹ Herr Heep has some interesting observations regarding the *castra stativa*, at this northern end of the Hunsrücken, and in the

villa rustica around.

¹² See “Corpus Poetarum Latinorum,” Ausonii Burdigalensis Idyllia, x., pp. 1091 to 1095.

¹³ He was a native of Bourdeaux in France, and he lived from about the year 320 to 400.

¹⁴ The following are the opening lines:—

“Transieram celerem nebuloso flumine
Nauam,
Addita miratus veteri nova moenia
Vico,
Æquavit Latias ubi quondam Gallia
Cannas,
Inflætæque jacent inopes super arva
catervæ.”

¹⁵ The former name of Bingen was Vincum. It is easily recognised, by its situation on the Naua or Nahe. There is a common reading of Vicum for Vincum, but the Itenerarium Antonini gives the name as Vincum. The modern name could hardly come from Vicum or Vicus.

¹⁶ Noiomagum, where Constantine established an enormous military settlement, is easily recognised as Neumagen on the Moselle.

¹⁷ The two points at the beginning and end of the poet’s journey being fixed, the old Roman road from Bingen to Treves over the Hunsrücken, appears to have been that direction in which the writer pursued his solitary way. Trackless forests spread on either side of the route.

Moselle—the Hunsrucken district—had become Christianized. Mainz and Treves¹⁸ were the chief cities, from which Christianity flowed out over the surrounding districts. The scene of Constantine's vision of the cross,¹⁹ was at Mainz,²⁰ in A.D. 311, when he set out with his legions against Maxentius. The best proof of the extent to which Christianity had spread, during that period, is found in the fact, that from political as well as from religious motives, Constantine found it convenient to recognise its influences.²¹ Nevertheless, the Christianity of that district seems to have relapsed into heathenism, in the age of Disibod. This fact could be easily accounted for, owing to the irruptions of the wild hordes of Alemanni,²² at first, and afterwards of the Franks,²³ who overturned the Roman power in Gaul, by their great victory obtained at Soissons, in the year 486.²⁴ Under the Romans, colonies of barbarian captives had been settled on the Hunsrucken, by Constantine II., about A.D. 360, owing to the wily statecraft of that people,²⁵ who desired those slaves of their Empire to become interested in holding other conquered lands than their own, and who expected, in the case of outbreak by their barbarian neighbours, that the chief victims should be those who had yielded to them in war as enemies, and in whose fate the heartless conquerors felt little direct interest. Perhaps the tenacity, with which the colonists clung to their ancient practices in those districts, which became afterwards the scene of missionary labours for Disibod and for his companions, owed something to the fact, that the population of those wild-wooded tracts had not benefited by the examples of heroism and self-devotion manifested by the early martyrs and pastors, whose doctrines began to spread through the better organized and more civilized provinces of the Roman Empire. The leader of the Franks, King Clovis or Chlodoveus certainly did not—in the wilder settlements of his tribe—bring about an entire abandonment of their old paganism, after his conversion to Christianity. So late as the end of the eighth century, we find here in the forests, and under the great oaks, a rustic worship of the old gods, and maintained by the Frankish settlers, within the episcopal diocese of Worms and Mainz.

From some earlier accounts, as seems most probable, St. Raban Maur²⁶ and Marianus Scotus²⁷—or rather his interpolator Abbot Dodechinus²⁸—have

¹⁸ With these stations, the Nahegau and even the Hunsrucken stood connected by military roads, which remain to this day.

¹⁹ This is described in his own Epistle to Eusebius.

²⁰ This is the oldest Christian See in Germany.

²¹ The various convulsions to which Germany had been subjected from the third to the fifth century are set forth in Jules Zeiller's "*Histoire d'Allemagne*," tome i., liv. ii., chap. v., pp. 184 to 264.

²² The Alemanni for a time were dominant people, until their superiority was disputed. "*La Germania Meridionale e Mediterranea era tuttavia da Turingi, da Sassoni, dagli Alemanni posseduta. Questi ultimi occupavano la maggior parte della Svevia, perche gli Alemanni erano per la più parte di quelli Svevi che abitavano anticamente nella Germania Settentrionale tra l'Elba e l'Oder.*"—"Rivoluzioni della Germania," di Carlo Denina, tomo primo, libro ii., capo ii., p. 95.

²³ These poured across the Rhine, when they harried and wasted the country, and finally settled in the modern provinces of Alsace and Lorraine. See Edward Gibbon's "*History of the Decline and Fall of the Roman Empire*," vol. iv., chap. xxxviii., p. 349. Rev. Dr. William Smith's edition.

²⁴ The Franks defeated the Alemanni, A.D. 496, in the decisive battle of Tolbiacum, or Albiacum. This is held to be Tulpich, on the Lower Rhine; or, if we read Albiacum, then Albich, near Alzir, in the neighbourhood of Kreuznach.

²⁵ The Emperor Julian reproached Constantine with having been the first to elevate the Barbarians to offices of importance in civil and military affairs. See "*Histoire des Alemands*," traduite de l'Allemand de Schmidt, par J. C. de la Veaux, Professeur Royal a Berlin, tome i., liv. i., chap. viii., p. 125.

²⁶ His Life has been treated of already, in the Second Volume of this work, at February 4th—the date for his festival. About

taken their notices of the holy man Dysibod. The Life of this saint was written, according to the direction of Abbot Helinger,²⁹ by St. Hildegardis,³⁰ in the year 1170. This distinguished woman received her education, at Disibodenberg, from the Abbess Jutta.³¹ St. Hildegarde was subsequently the last Abbess over that convent.³² She tells us, in the beginning of her biography, that she had revelations or some sort of internal monitions to undertake this work.³³ However, it seems probable, that earlier Lives of St. Dysibod were then in circulation, and which were but amplified in particular passages,³⁴ with the pious reflections of St. Hildegarde. It is very certain, that the narrative is involved and intricate, nor can we depend much on its general historical accuracy. The present saint's virtues and labours are commemorated by Molanus, Canisius, and Arnoldus.³⁵ The Abbot John of Trittenheim³⁶ has an account of St. Disibodus; as also the Abbot Dodechinus, who was Abbot of Dissenburg, and John Wilson,³⁷ commemorate him. The Acts of this holy missionary and bishop have been included in the collections of Lippeloo,³⁸ of Surius,³⁹ of the Bollandists,⁴⁰ and of the Benedictines.⁴¹ Father John Mabillon has an account of St. Disibodus, in his "*Annales Ordinis S. Benedicti*."⁴² He is

his Martyrology, more has been stated in the First Volume. Introduction.

²⁷ In G. Waitz's edition of Mariani Scotti "*Chronicon*," there is no entry regarding our saint, as may be noticed by referring to the "*Monumentæ Germania Historica*," tomus v.

²⁸ This Codex version, of what professes to be the Chronicle of Marianus, has been so filled with local historic incidents, that it might better deserve the title "*Annales S. Dysibodi*."—*Ibid.*, pp. 483, 484.

²⁹ He was the fifth Abbot over the Abbey, built on Disibodenberg Mount.

³⁰ For nearly one hundred years, after 1005, a cloister for nuns of noble families existed at Disibodenberg, as well as the cloisters for the monks. And

"Die Nonnen sangen; O Christe du
barütigam suss und traüt!
Die Monche seufz'ten: Maria, O
Komm, du susse Braut!"

³¹ The Abbess Jutta of Disibodenberg—one of the old Sponheim race—went through the Glan with dry feet, and she turned water into wine, according to the Legend of her Life.

³² Having found the community of goods between monks and nuns there not quite to her severer taste, she insisted on a separation. With the help of the Counts of Sponheim and others, after great resistance on the part of the abbot and monks, she accomplished her object, and founded a new religious Parthenon for herself and hernuns, about 1150, on the Rubertsberg, and on the left bank of the Nahe near Kreuznach. The only male inmate of their house, in that place, was the holy Rupert, a saint who was buried there many hundred years before, in the times of King Pippin. The abbess Hildegarde has been renowned for extraordinary

sanctity and austerity, while her revelations have made her celebrated, not alone during her own age, but through all succeeding centuries. Her feast is celebrated on the 17th of September.

³³ See the Bollandists' "*Acta Sanctorum*," tomus ii., Julii viii. De S. Disibodo Episc, et Confess. in Dysenberg, Territorii Moguntini, in Germania. Vita auctore S. Hildegarde moniali. Ex M. S. Maximini Trevirensis, in Four chapters and Fifty-four paragraphs, pp. 588 to 597. A previous Commentary in Three sections and Thirty-three paragraphs, by the Editor, Father John Baptist Soller, precedes, and notes are added.

³⁴ Such is the opinion of Mabillon, when treating on this subject, in the "*Acta Sanctorum Ordinis S. Benedicti*."

³⁵ See Father Stephen White's "*Apologia pro Hibernia*," cap. iv., pp. 26, 44.

³⁶ In his "*Chronicon Hirsaugiensis*," ad annum Christi 1108. Likewise, in his work "*De Viris Illustribus Ordinis S. Benedicti*," lib. iii., cap. cclviii.

³⁷ In his "*Martyrologium Anglicanum*," at Julii viii.

³⁸ The "*Vitæ Sanctorum*." The Third Volume contains Acts of St. Disibod, Bishop, at July the 8th. See pp. 113 to 119.

³⁹ See Vita St. Disibodi, Confessoris, in Germania, in thirty-seven paragraphs of Surius, tomus iv. of "*Acta Sanctorum*," pp. 141 to 148, at Julii viii.

⁴⁰ See "*Acta Sanctorum*," tomus ii., Julii viii., pp. 581 to 599.

⁴¹ In the Appendix to the Fourth Volume of the "*Acta Sanctorum Ordinis S. Benedicti*," sec iii., pars ii., A.D. 700 to A.D. 800, is written the Life of St. Disibod, Confessor, in 8 paragraphs, pp. 496 to 498.

⁴² See tomus i., lib. xvi., num. xlv., pp. 522, 523.

⁴³ In his work "*Annalibus Trevirensibus*,"

noticed, likewise, by Christopher Brower.⁴³ The Bollandists⁴⁴ had obtained Acts of St. Dysibod, which were taken from a vellum Passional, belonging to the monastery of Bodensee, but to which they attached very slight importance, as the accounts contained in them appeared to have been very unskilfully compiled from other Acts of saints, and to have been mainly taken up with a puerile Legend of King Dagobert's hunting and of his bestowing a munificent endowment for the monastery of Dysibod, as also with an account of miracles which had been wrought through his intercession after the time of St. Hildegarde. It is supposed, that these legends had been collected probably in the thirteenth or fourteenth century. There is an unreliable account in Dempster⁴⁵ of this holy missionary. It was Colgan's intention to have written his Acts at this date.⁴⁶ Adrien Baillet⁴⁷ has some notices regarding him, as Abbot of Disenbourg. Among the more modern Irish writers, in Walter Harris' Ware,⁴⁸ as also in the works of the Rev. Dr. Lanigan⁴⁹ and of John D'Alton,⁵⁰ there are notices of St. Dysibod. A brief account of St. Disen or Disibode is to be found in Les Petits Bollandistes'⁵¹ collection.

As a great portion of St. Hildegarde's Acts of this holy man are diffusely rhetorical and traditional, we shall confine ourselves to an abbreviated statement of the few facts they present, with some notices of him from other sources. St. Disibod, or Disen, is said to have been descended from a noble Hibernian family, although his parents were not possessed of a superfluity of this world's riches. They were oppressed by the hostility of a certain powerful and tyrannic chief, who was dominant in their part of the country, and who had reduced them and others as well, to a state of depression and dependence. Disibod was still a boy, at this time, and from the very earliest age he was distinguished for many virtues. Although some of the Scottish writers claim him as a compatriot,⁵² he was born in Ireland, and as seems most probable,⁵³ some time after the year 620. It would appear, that his dispositions were all of a pious tendency; that he was pure of mind, and prudent for his age; avoiding evil and doing good, to the very utmost of his ability. No wonder, that his parents were unwilling to surrender him as a hostage to that tyrant, whose caprices were of a passionate and an ill-natured bent. Wherefore, they watched an opportunity and fled with him to a more remote part of the country, where a river flowed into the sea.⁵⁴ At this place, there was a town and an institute of religious men, who conducted a school. These taught various liberal sciences, and Disibod was placed under their care. His learning and intellectual abilities were only surpassed by his proficiency in the graces of the Holy Ghost, which gave great comfort to his parents, during their forced expulsion from their former home. Disibod had a most retentive memory, and as day by day he grew in stature and in mental resources, he applied also to the practice of good works, to prayer and to alms-giving, daily becoming more perfect in the knowledge and observance of God's law. He was resolved to devote himself entirely to the Divine service. Accordingly, step by step, he received the various minor charges of the ministry. At thirty years of age, he was promoted to priest's orders. He then resolved, more sedulously, if possible, to cultivate the Lord's vineyard. It so happened, in that part of

ad annum Christi 639.

⁴⁴ See "Acta Sanctorum," tomus ii., Julii viii. De S. Disibodo Episc. et Confess., &c. Commentarius Prævius, sect. ii., num. 15, p. 584, and pp. 597 to 599.

⁴⁵ See "Historia Ecclesiastica Gentis Scottorum," tomus i., lib. iv., num. cccclxxiii.

⁴⁶ As may be seen from "Catalogus Actuum Sanctorum quæ MS. habentur, ordine

Mensium et Dierum."

⁴⁷ See "Les Vies des Saints," tome iii., pp. 67 to 69.

⁴⁸ See vol. i., "Archbishops of Dublin," p. 304.

⁴⁹ See "Ecclesiastical History of Ireland," vol. iii., chap. xviii., sect. ix., pp. 114, 115.

⁵⁰ See "Memoirs of the Archbishops of

the country, one of the bishops belonging to the place had been called away from this life; and according to the custom prevailing, all the people assembled to chose his successor. The holiness of Disibod, and his suitability for that exalted office, were thoroughly well known. Accordingly, he was unanimously elected. Through humility, he at first refused, but those, whose prudent opinions he respected, urged him to comply with what seemed to be the will of Divine Providence. He was soon afterwards elevated to the dignity of Bishop, although he accepted this position with extreme reluctance. However, he collected around him some persons of great judgment and piety, by whose advice he desired to be chiefly guided. They gave him the greater courage to discharge the duties of his trust faithfully, and while loyal to their spiritual superior, they afforded him great consolation, in some trials and difficulties to which he had been subjected. Notwithstanding, his greatest refuge was in distrust of himself, and in prayer to God, whereby his deficiencies might be supplied. We are told, that the See over which he presided was that of Dublin;⁵⁵ and some writers, who have treated regarding the succession of Prelates in that See, make him succeed St. Wiros,⁵⁶ another supposed bishop in that See. He is said to have resigned it, and to have left for Belgium, where he died at Rurimond, on the 8th of May, A.D. 650.⁵⁷

This, however, not alone admits of doubt,⁵⁸ but, it is altogether improbable, as Dublin had not become a city,⁵⁹ nor had it been erected into an ecclesiastical centre of government, at that early period.⁶⁰ It may be, that Dysibod was a bishop in some other part of Ireland,⁶¹ and that, as the fame of Dublin—the chief city of our Island—reached the Continent before the time when his Acts had been written, it was assumed, he must have presided over its See, at a more remote time. He bore the episcopal dignity and burden, it is said, for ten years. During this time, by his preaching and zeal, he con-



Street View in the City of Dublin.

verted many sinners from the error of their ways. While many of his subjects were averse to wholesome discipline, others are said to have been pagan,

Dublin," pp. 20, 21.

⁵⁵ See "Vies des Saints," tome viii.,

viii^e Jour de Juillet, p. 164.

⁵⁶ See Dempster's "Historia Ecclesiastic

while a schism arose, and many opposed the teaching to be found in the Old and New Testaments.⁶² Even some are stated to have joined the Jewish sect.⁶³ Difficulties seem to have beset him, in his administration of diocesan affairs; and, for a long time, he steadily opposed the evils, which threatened him, while bearing with fortitude and patience those various calumnies and injuries that fell so thickly upon him. Even his personal safety seems to have been affected, and a conspiracy of his enemies helped to gather a band of rioters, who desired to depose him. Owing to the opposition of these turbulent characters among his flock, he was obliged at length to resign his bishopric. Disibod collected a few religious men to whom he revealed his purpose, which was, to leave his native country, family and friends, for the sake of Christ, whose vineyard he could not successfully continue to cultivate there, and to find in a foreign land, some field of labour, which might be productive of better results. It is thought to be probable, that Disibod exercised his episcopal functions, until the year 674,⁶⁴ when he is supposed to have resigned the government of his See. Some writers assign an earlier date for his migration to the Continent.⁶⁵ Before parting from Ireland, an angel is said to have appeared in a dream, and told him, that he must wander thence, to kindle in dark places the light of the Gospel, and that he must not rest anywhere, until one day when he shall have come into a country, where his staff should stick in the earth, and afterwards become a green sapling. At the same time, Dysibod learned, how he should see a white hind, scratching a spring in the ground, and two rivers meeting, at that place. In consequence of those troubles, already alluded to, he left his native country, resolving never more to return. Taking the pilgrim's staff—like so many holy Irishmen of that period—and resolving to seek another sphere of duty, with cheerful mind he prayed "Lead kindly light,"⁶⁶ and he trusted to God's protection and guidance for the future situation, where his work in life might procure him an eternal reward.⁶⁷

Gentis Scotorum," tomus i., lib. iv., num. cccxxiii, p. 205. New edition. Edinburgi, 1829.

⁵³ This must only be calculated, on the very uncertain data to be extracted from his Acts.

⁵⁴ This indefinite way of stating it leaves us ignorant of the exact place to which he is said to have gone.

⁵⁵ John Wilson, in his "Martyrologium Anglicanum," at the 8th of July, speaks of him as Bishop of Dublin: "Ordinatus est Dubliniensis in eodem regno Episcopus."

⁵⁶ See an account of him on the 8th of May—the date for his festival—in the Fifth Volume of this work, Art. i.

⁵⁷ See Harris' Ware, vol. i., "Archbishops of Dublin," p. 304.

⁵⁸ While he adopts this assertion on Wilson's credit, Harris states it as unsupported from any authorities cited by that writer. See *ibid.*

⁵⁹ The accompanying illustration presents a view of Dublin from Grafton-street. On the right is a portion of Trinity College and nearly opposite on the left, the front of the former Houses of Parliament. Drawn from a photograph, by William F. Wakeman on the wood, engraved by Mrs. Millard.

⁶⁰ See D'Alton's "Memoirs of the Archbishops of Dublin," p. 21.

⁶¹ In a safe manner, Mabillon states: "Disibodus in Hibernia natus, ibidem episcopus fuisse dicitur."—"Annales Ordinis S. Benedicti," tomus i., lib. xvi., num. xlv., p. 522.

⁶² Father Thomas O'Sheerin suggests the possibility of Pelagianism having spread in Ireland, at this time.

⁶³ It is quite evident, that nearly all these statements are from the pure workings of imagination, on the part of the writer of our saint's Acts.

⁶⁴ See the additions to Marianus Scotus' "Chronicon." Ad annum 674 et 675.

⁶⁵ In Les Petits Bollandistes' "Vies des Saints," it is set down at about A.D. 652. See tome viii., viii^e Jour de Juillet, p. 164.

⁶⁶ The sentiment conveyed in a beautiful Hymn, written by His Eminence John Henry Cardinal Newman, in his "Poems," many of which are so replete with true devotional feeling.

⁶⁷ See the Bollandists' "Acta Sanctorum," tomus ii., Julii viii. De S. Disibodo Epis. et Confess., &c. Vita Auctore S. Hildegardis moniali, ex Ms. S. Maximinæ Trevirensis, cap. i., pp. 588 to 590.

CHAPTER II.

TRAVELS OF ST. DYSIBOD, WITH HIS COMPANIONS GISWALD, SALUST AND CLEMENT—A DIVINE REVELATION BY WHICH HE IS BROUGHT TO SELECT THE SITE FOR HIS FUTURE RESIDENCE—HIS MONASTIC AND MISSIONARY LIFE AT DISENBERG—HE BECOMES POPULAR AMONG THE CHIEFS AND PEOPLE OF THE DISTRICT SURROUNDING IT.

MOVED by the spirit of God, St. Disibod was accompanied by three pious and learned men, named Giswaldus¹ or Gillilaldus, Salust, and Clement, who travelled with him from Ireland. Their first course was probably directed to England, although St. Disibod's Acts are silent regarding the special places visited by them. However, it is stated, that Disibod, and those who had accompanied him from Ireland, kept moving about and preaching from one place to another, for ten years,² before finding the site for his permanent abode. The journey of those strangers was chiefly through France and Germany, so far as we can interpret the order of narrative. It is likely, in after time, they had reached the course of the Lower Rhine, and had travelled along its left banks, through that highly romantic and precipitous duct through which it flows, from the present city of Bonn, to Coblenz, and on to Bingen,³ where it is joined by the Nahe and its tributaries. The holy missionary's exemplary life and actions caused even the rude inhabitants of those countries, through which St. Disibod travelled, to entertain a great veneration for him. His earnest, zealous and persuasive eloquence seemed to be directed only for the attainment of one end, to win over his fellow-creatures from the error of their ways. He preached the Gospel without cessation, everywhere producing a harvest of souls, by the exercise of his apostolic labours, yet oftentimes finding those persons, whom he exhorted in vain. He had a profound distrust in his own unaided exertions; and therefore, he frequently prayed the Almighty to assist and guide him.

Dysibod was at last consoled by a vision, which he had one night, having been assured by the Almighty, that his trials should cease, and that he should soon find a place of rest, to reward him for his toils and anxieties in God's service. It is by no means certain, that our saint lived so very shortly after the death of St. Benedict,⁴ as has been stated by the Abbess St. Hildegard,⁵ or that he desired to establish a house of that order, wherever he purposed to rest. When he wished to gather around him a religious community, it seems most probable, he intended only to follow the monastic models and rules, which prevailed in Ireland during his time. After the interval already calculated, as being spent in preaching and journeying on his mission, St. Disibod

CHAPTER II.—¹ So is he styled, by Mabillon, in his "Annales Ordinis S. Benedicti," tomus i., lib. xvi., num. xlv., p. 522.

² See John D'Alton's "Memoirs of the Archbishops of Dublin," p. 20.

³ A finely coloured Map, *Le Rhin de Mayence a Coblenz*, pl. vi., in *Elisée Reclus' "Nouvelle Géographie Universelle,"* tome iii., presents the physical features of this region which are beautifully shown. See chap. iii., sect. iii., p. 550.

⁴ This happened A.D. 543.

⁵ Of St. Benedict she remarks: "qui nuperime migraverat."

⁶ "Unde iter ingrediens nemorosa per avia solum,
Et nulla humani spectans vestigia cultus,
Prætereo arentem sitientibus undique terris
Dummissum, riguasque perenni fonte Tabernas,
Arvaque Sauromatum, nuper metata colonis:
Et tandem primis Belgarum conspicio oris
Nivomagum, divi castra inclyta Constantini."

—Ausonius' "Idylia," x. Mosella, ll. 5—11.

entered the Lower Palatinate of Germany. He appears to have travelled through that picturesque region so happily described by the Poet Ausonius.⁶ It is said, that he and his companions wandered without the sacred sign, till one day, travelling through this distant part of Gallia, its future patron reached the Nahethal. No doubt, similar reports of that heathenism and paganism, existing in the wild woods and solitudes of northern Germany, which attracted St. Goar⁷ and others from Aquitaine, had penetrated to Ireland, then the Island of Saints and of missionaries. A desire for spreading the Gospel among those people, inspired Disibod and his zealous companions, to undertake the labours of their mission.⁸ Through the mountains of the Hunsrueck region,⁹ and beyond those of the Hoch Wald¹⁰ and Idar Wald, they passed. At length, they penetrated to the valley of the Nahe.

That district lying round the villages of Sohren, Niedersoren, and Sohrschied,¹¹ on the right and left of the old Roman road, were the fields¹² of ancient colonists, known as the Saurometes. In these wild mountain and forest districts, along the river Nahe, and where it flows into the Rhine, it is pretty clear, that in the sixth century the scanty population must have relapsed into entire paganism. Early as Christianity had been planted in those regions, it was not from Mainz or Treves, however, that efforts were now made to reclaim those rude populations to Christianity. The missionaries had come from a remote Island in the Western Ocean, and these too were the pioneers of civilization. In the interior of that country, at the present time, every valley that descends towards the Rhine near Bingen is dominated by high donjons and walls, and there too begin those magnificent and vine-clad heights, on either bank of that noble river.¹³ The Glan and the Nahe were the rivers beside whose commingling waters, as had been foretold, the wanderers were to find their future home. "This is my place of rest," cried out Dysibod to his companions, when they had arrived there.¹⁴ A high and wood-crowned hill of difficult access presented itself, and the position was one of extreme beauty, in the eyes of those stranger pilgrims; nor can their taste and judgment be questioned on this point, by tourists who visit it at the present day.

A strong probability exists, that St. Disibod had been created a Regionary Bishop,¹⁵ without a fixed See; and, we may suppose, that such elevation was a consequence of his indefatigable missionary efforts. However this may be, near the confluence of the Nahe and the Glan, according to the legend, his staff stuck fast, and behold it burgeoned and unfolded into leafage. This was the sign he had so long desired. A white hind was grazing near, under whose feet a clear spring was welling forth. The holy man stood and worshipped

⁷ The town of St. Goar, on the Rhine, still preserves in remembrance the missionary zeal of its patron, St. Goar. He came from Aquitaine to convert the pagans of the Rhineland. He died there, A.D. 575.

⁸ In this description and in other accounts which precede and follow, we have utilized a very interesting series of articles intitled, "Letters from Kreuznach," which have been published in *The Glasgow Herald*. See No. vi., Thursday, September 2nd, 1875.

⁹ It stretches between the Rhine, the Moselle and the Nahe, running chiefly north and south. With the Vosges Mountains it is connected through the Hoch Wald chain. See "Gazetteer of the World," vol. vii., p. 166.

¹⁰ The German word Wald—applied to many local denominations—has the signification of "forest."

¹¹ The syllable sohr has no German or Teutonic root.

¹² Called "arva Sauromatum."

¹³ See Elisée Reclus' "Nouvelle Géographie Universelle," tome iii., chap. iii., sect. iii., pp. 547 to 555.

¹⁴ This spot is situated about two miles from Kreuznach, and one from Sponheim. See Mabillon's "Annales Ordinis S. Benedicti," tomus i., lib. xvi., sect. xlv., p. 523.

¹⁵ See Les Petits Bollandistes, "Vies des Saints," tome viii., viii^e Jour de Juillet, p. 164.

¹⁶ The Life by St. Hildegard thus de-

like Jacob, leaning on the top of his staff, admiring, as if by some forewarning instinct, the beauty of that scene. He prayed, likewise, that other souls might delight in frequenting it, and that a faithful people might serve God there. Not disobedient to the heavenly vision, Disibod and his companions built themselves huts at the foot of that hill.¹⁶ His own habitation faced the east, while the cells of his companions were severally somewhat removed from it.¹⁷ For a considerable time, they lived on herbs and roots, not having any other kind of food. Sometimes, when hunters or fishers entered this wood, for the purpose of enjoying the excitement of their respective pursuits, and when woodsmen came there to gather wood, or for other reasons, they found Dysibod engaged in digging for his daily sustenance or employed in collecting what was necessary for his support. Soon the rumour spread abroad, that a holy man and his companions, no doubt divinely inspired, had come to settle in that wild place. The people respecting their motives began to furnish them with means for living among them, in return for which kindness, the missionaries studied and learned their language, that so they might better instruct those to whom they announced the words of eternal life. The poor and needy were encouraged to approach the hermits' cells, where they were fed with what food those pious men could spare, while they were taught to labour for that food which is not perishable. The examples of the Eastern solitaries, such as Anthony and Macarius, was a model on which Dysibod and his companion fashioned their lives. Lest the ancient serpent might prevail against them, they practised great mortification, and many austerities, that they might bring their flesh into complete subjection under the spirit. In return for his self-sacrificing mode of living, St. Dysibod was gifted with the power of working miracles. Many who were sick and infirm he healed; but especially, through a sincere humility, he avoided as much as possible the praise and admiration of men.

The original populations of that district, in which Disibod laboured as a missionary, were probably the Sauromatian colony and their descendants; while the Frankish conquests added only thinly scattered settlements, here and there, throughout the Wald. The fame of St. Disibod's sanctity could hardly fail to spread abroad, and accordingly, as if by a spontaneous movement, several people collected and built an oratory for him, on the eastern side of that mountain where he dwelt, and it was intended for his accommodation, so that he might celebrate the Divine mysteries there, and engage in his offices of prayer and sacrifice. This was contrived, likewise, to prevent an easy access, which might bring pilgrims in greater crowds to him, and thus interrupt his daily round of spiritual exercises. Although he led a solitary life¹⁸ in that place, yet was he accessible, not only to the brothers of his community, but even to strangers, who came to him for advice or instruction. Before his death, the holy man saw a chapel erected on the eastern brow of that hill. In like manner, a village or collection of huts—the nucleus of the later Studenheim—was built on a plain at its western foot, when the thorns and brambles had been removed. Gardens and small paddocks were there enclosed, to serve for his purposes and temporal wants. He erected a monastery¹⁹ accordingly, and he collected about him many monks, belong-

scribes it: "Mons autem ille in circuitu, cum adjacentibus sibi silvis, locis quoque perviis et inviis (non unius hominis sed com-provincialium, tam minorum quam majorum) plusquam milliare unum eo tempore erat."

¹⁷ This description is quite in keeping, with the plan of the primitive Irish monaste-

ries.

¹⁸ In Harris' Ware, it is stated he lived there "an Eremitick Life," vol. i., "Archbishops of Dublin," p. 304.

¹⁹ While some writers have the erection of this monastery at A.D. 674, others place it at a much earlier date.

ing, it has been said, to the Order of St. Benedict. However, this latter statement does not appear to be correct; for, it is much more probable, that St. Dysibod and his companions lived under an Irish form of rule, which in times long subsequent was supplanted there by that of St. Benedict.²⁰ Soon his congregation began to increase, and he endeavoured to govern it in a manner, which might serve to repulse the approach of sin among them. He warned the monks, to put on the whole armour of Christ; to be chaste, humble, disinterested and persevering in virtue. He cautioned them against the spirit of worldliness, which was to be overcome, by strict adhesion to their rules of discipline. The number of his monks was fifty, in the earlier period of his foundation; but before twelve years had passed over, that number was largely increased. He was always careful to prove well the merits of those, who sought admission to his institute. Having been elected Abbot by the religious who followed him there, he applied to the faithful discharge of those responsible duties devolving on him. Many came from distant places to visit St. Dysibod, and these always recommended themselves to his prayers and patronage. They declared, also, that as the Almighty had sent such a great servant to dwell among them, so was it their duty to make a pilgrimage to his solitude, and to honour him in every possible way. The holy missionary received from one of the territorial proprietors, near the confluence of the Rivers Glan and Nahe, as a provision for future support, and as a means to procure temporal necessities, the gift of a large tract of a high wooded mountain.²¹ Both the chiefs and people of that district resolved the saint and his successors should remain among them. The entire hill and its appurtenances were given to the monks, who dwelt there. This was regarded as their patrimony, because of the many wonders the Almighty had wrought through their instrumentality. As if with one voice, the donors cried out: "Praises be to thee O Lord God, who hath deigned to send this saint among us!" While Dysibod gratefully received this gift, he also dreaded, that it might prove an impediment to his spiritual well-doing. He fell on his knees and prayed, that this gift might be fruitful alone in bringing souls to Christ.

The site of his monastery took the appropriate name of Mount Disibod, after the saint;²² and at present it is called Dysenberg or Disenberg.²³ Its later ruined monastery—also called Dissibodenberg—near Staudernheim,²⁴ rises over the River Nahe. By the French, his place was designated Mont-Saint Disibode.²⁵ A work, intituled "*De Monachorum Profectu in Solitudine agentium*," lib. i.,²⁶ which was intended chiefly for the instruction of his disciples, has been ascribed to him. Thomas Dempster, the Scotchman, tells us,²⁷ that he saw a fragment of this work. The Rev. Dr. Lanigan²⁸ seems to discredit this statement of Dempster, but he does not state on what grounds. Probably, however, it was owing to his natural distrust regarding the honesty and veracity of our national saint-stealer.

Owing to the merits of this holy servant of God, many miracles and signs

²⁰ It is strange, that the acute and learned Irish historian, Rev. Dr. Lanigan, should have fallen into the error of his rule being that of St. Benedict. See "*Ecclesiastical History of Ireland*," vol. iii., chap. xviii., sect. ix., p. 114.

²¹ See John D'Alton's "*Memoirs of the Archbishops of Dublin*," p. 20.

²² See Arnold Wion's "*Lignum Vitæ*," lib. ix., cap. 58.

²³ In Latin, called "*Mons Sancti Disibodi*."

²⁴ See Murray's "*Handbook for Travellers*

on the Continent," sect. viii., Route 100, p. 511.

²⁵ See Les Petits Bollandistes, "*Vies des Saints*," tome viii., viii^e Jour de Juillet, p. 164.

²⁶ See Harris' Ware, vol. i., "*Archbishops of Dublin*," p. 304.

²⁷ See "*Historia Ecclesiastica Gentis Scotorum*," tomus i., lib. iv., num. 373, p. 205.

²⁸ See his "*Ecclesiastical History of Ireland*," vol. iii., chap. xviii., sect. ix., n. 113, p. 115.

were wrought through him. Among these are specified his restoring to speech a man, whose tongue had been paralyzed, so that he had not the power of speaking, and this he intimated by signs to the saint. The latter prayed, and then, in imitation of our Divine Lord, he cried out: "In the name of Him who said to the mute man, *effeta*, and he began to speak, I order that thou depart from the tongue of this man, which thou hast bound with a chain of infirmity, and henceforth never prevent him from speaking." These words were addressed to the evil spirit. Immediately the man found words to return thanks to God and to his saint. In like manner was a dropsical person and a leper healed, although through humility St. Dysibod would wish to conceal his agency in those matters, and to refer all such supernatural benefits, not to his own merits, but to the omnipotence of God alone. The blind, the lame, the weak, as also those possessed by the devil, and persons who had been deprived of their senses, came to him from places far and near, and as the virtue of the Almighty had been exercised through him, they were healed from their several infirmities.

He led a much stricter life, however, than even the rule demanded, which had been established for his monks. Although living in such close proximity to them, Disibod, it is said, never removed into their cloisters, nor assumed the habits of their order; but, he lived a life more austere and self-denying, than that required from his subjects.²⁹ While spending his days as a hermit, he laboured zealously to urge upon them the practice of every good work, while he so comforted them, that they desired not to have any other master during his lifetime, so gentle and so inoffensive was his method of governing them. Although he had suggested to his monks the desirability of electing some other superior to fill his place, yet they would not entertain such a proposal. The fame of his holiness and of his happy disposition spread far and wide, so that many persons flocked to his place, even from distant provinces. The people of the villages around him were also delighted to act the part of good neighbours and of good Christians, while they lent willing and very material aid to forward all his enterprises. He thus lived a retired and penitential life for thirty years, at Disenberg, watching and fasting, taking only the most frugal and coarse food, and using a plain rough garment. He imitated the retirement of Blessed Paul, the first hermit, preferring the solitude of the desert to the towns which are the haunts of men. We are told, that he celebrated the Divine office of the Altar, not after the manner of a bishop, but according to the custom of poor priests. Always was he cheerful in disposition, and his heart was never oppressed with sorrow, endeavouring in all ways to imitate the patience of Christ under affliction.³⁰

CHAPTER III.

PROPHECIES OF ST. DISIBOD—HIS DECLINING YEARS AND APPROACH OF DEATH—DATES ASSIGNED FOR IT—MIRACLES WHICH AFTERWARDS TOOK PLACE—FESTIVALS AND MEMORIALS—SUBSEQUENT HISTORY OF DISSENBODENBURG—CONCLUSION.

HAVING spent a long life in Disenberg, and preached much in the neighbourhood of Mainz,¹ when his multiplied labours there and age had greatly wasted

²⁹ See *ibid.*, sect. ix., p. 114.

³⁰ See the Bollandists' "*Acta Sanctorum*," tomus i., Julii viii. De S. Disibodo Epis. et Confess. in Dysenberg, Territorii

Moguntini, in Germania. Vita auctore S. Hildegardi moniali, cap. ii., iii., pp. 590 to 593.

CHAPTER III.—¹ See Rev. S. Baring-

his strength, Dysibod predicted to his brethren that their state of existing prosperity should not always continue, but that the devil, envying their happiness and remembering how much they had served to weaken his power, should labour to bring on them and on their successors future oppression and temporal calamities. However, he consoled them by saying : " With sighs and sorrow of heart, I have hitherto earnestly endeavoured and desired, that I may not live to see your tribulation in this world, and I trust in God this shall happen. Yet, know you, that as my bodily strength is now failing fast, and as my death is near, after you shall have suffered oppression, in later times, better and more prosperous events shall take place, so that even your successors shall abound in possessions, far greater than those I leave you." When his brethren heard him speak thus, they were filled with sorrow, which found vent in tears, for they now knew, that his death must soon happen. Soon the rumour of his prophecy spread among the neighbouring people, who flocked to him as to their chief patron. They were desirous to receive his last instructions and blessing. He did not conceal from them the secret of his approaching end, but offered up his prayers for them. He then recommended to them the care of his monastery and the place ; he also gave his last admonition and blessing. None knew through what medium he pre-judged his near approach to death, except a few religious men to whom he revealed it ; some said, he had an angelic admonition, although he concealed a knowledge of it from men, lest his virtues should be too greatly extolled. All his visitors parted from him, with visible manifestations of grief, because they were to see him living for the last time. More owing to labour than to old age, sickness fell upon him. Then calling all his brethren together, he announced to them who was to be their future superior, and to him he commended the guardianship of the monks and their place. He was the same person, as had been formerly recommended for succession. Then with sorrowful voice and in tears, he besought them to lay his body within that oratory, where he had spent a solitary life for so many years, and he pointed out the exact spot where he wished to be interred. This they promised should be done, and in tears, all proclaimed his various good works and holy morals. They exclaimed : " Alas ! alas ! what shall become of us, when we lose you, the consoler and defender of our souls and bodies ! " And, as the thirsting stag pants for the living waters, so did the monks desire he should remain much longer among them, for his presence was as a light for their eyes, and as a balm for their hearts. His illness still increasing, he called them together once more, and telling them, that the last hour had come, he calmly expired in their presence, in the eighty-first year of his age. Immediately, a delightful odour, as of myrrh and frankincense, filled that cell, while other miracles likewise took place.

When he had attained that advanced age, he is said to have died, on the 8th day of July, according to St. Hildegarde's account. This statement has been followed by many other writers. However, it is supposed, that this was only the feast for a Translation of St. Disibod's Relics, and not the true date for his death.² The foregoing statement of St. Hildegarde probably rests only on some inexact tradition, and as a matter of established certainty, it has been contested.

Everywhere spread the news of his death throughout all that province, when

Gould's "Lives of the Saints," vol. vii., July 8, p. 187.

² " Il y a apparence que le VIII. de Juillet étoit plutôt le jour de l'elevation de son

corps, ou de sa translation dont l'on faisoit la fête du temps de saint Hildegarde."—Baillet's "Vies des Saints," tome iii., Sept. viii., sec. iii.

multitudes flocked to assist at his funeral obsequies, and to witness the wonders which the Almighty wrought in honour of His faithful servant. For thirty days after St. Dysibod's decease a miraculous odour was diffused around his grave; while many lame, blind and deaf persons, as also several demented and infirm, received healing by touching even the clay in which he was buried. The nun St. Hildegard observes, that those miracles became less frequent ostensibly, because people trusted over much to experience them, without merits and good works of their own, while the Holy Spirit measures their accomplishment for a purpose different from the expectations of men, and even produces hidden miracles of grace in their souls, although signs and wonders may not be visible in great physical changes. She adds many other useful moral reflections, which, however, may be pretermitted, as they have no special bearing on personal details, regarding our saint's biography.³

There are writers who aver, that St. Dysibod having come into Germany⁴ a little while after the death of St. Benedict,⁵ must have lived there also towards the close of the sixth century. While some place his death, so early as about the year 580, there are others, who think it took place one hundred years later.⁶ At the year 639, his departure is noticed by Christopher Brower;⁷ other writers calculate it about A.D. 674;⁸ while Adrien Baillet places it towards the year 700.⁹ The death of St. Disibod occurred, about the beginning of the eighth century, according to Trithemius.¹⁰ The exact year, however, is not known.¹¹

Several of the ancient and classical Martyrologies pass over St. Disibod without notice, viz.: Bede, Florus, Ado, Usuard, and Notker. It seems more strange, that Wandelbert, who was a monk in the monastery of Prumiens, near Disenberg, should have been silent regarding a saint so well known and having so long established a reputation in Germany. His chief festival is kept on this day, July the 8th. The date for his departure is supposed, however, to have been the 8th of September.¹² At this latter day, it is set down in the Martyrology of the Blessed Raban Maur.¹³ By him, St. Dysibod is noticed, but not as a bishop.¹⁴ The 8th of July is assigned for his festival, and likewise the Abbess St. Hildegard has it as the date for his death. This account is followed, by Wion,¹⁵ by Dorgan,¹⁶ and by Bucelin. In the addi-

³ See the Bollandists' "*Acta Sanctorum*," tomus ii., Julii viii. De S. Disibodo Epis. et Confess. in Dysenberg, Territorii Moguntini, in Germania. Vita auctore S. Hildegard Moniali, cap. iii., num. 32 to 41, pp. 593 to 595.

⁴ This has been stated by Menard in his work "*De Origine et Incremento Ordinis S. Benedicti*," p. 860.

⁵ This occurred A.D. 543.

⁶ See Father Stephen White's "*Apologia pro Hibernia*," cap. v., p. 66.

⁷ In *Annalibus Trevirensibus*.

⁸ Supposing that St. Disibod came into Germany, during the reign of Clodovæus II., who died A.D. 662, according to Labbe, or as some suppose, at an earlier period, Cointe is of opinion, that the date given in the text cannot be far from the true mark.

⁹ See "*Les Vies des Saints*," tome ix., September viii., p. 142. Ed., Paris, 1701, 8vo.

¹⁰ See "*De Viris Illustribus Ordinis S. Benedicti*," lib. iii., cap. 288.

¹¹ See the dissertation on this subject, in the Bollandists' "*Acta Sanctorum*," tomus ii., Julii viii. De S. Disibodo Epis. et Confessore," &c. *Commentarius Prævius*, sect. ii., num. 17, 18, 19, 20, 21, pp. 584, 585.

¹² A further account of him will be found, at that date.

¹³ Thus: "*Et in suburbani Moguntiacensis ecclesie, Natale Sancti Disibothi Confessoris*." He lived two or three centuries after the time of our saint.

¹⁴ "*Neanmoins le bienheureux Raban, Archevêque de Mayence, qui étoit de trois cents ans plus pres du temps de notre Saint qu'elle, et sans doute mieux informé, l'a mis dans son Martyrologe au VIII. de Septembre, sous le titre de simple confesseur, sans lui donner la qualité d'évêque, comme font les modernes*."—Baillet's "*Vies des Saints*," tome iii., Sept. viii., sect. iii.

¹⁵ Thus: "*In Monte, S. Disibodi episcopi, qui episcopatu relicto, Pater multorum factus est monachorum, in monasterio diocesis Moguntinæ, comitatus Spanheimensis,*

tions to Usuard,¹⁷ at the 8th of July,¹⁸ his feast is set down. Trithemius has strangely entered the feast of St. Disibod, at the 8th of June.¹⁹ Several other Martyrologists appear to have followed him, such as Saussay,²⁰ Menard, the English Martyrologist John Wilson,²¹ Father Stephen White,²² and the Scotch Dempster. Menard also has his feast at the 8th of June²³—evidently a mistake for 8th of July. Henry Fitzsimon enters his feast at the same date; but, in the anonymous list, published by O'Sullivan Beare, we find the name of Disibodus, at the 7th of this month.²⁴ At this date, likewise, is he entered by Camerarius. At the 8th of September, Baillet, in his "*Les Vies des Saints*,"²⁵ sets down St. Disibod or Disen.

In certain mediæval artistic remains, we have illustrations of popular veneration for many holy persons, nor has the present noble confessor been forgotten in this mode for manifesting devotion towards him. A very interesting memorial of St. Disibod had been found by the Jesuit Father Alexander Wilthem, and he wrote an account of this to Father Papebroch in 1676. This consisted of four brass plates, which joined together formed a square frame. On these were various figures and inscriptions. Among the rest are represented St. Disibod and his companions Gislialdus, Clemens and Sallust, chiefly serving to illustrate the life and acts of the former. It had enamelling introduced. This has been reproduced in a copperplate engraving, which has been published by the Bollandists,²⁶ with an accompanying account. There are illustrations of Disibod, likewise, in which he is represented, as wearing a very low mitre, with an archiepiscopal pallium,²⁷ in a copy²⁸ of that Life of the saint written by St. Hildegard.²⁹

Some years passed after the death of our saint, and according to his prediction during life, the calamities and rapine of war, fell upon those Rhenish provinces around Dysenburg. Knowing the hill upon which it had been built to be a strong and steep defensive position, the chiefs and people of that district fled thither and occupied it, much to the discomfort and against the remonstrances of the monks. This seems to have happened, when Charles Martel, after the death of Chilperic II.³⁰ invaded Germany, and passed over the Rhine, in 725, with a large army. The hill was then fortified and garrisoned by warriors, who hoped, through the natural strength of their cantonments there, as also through the protection of Blessed Dysibod,

qui locus postea a suo nomine, Mons S. Disibodi dictus est, et miraculis clarus in pace quievit."

¹⁶ He has it "S. Disibodi episcopi Translatio."

¹⁷ Edition of Lubec and Cologne.

¹⁸ Thus: "Ipso die, beati Disibodi, episcopi et confessoris."

¹⁹ Thus: "cujus festum agitur VIII. Junii."—"De Viris Illustribus Ordinis S. Benedicti," lib. iii., cap. 288.

²⁰ In "Martyrologium Gallicanum."

²¹ In his "Martyrologium Anglicanum."

²² See "Apologia pro Hibernia," cap. iv., p. 44.

²³ Thus: "In Monte S. Disibodi, depositio ejusdem Disibodi episcopi, qui relicto episcopatu, factus est monachorum Pater in diocesi Moguntina."

²⁴ See "Historiæ Catholicæ Ibernæ Compendium," tomus i., lib. iv., cap. xi., xii., pp. 50, 53.

²⁵ See tome iii., Sept. viii., pp. 67 to 69.

²⁶ See "Acta Sanctorum," tomus ii., Julii viii. De S. Disibodo Episc. et Confess. in Dysenberg, Territorii Moguntini, in Germania. Commentarius Prævius, sect. iiii., pp. 586, 587.

²⁷ It is remarked, by the Bollandist writer, that although he is believed to have come from Ireland in the seventh century, that there were then no archbishops in our Island.

²⁸ This is assigned to the twelfth century, and the figures of this saint, repeated in six different places, are supposed to represent pretty accurately the episcopal habit of that period.

²⁹ The Bollandists give a copperplate engraving, representing St. Disibod, in three different attitudes. In one, he is laid in an ornamented coffin or tomb. See "Acta Sanctorum," tomus viii. Propylæum Maii. Conatus Chrono-Historicus ad Catalogum Pontificum, pars i., p. 209.

³⁰ This event occurred A.D. 720.

that they might be saved from the fury of a cruel tyrant. Not over scrupulous in his greed for spoil, Charles Martel plundered the monastery, and divided a good portion of its accumulated lands among some of his adherents. However, it was not possible for the congregation of monks to remain there in the peaceful and unfettered practice of their religious services. It was resolved, with the advice of the chiefs and people, that, with the exception of a few perfect and self-sacrificing men, who should remain at the tomb of their holy Patron, the rest ought to divide themselves and seek places of residence in more distant places. It pleased God, that those evils of war did not endure for a long time, and the province was again freed from its former enemies and oppressors. Accordingly, the exiled monks were brought back, when all that had been built on the mountain was restored to them; and, in addition, they obtained more ample endowments in land, than they had at first. Thus seemed literally to be fulfilled the prophecy pronounced by St. Dysibod. To the wickedness and barbarous habits of men at this time is ascribed the decline of miracles at the saint's tomb. Only occasionally were these wonders wrought. Wherefore, the chief persons of that district, lay and ecclesiastic, took counsel together, and requested St. Boniface, then Bishop of Mayence, that a solemn Translation of St. Dysibod's relics should take place. His consent having been obtained, and a day being named for that ceremony, a great conflux of people came to meet St. Boniface, who solemnly officiated on the occasion. To prevent those precious relics from passing out of their hands, with those portions of their territory that were not consecrated directly to God, the monks approached the tomb and reverently lifted the bones of Disibod from their first resting place in the oratory, and then laid them in the Kloster Kerche, on the top of the hill, and looking westwardly. The lifting and re-interment took place in 754. These ceremonies were conducted with extraordinary ecclesiastical magnificence, in presence of St. Boniface,³¹ all present singing Psalms and Hymns. The body was deposited in a suitable shrine. On this occasion, likewise, great miracles were wrought, and again the supernatural fragrance was experienced by all those who were present. Wherefore, the annual return of that day was regarded as one of great devotion throughout the whole province, and crowds of people visited the tomb of St. Dysibod, bringing with them oblations, while they engaged in prayer. The monks afterwards lived for many years in peace, preserving a great reverence for their patron and serving God. They were greatly loved by the people, and as a result, large presents and endowments were made to the monastery, so that the inmates were enriched with worldly goods and possessions.

This state of affairs continued for a long lapse of years, but disturbances once more took place, in that part of the country. The chiefs and princes there began to hanker for some of the monastic lands, and began to question the monks' validity of title, while they represented to Charlemagne, then wielding supreme power, that oppressed as the nobility had been in bearing the brunt of war and the heavy charges thereon, they had neither money nor means to serve the kingdom nor to render themselves useful as his subjects. They insinuated, likewise, that as the monks should serve God and not the world, they had a superfluity of riches, which might better be distributed. Accurately divining their motives for this complaint, the politic and just king, with hardly dissembled sarcasm, replied, that what the faithful had spon-

³¹ He had been already appointed by Pope Zachary to the See of Mainz, as its first Archbishop, A.D. 751.

³² This was Otho I., whose reign dates from A.D. 961.

³³ This was Hatto II.—at first abbot of

taneously given to those monks, in the shape of lands or other goods, he had no right to take from them. This pronouncement from so powerful a monarch was a reproof they well understood, and accordingly, if their covetous desires were not repressed, their action to give them effect altogether failed.

The Norman Invasion followed, about 880. Then, Kreuznach and the palace of the Frankish kings, as also Mainz, Worms, Odernheim, and all the surrounding country, were taken and laid in ashes. About the year 900, still more ferocious hordes of Hungarians broke into the Empire. These laid waste Alsace, Neustria, and more particularly the Rheinland, with a horrid cruelty, the monkish chronicles can hardly find words to depict, in sufficiently lurid colours.

After a long lapse of time, and under another German Emperor,³² descendants of the aforesaid chiefs, who had importuned Charlemagne, addressed their complaints to the sovereign, and asserted, that the monks of Disenberg possessed the lands and properties of their ancestors, and they knew not by what right. He lent a ready ear to their assertions, and appointed a commission of enquiry. Understanding what should please the Emperor and the chiefs, the commissioners soon managed to obtain much false and concocted testimony; while, as might be expected, their interests and prejudices urged them to frame a report, which pronounced, that the monks held lands without Imperial charter or concession. It is stated, that the Bishop of Maintz³³ was an accomplice in this proceeding. Accordingly, the courtier judges unjustly deciding, and the imperial decree having gone forth, the monks of Disenburg were deprived of their lands and finely cultivated farms.³⁴ Borne down with the weight of this cruel and wicked persecucion, as also having their possessions ravaged through the devastation caused by the past and impending wars, while bemoaning their destitute condition, the plundered monks were obliged to leave their beloved monastery and to wander elsewhere as exiles. To prevent them from ever returning, the aforesaid unjust invaders of their rights levelled their habitations to the ground, excepting only the consecrated church in which the bones of St. Dysibod had been laid after their Translation. Notwithstanding, lest that place should be left without the Divine offices celebrated, one priest was appointed to look after that church and the spiritual interest of those people attending it. Out of its former ample revenues, even he was not awarded a decent allowance for his support. Thus, for a long time, the place seemed abandoned to desolation. This wretched provision for religious services continued, until a certain noble and rich Count of that province and named Liuthard, seeing that steep and charming mountain abandoned as it had been, conceived a desire to do honour to its holy Patron, by making a provision for three priests to reside there.³⁵ Afterwards, in the year 976,³⁶ a certain Bishop of Maintz, named Willigisus,³⁷ pious, humble and contrite of heart, having made a pilgrimage to the tomb of St. Dysibod, began to restore the place to something like its former splendour. He resolved to give back some of those farms, which formerly belonged to the monastery, and which he then held in possession. He had

Fulda—who did not long continue Bishop, as Serarius shows, and who died A.D. 970, according to Marianus Scotus. He was remarkable for his extreme avarice and unpopularity. See "*Nouvelle Biographie Générale*," tome xxiii., cols. 541, 542. He is said to have been devoured by rats. This legend is related in Rev. S. Baring-Gould's "*Curious Myths of the Middle Ages*," Second Series, pp. 182 to 205.

³⁴ This spoliation took place about the year 968.

³⁵ To about the year 970, this partial endowment may be referred.

³⁶ This is the date given by Marianus Scotus.

³⁷ See Mabillon's "*Annales Ordinis S. Benedicti*," tomus i., lib. xvi., sect. xlv., p. 523.

³⁸ Under this year, Trithemius places the

another project in view, to serve that place. The monastery church of St. Disibod was afterwards erected into a Collegiate Church of Canons, in the diocese of Mentz, and that bishop raised the number of servitors to twelve, so that they should be regarded as an Apostolic College.

But further benefits and glories were destined for Disenberg, when another prudent and worthy Bishop of Maintz, named Ruthard, resolved to establish the discipline and rule of St. Benedict there. He provided elsewhere for the secular canons, and thus arranged matters for the mutual satisfaction of both communities. He selected Burchard, Abbot of the great monastery of St. James at Maintz, to become first superior over the new monastery, which was to be founded at Disenberg. The first stone of the great church of this monastery was laid on the 30th of June, and it was built by Archbishop Ruthard, as stated, from A.D. 1108³⁸ to 1112. It was in the form of a cross—the principal entrance to the west—at the east end arose the high altar, with two smaller altars, beside it.³⁹ These with the transepts formed the cross. The nave contained a double row of pillars, supporting the vaulted roof. Towards the north-east side of the great church stood the Mary chapel—probably the oldest portion of the ruins. Over against it was a range of buildings, comprehending the refectory and cells of the monks. To find space for these buildings, they had to construct a double vaulting, on the slope of that hill, on which the buildings themselves rested.⁴⁰ Beyond the church, and towards the north, was a passage,⁴¹ by which the monks came from the cloisters in procession on great occasions. To the right of this are the remains of the chapel-house.⁴² Beyond that was the Kloster garden.⁴³ To the west lay the abbot's apartments.⁴⁴ To the right stood the high church of the monastery.⁴⁵ Before entering at the old door of the monastery, a little chapel is on the outside.⁴⁶

The country about here is described as covered with impenetrable forests, tangled with thorns and brambles, during the early and middle ages. Here and there were desert tracts, while human habitations were far asunder, and travelling through it was difficult. Thus it became a great object with the monks of Disibodenberg to facilitate attendance at public worship. At what seem to be very short intervals, they built little forest chapels, the attendance at which they undertook, as a service in connexion with their order. Those good fathers had many vineyards along the sunny slopes of the Nahe, especially at Monzigen, at Nahrhenn, and at other places. Most probably, these spots owe their strong and lively wines of to-day to the assiduous culture of their vineyards by the monks of Disibodenberg. Brambles, too, were in

restoration, in his "*Chronicon Hirsaugiensis*."

³⁹ There were ten altars or chapels round that church, founded by the nobles and Ritterschaft of the surrounding country. In return for these foundations, they received family burial-places in the area of the church, as the many existing gravestones show.

⁴⁰ Further east are the remains of the abbey smithy, and of other useful buildings with a second cistern. The rain-water from the Kloster buildings was collected into a subterranean vault with a double coating of cement, and after settling there, it was led into this cistern for use. Somewhat behind this there is a subterranean cell.

⁴¹ There are still many gravestones of the monks all along this passage.

⁴² In which are gravestones belonging to some of the Abbots.

⁴³ In the middle of it was a cistern, into which water was brought by pipes from the Kloster mills higher up the Glan, and at the southern foot of the hill.

⁴⁴ These commanded from the abbey balcony a splendid outlook down the Nathe-thal.

⁴⁵ There is a little chapel remaining still—probably the mortuary chapel.

⁴⁶ About its origin or purposes no accounts can be given. The threshold of the old gate is still observable.

⁴⁷ It is recorded, they made from these a jelly for table use, as also cordials for the sick.

⁴⁸ They drew whatever they could get, n

request.⁴⁷ Even in such a wilderness, they had tithes of certain products.⁴⁸ To their credit be it told, moreover, the Benedictines in Disibodenberg were great cultivators of letters.⁴⁹

While Conon,⁵⁰ the fourth Abbot of this new foundation ruled there, a transference of our saint's relics was resolved on; and accordingly, Dom. Gerard, Abbot of St. Maximinus, and Dom. Bernhelm, the first Abbot of Spanheim, with all his congregation, having been summoned for the occasion, on the Parasceve of the Pasch, and on the Kalends of April, in the year 1138, the grave of Disibod was opened, in that old monastery, where his remains had been deposited by Archbishop Willegis. The following year, 1139, on the Kalends of November, and by the same Abbot Conon, his relics were transferred to the new church, built in Disibodenberg, by Archbishop Ruthard. Four years afterwards, A.D. 1143,⁵¹ the new monastery and its principal altar were solemnly dedicated, by Henry, Archbishop of Mentz, in honour of our Lord Jesus Christ, and of His glorious Mother, as also of the Blessed John the Evangelist, and of the Most Holy Father Disibod, confessor and pontiff. On the same day and year, in the vestibule of that monastery, an altar was dedicated by the aforesaid Archbishop, in honour of the Most Victorious Cross and of St. John the Baptist. On the iii. of the October Kalends, the same Prelate had the remains of St. Dysibod collected into two little leaden caskets,⁵² and he deposited them in a marble sarcophagus,⁵³ which rested on pillars behind the high altar. During the centuries that have elapsed since the time of our saint, a large portion of the history of Disibodenberg oscillates between the nobles and ritters robbing the monastery of its lands, and their bestowing renewed donations for its support. However, the sarcophagus of the saint and its caskets have disappeared, while the sacred dust of Disibod has long been blown about the world. For more than three hundred years after the time of St. Disibod, the Benedictines held possession of this monastery at Disenberg; but, in the fifteenth century, it had fallen into the hands of the Cistercians.⁵⁴

The Reformation period of its history is also full of incidents.⁵⁵ The Kloster itself was not free from the new heresy.⁵⁶ But the commencement

the shape of pitch and resin, which were employed in lighting their churches. They procured beeswax for which they found many ecclesiastical uses, and wild honey, with which they made many kinds of confectionery, and also corrected the acidity of their wines.

⁴⁹ They boasted of one name, that is not even yet forgotten, by those who take an interest in the history of mediæval literature, viz., Petrus a Roberiis, or Peter of Retiborn. While only a common monk of Disibodenberg, on account of his great learning, he had been elevated by Pope Boniface IX. to the Bishopric of Samaria.

⁵⁰ He departed this life on the vi. of the July Nones, A.D. 1155, according to Dodechinus, and he was succeeded by the Abbot Helinger, who urged the Abbess Hildegard to write the Acts of St. Disibod.

⁵¹ Dodechinus states it, "Hoc anno, Indictione VI."

⁵² Dodechinus states: "altero eorum, scilicet minore, ossa continente, altero majore cinires."

⁵³ A stone with an inscription formed part of this sarcophagus.

⁵⁴ So states John of Trittenheim—born there 1st of February, 1462, and who died Abbot of St. James, at Wurtzburg, 27th of December, 1516—in his work, "*De Viris Illustribus Ordinis S. Benedicti*," lib. iii., cap. 288.

⁵⁵ Johannes Schwebel, the reformer of the Zweibrücken country, found refuge there, when driven from his native town of Pforsheim, between Mannheim and Banden. With the celebrated Franz von Sickingen, at Ebernburg, he spent a whole year. There, too, were Ulrich von Hutten, Bucar, Aquila, and Ecolampadius, engaged mainly in studying the Bible, by the light of Luther's new doctrine. Franz sent him with a letter of recommendation to Duke Ludwig II., of Zweibrücken. Not long after, the Zweibrücken Duchy, with its Duke, became Protestant.

⁵⁶ The whole of the monks left it except the abbot and one monk. In 1559, the abbot surrendered it, with all its belongings, to the

of the Thirty Years' War saw its old possessors reinstated by the Marquis Spinola. In 1631, the monks were driven out again by the Rheingraf Otto Ludwig, under the wing of Gustavus Adolphus. At the peace of Westphalia, Disibodenberg again reverted to the Catholics.

In their turn, the Cistercians lost possession of Disenberg, and in the seventeenth century, secular Canons are found to be in occupation,⁵⁷ which state of things prevailed in the early and middle period of the last century.⁵⁸ During the French Revolution, that establishment was confiscated to the Republic, and sold by auction for a few hundred francs, to the ancestors of its present possessors.⁵⁹ The ruins of the ancient monastery of Disibodenberg lie near the little town of Staudernheim, a railway station some forty minutes distant from Kreuznach, and just on the confines of Rhenish Prussia and the Bavarian Palatinate. The line of boundary posts, between the two, crosses that road which leads from Staudernheim, on the Prussian territory, to Disibodenberg, which is on the Bavarian side. The ruins are situated on the flat top of a hill, which rises out of the level land, and which occupies the angle, formed by the Nahe. At this point, the river flows from west to east, and the Glan, one of its tributaries, flows in a direction, a little to the east of north. The greater part of the flat hill-top must have been occupied by buildings and by courts, during the last century, although we can find few accounts of its condition at the time, probably owing to the fact, that the ecclesiastics who served there lived in quiet and retirement, thus passing an uneventful career. During the troublous times which preceded and followed the French Revolution, the buildings were torn to pieces by the inhabitants of the surrounding district, who made Disibodenberg a quarry for dressed stones.⁶⁰ Gradually its buildings came to a state of complete ruin. The cloister bells went partly to Odernheim, and partly, including the great bell cast in 1382, to the church of Meisenheim, in Glanthal.⁶¹ The remains of Disibodenberg are still considerable, and they show, that it must in its prime have been of great extent.⁶²

The view from different points around Disenberg is various and charming. On the north-west, the Nahe pours itself down in picturesque windings through the hills into the valley. From the south, comes the Glan to meet it, at the eastern foot of the hill. Right opposite towers Lemberg in majestic repose—monarch of the landscape—with the hamlet of Duckroth at its feet. Farther to the north rises the Gangelsberg.⁶³ Towards the south side of the Abbey, there is a magnificent view. You look westward into the pleasant

Duke. He dedicated it, together with the Klosters of Hornbach, Wersweiler, and Offenbach to the public worship in Zweibrücken, to the establishment of schools at Hornbach, and to other like purposes. He was a little more conscientious in dealing with the windfalls of Church property, which the Reformation brought into his hands, than were the English, Irish and Scotch nobles of the Reformation.

⁵⁷ See Mabillon's "*Annales Ordinis S. Benedicti*," toms i., lib. xvi., sect. xlv., p. 523.

⁵⁸ See the Bollandists' "*Acta Sanctorum*," toms ii., Julii viii. De S. Disibodo Episc. et Confess. in Dysenberg, Territorii Moguntini, in Germania. *Commentarius Prævius*, sect. i., pp. 581 to 583.

⁵⁹ These have done a great deal to make

it a favourite place for excursions, among the strangers who come to Kreuznach.

⁶⁰ The new piers of Staudernheim Bridge were built out of its spoils. All the houses at that period in Odernheim, Staudernheim, and even as far as Brockelheim, were built out of the wrecked Disibodenberg monastery.

⁶¹ This is an old church, where the Stalzgaten of the Rhei and many noble families are buried. It is worth a visit, on account of the tower of its church, which is a beautiful specimen of architecture.

⁶² Indeed, the lordly list of its possessions, and the bead-roll of its benefactors for centuries, might lead one to expect such a condition.

⁶³ On it stood a signal-tower, when this part of the country belonged to the French.

Nahethal. Staudernheim, with its romantically situated mills, lies below. Westward appears Sobernheim,⁶⁴ and further on the old town of Monzigen.⁶⁵ On the right bank of the Nahe, and resting on the mountain side, is the hamlet of Middersheim; and, where the valley closes, Merrheim, not far from the stately ruins of the Schloss Dhaun. On a clear day, these can be distinctly made out, and crowning their wooded height. These, too, carry us back to the early Wildgrafen⁶⁶ and Nahgangrafen—almost coeval with the foundation of Disibodenberg. In the middle of the valley, on the Nath, are clustered the mills and barns of Sobernheim. From another point, you have a view up the valley of the Glan, so far as the ancient town of Odenheim. Nearer still are the old Kloster mills. Such is the scenery, with which the modern tourist often renders himself familiar, and it is intimately associated with St. Dysibod's name and missionary labours.

ARTICLE III.—ST. DIARMAID, BISHOP OF GLEAM-UISSEAN, NOW KILLES-
SHIN, QUEEN'S COUNTY. That Gleann-Uissean had been a place of impor-
tance in pagan history is not improbable; and, at the present time, a remark-
able artificial and cone-shaped mound is to be seen on the sloping upland,
which gradually ascends to the summit of Clogrennan mountain. It rises on
the south side of the road, which leads from the town of Carlow to the collie-
ries, in the Queen's County. On the opposite side of the road are the ancient
cemetery and ruined church of Killeshin, also rising high over the same road,
which winds through a deep cut beneath. At a lower level still, and bound-
ing the cemetery on the northern side, is a rapid stream, which falls through
a very romantic glen, and in a succession of small cascades, almost buried
from view, unless the pilgrim desires to clamber down into that ravine, where
the water has hollowed out its course. The situation is still surrounded with
natural charms; but, we know not at what remote date in Christian times, it
had been selected as the site for a religious foundation. It seems to be well
established, however, that the present holy man, St. Diarmaid, must have pre-
sided as Abbot there, probably before the eighth century. Were we to accept
one statement,¹ his rule should be referred to the commencement of the sixth
century. Still, we cannot discover on what authority Colgan makes this
saint the first Abbot over Gleann-Ussien monastery.² He seems, however, to
have followed some genealogical or other historic account; yet, perhaps, it
has been inferred from notices, in two of our earliest preserved calendars.³
Thus, in the Feilire⁴ of St. Ængus, at the 8th of July, the feast of this saint

⁶⁴ Around it, tobacco is extensively cultivated.

⁶⁵ The vicinity is well known for producing an excellent quality of wine.

⁶⁶ To its feudal lords, in the early middle ages, it gave the title of Wildgrafen. These were distinguished as Comites Salvagii, or Comites Silvestres, meaning "Counts of the Wildwood."

ARTICLE III.—¹ That of Colgan, he supposing the St. Comgan referred to in the Acts of St. Ita—who died on the 15th of January, A.D. 565—to have been St. Comgan, Abbot of Gleann-Ussen. The latter therefore is thought to have died before St. Ita, and it is asserted, that Diarmaid preceded him, in the government of that monastery.

² See "Acta Sanctorum Hiberniæ," xxvii. Februarii, Vita S. Comgani, and nn. 8, 9, pp. 417, 418.

³ These known as the Martyrology of Tal-lagh and the Feilire of St. Ængus, composed originally in the eighth, or at latest early in the ninth century.

⁴ From the Leabhar Breac copy the following stanza, translated by Whitley Stokes, LL.D., has been extracted:—

Ḡabair b'rocán r'c'p'rb'no
 Sae'rbuair cenach tuir'el
 La Diarmait o'erb larr'ar
 Ḡrian g'el ḡl'noe h' uir'pen.

"Brocan the scribe won a noble victory without any fall, with Diarmaid a sure flame,

Diarmait is commemorated. In the commentary attached, he is called My-Dimóc in Ui-Bairrche, and we are informed, that he was formerly in Glenn Uissen, before Comgan.⁵ Again, we learn that veneration was given, on this day, according to the Martyrology of Tallagh,⁶ to Diarmait, of Glinne hUisen. This place is identical with the present Killeshin, about two miles west of Carlow town, and in the Queen's County. It has been stated, that St. Diarmaid sprung from the race of Cathaoir Mór, of the Lagenians. His father is named Sibræus, the son of Dallan, son to Erc, son of Bracan, son to Fieg, son of Daire, surnamed Barrach, who was son to the celebrated Cathair the Great,⁷ who had been monarch of Erin. The Rev. John Francis Shearman, who with some change of spelling, very closely follows the foregoing genealogy, gives Diarmaid the alternative name of Momedoc,⁸ and places him also



Moat of Killeshin, Queen's County.

before St. Comgan, as Abbot of Glenuissin. We have already alluded to this place, and to its historic associations, in more than one instance.⁹ For a succession of ages, Killeshin had been regarded as a religious centre, and its history can be traced very fairly through the ninth, tenth and eleventh centuries, from various entries in our Annals, and which prove it to have been a

bright sun of Glenn Uissen."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, by Whitley Stokes, LL.D., pp. cix., cx.

⁵ See *ibid.*, p. cxvii.

⁶ Edited by Rev. Dr. Kelly, p. xxviii.

⁷ According to the Genealogic Sanctilog of Ireland, Dist. vii., cap. i.

⁸ See "Loca Patriciana," No. ix., No. 10. The Genealogy of the Ui Bairrche, p. 180. In this Genealogical chart, the Rev. Mr. Shearman has one additional grade in the pedigree of our saint.

⁹ See the First Volume of this work, at January 27th, Art. viii., and the Second Volume, at February 27th, Art. i.

¹⁰ The accompanying sketch by the author, and drawn on the spot, September, 1889, was taken from an opposite point of view to that presented in a previous illustration, given at the 27th of January. The present sketch represents the large moat in the foreground, and beyond the travelled road, the east gable of Killeshin old church in the distance. This sketch has been transferred by William F. Wakeman to the wood, engraved by Mrs. Millard.

place of considerable ecclesiastical importance. A city or town appears to have grown around the church; but, it is difficult now to determine the monks' quarter, which, however, according to a prevailing Irish usage, was quite convenient to the church. Again, as in so many other instances we have found throughout Ireland, the large circular moat was in close proximity with the religious establishment;¹⁰ yet, whether erected for purposes of defence, or to serve a different end, we have not been able to determine, and an examination of such an antiquarian problem must continue to exercise the research and ingenuity of ecclesiastical and secular historical investigators. It seems very probable, that the St. Diarmaid, commemorated in our Calendars at this date, had been the original founder of a church and monastery here,¹¹ and that he presided over both as the first Abbot.¹² His period, however, has eluded inquiry; nor are the incidents of his incumbency known. Some writers think this saint flourished as early as the sixth century, and that he preceded St. Comgan¹³—who died before 570¹⁴—in the government of Gleann-Ussein monastery.¹⁵ This is also the opinion of Sirinus, as communicated to the Bollandists, who have notices of Diermetius of Gleann-Ussein, at the 8th of July.¹⁶ Although the day for St. Diarmaid's feast has been assigned to the 8th of July, yet the year when it occurred does not appear to have transpired. The present saint can hardly be identical with that Diarmaid, Abbot of Gleann-Uissean, whose death is recorded, at the year 874;¹⁷ unless, indeed, we could imagine some interpolations in the Martyrology of Tallagh, or in the Feilire of St. Ængus. It is evident, moreover, that the last-named Diarmaid had not been the first Abbot over Killeslin. The fullest and most exact account of this locality and of its history is that given in the very learned and valuable work of the Most Rev Michael Comerford,¹⁸ at present Coadjutor Bishop of the diocese of Kildare and Leighlin.¹⁹ The earliest annalistic account of this place, we find, is at A.D. 843, when Aedhan of Gleann-Uisean died.²⁰ The existing ruins denote that class of structure, known as Irish Romanesque, with incised mouldings on the west door,²¹ and these date probably to the eleventh century; the previous oratory having been broken down in 1041 by Mac Moynemo, when

¹¹ Of late, the ruins have been repaired but hardly well restored, by the Irish Board of Public Works.

¹² We have already seen, that a local tradition assigned the foundation of Killeslin to M'Dermott—very significantly referring to Diarmaid.

¹³ The festival of this holy Abbot is referred to the 27th of February, at which date are some observations regarding him, in the Second Volume of this work, Art. i. Thinking him to have lived later than a Diarmaid, Abbot of Gleann-Uissean, whose death is set down in Dr. O'Donovan's "Annals of the Four Masters," at A.D. 874, vol. i., pp. 520, 521; we have deemed that Comgan to have been his successor at no particular date, but possibly in the ninth century. Now, as both the Diarmaid and Comgan of our early Calendars, and mentioned in them, must have flourished before they had been written, both should be assigned to a still earlier date.

¹⁴ See Colgan's "Acta Sanctorum Hiberniæ," Februarii xxvii. Vita S. Comgani, pp. 417, 418.

¹⁵ Dr. Lanigan follows such a statement,

and he adds, that this saint must be distinguished from Diermit of Inisiclothran. See "Ecclesiastical History of Ireland," vol. ii., chap. x., sect. xiv., p. 76, and n. 244, p. 78, *ibid.*

¹⁶ These writers add: "Utrumque fuerit, certus est Comgani cultus, ut vide xxvii. Februarii, non ita hujus Diermitii: nisi idem sit cum eo, qui in nostris Sanctorum Hibernorum Catalogis refertur II. et III. Augusti."—"Acta Sanctorum," tomus ii., Julii viii. Among the pretermitted saints, p. 533.

¹⁷ See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 520, 521.

¹⁸ See "Collections relating to the Dioceses of Kildare and Leighlin." Third Series. Diocese of Leighlin, pp. 241 to 248.

¹⁹ Consecrated, New Year's Day, 1889, by Most Rev. Archbishop of Dublin, William J. Walsh, D.D., in the cathedral of Carlow.

²⁰ See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 464, 465, and n. (y), *ibid.*

²¹ Portions of these are set forth in beautiful engravings, in Miss Stokes' "Early Christian Art in Ireland," p. 187.

he seems to have burnt the town in revenge of Fernamor. Afterwards, Gleann Uisean, with its yews, was burned, A.D. 1077, but the monastery appears to have survived the many vicissitudes of those years. In the beginning of the last century, about 40 feet of the eastern part²² had been converted into a modern little church for Protestant services.²³ Under the head of Glenn Uissen, Duaid Mac Firis enters Diarmuid, bishop of Glenn Uissen, at July 8th, as the date for his festival.²⁴ His name occurs, also, in the Martyrology of Donegal,²⁵ at the same date. There he is entered, as Diarmaid, Bishop, of Gleann Uissein, in Ui-Bairrche. If these entries be correct, he would seem to have united in his person the episcopal and abbatial functions.

ARTICLE IV.—ST. SUMMIVA, SUNNIFA, SUMNIVA, OR SUNNEVA, AN IRISH VIRGIN, PATRONESS OF BERGEN, IN NORWAY, AND HER COMPANIONS, MARTYRS. Some proofs of Irish Christian influences on the northern countries in Europe are shown from the account, that Summiva or Sunneva, who was born in Ireland, must have visited Norway at a later period. She was probably connected with the Norwegians by descent, or by alliance. In the Norwegian Calendars, she is variedly called Sunnifa, Summiva, Sumniva, Suniva and Sunneva. The monk Oddr records her legend.¹ In Hermann Greven's additions to the Martyrology of Usuard, her name seems to have been first published,² and at this date. Molanus, Canisius,³ Ferrarius, and the more recent Martyrologists, borrowed their notices of her, from the foregoing accounts. Claude Castellan has her name in the General Index⁴ to his work, the Universal Martyrology. Her history is little known; but, if we are to credit the statement of Rev. S. Baring-Gould, there is not the smallest foundation for this story, it being only a Scandinavian version of the Legend of St. Ursula and the Eleven Thousand Virgins.⁵ At the 8th of July, the Bollandists⁶ have a few brief notices of this holy virgin and of her companions. These writers found, on consulting certain northern muniments,⁷ that under the name of Suniva, herself and her companions had been formerly honoured in Sweden, with an ecclesiastical office. In an old Swedish Missal,⁸ there is a Calendar prefixed, in which the name of St. Suniva occurs, at the 8th of July, and in it there is a Mass for her, with this title, *De Sancta Suniva Officium*.⁹ Nor is it to be supposed, that Greven derived his state-

²² This portion is shown in the accompanying engraving.

²³ See "Collections relating to the Diocese of Kildare and Leighlin," Third Series. Diocese of Leighlin. By the Rev. M. Comerford, M.R.I.A., p. 244. Annexed is a beautiful drawing of the west door of Killeslin old church, by Rev. E. O'Leary, lithographed by Morison & Co., Dublin.

²⁴ See "Proceedings of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i., pp. 112, 113.

²⁵ Edited by Drs. Todd and Reeves, pp. 188, 189.

ARTICLE IV.—¹ In the Saga of King Olaf, the younger Olafs Saga Tryggvasonar, chap. 106-8, and 149. The writer flourished in the twelfth century.

² Thus: "Sumnivæ virginis et sociorum ejus martyrum: qui de Hibernia egressi, in Norþegia coronas martyrii assecuti sunt."

³ Canisius, in alluding to the companions

of St. Sumniva, has "Sociorum," and not "Sociarum."

⁴ There he implies a want of certainty, for the introduction of Summiva among his Martyrs.

⁵ See "Lives of the Saints," vol. vii., July 8th, pp. 195 to 197.

⁶ See "Acta Sanctorum," tomus ii., Julii viii. De S. Summiva Virg. et Martyre, cum Sociis vel Sociabus, in Norvegia, p. 649.

⁷ There is a Latin fragment of the Church Office and Lections regarding these Virgins and Martyrs, in "Scriptores Rerum Danicarum," tomus vi., pp. 3, 4, and 14 to 22.

⁸ It is distinguished as *Missale Votivale*. This was printed towards the close of the fifteenth or beginning of the sixteenth century.

⁹ Some extracts from it are furnished, by the Bollandists.

¹⁰ See Rev. S. Baring-Gould's "Lives of

ment solely from this authority. The age and acts of St. Summiva and of her companions do not appear to be known, with anything which approaches to certainty. However, a sort of tradition records, that she was a beautiful Scottish virgin, and the daughter of a king who lived in Ireland, in the days of Earl Hako. With seven other pious virgins, she had been captured by the tyrannical and pagan Northmen, who invaded Ireland. By these pirates, they were taken as captives, and brought into Norway. According to the Legend, Sunnifa was endowed with wealth, beauty and great Christian piety; but, a northern viking hearing of her charms and accomplishments became enamoured, resolving to go in quest of her. That viking landed on the coasts of Ireland, and he sought the king, who hesitated to accept his suit for the hand of Sunnifa. The tyrant thereupon harried the whole country, and he set flames to every house. At last, to save her native island from devastation by the cruel suitor, the princess expressed her determination to leave Ireland. The Saga has it, that her brother Alban(?) and a multitude of virgins joined. All sailed away eastwards, and trusting to the guidance of Divine Providence. They came ashore on the Island of Selja, in Norway, and finding it uninhabited, they settled in the caves, and lived upon fishes. However, the islet served as a pasture for cattle in summer. When the farmers on the mainland saw those people on that island, they appealed to Earl Hako to protect their cattle. Gathering some armed men, Earl Hako rowed to the island. The Christian maidens fled into the caves on his approach. They prayed God to preserve them. Accordingly, the rock closed upon them, and they came forth no more alive.¹⁰ In Norway, according to another account, St. Sunnifa and her companions were greatly distinguished for their innocence of life, for their love of chastity, and, it is even said, for their miracles. It is related, likewise, that through their good example and holy conversation, some Norwegians had been converted to Christ.¹¹ Their Legend states, that during the reign of Olaf Tryggvason, a farmer found a human head on the Island of Selja, and it was surrounded by a phosphoric light. This emitted an agreeable odour. He at once took it to the king, who submitted it to Bishop Sigurd. Both recognised the evidences of sanctity, and then they went together to the island. There, they discovered the cave filled with the bones¹² of the saintly refugees. How they found out, that those were Irish, that their leader was named Sunnifa, and her brother Alban, we are not informed. Two churches were then erected in Selja; one of these was dedicated to St. Sunnifa, and the other to St. Alban. Various miracles afterwards confirmed the popular belief, that they were glorious saints. Their death occurred in Norway, where it is said they suffered martyrdom, but under what circumstances seems not to be known. However, St. Sunnifa and Alban are regarded as the proto-martyrs of Norway. In the first edition of Father Henry Fitzsimon's

the Saints," vol. vii., July 8, pp. 195, 196.

¹⁰ Such was a statement conveyed to the Bollandists through Father Stephen White, as found among the Manuscript collections of the Irish Franciscans at Louvain.

¹¹ The Rev. S. Baring-Gould remarks: "The bones discovered were probably those of some shipwrecked foreign rovers, massacred in Earl Hako's reign. And the legend that grew up around them is a distant echo of the legend of St. Ursula."—"Lives of the Saints," vol. vii., July 8, p. 197.

¹² He cites Canisius as an authority, but neither he nor Greven specifies the exact

number of companions.

¹⁴ A curious Legend was current, that in the extreme parts of the north of Europe, and among the Scritefings, seven men lay sleeping in a certain cave beside the ocean. Opinions differed regarding them, some holding, these sleepers should awake and preach to that people before the end of the world. But, others said they were some of the eleven thousand virgins whose company separated, and some of these had been wrecked on that rock. There, too, miracles were wrought. See Pertz's "*Monumenta Germaniæ Historica*," tomus ix., p. 302.

"Catalogus aliquorum Sanctorum Hiberniæ," there is no mention of these holy virgins and martyrs; but, in the second edition enlarged, he notes at the 8th of July St. Summiva with seven companions in Norway.¹³ We are told, that in 1170, the relics of St. Sunnifa were brought from Selja to Bergen, by the Bishop Paul, chaplain to King Eysteinn.¹⁴ Dempster falsely cites Canisius, for the seven female companions of St. Summiva, virgin. The body of St. Sunnifa is alleged to have been deposited in a large and handsome shrine, over the high altar of Christ Church, in Bergen. On the 8th of July—probably the day of St. Summiva's demise—the Norwegians annually celebrated Mass in her honour.¹⁵

ARTICLE V.—ST. TREGA, VIRGIN AND PATRONESS OF ARDTREA PARISH, COUNTY OF LONDONDERRY. [*Fifth Century.*] St. Trega had a feast on this day, in the place and parish called after her Ardtrea, partly in the barony of Dungannon, County Tyrone, but chiefly in the barony of Loughinsholin, and county of Londonderry.¹ The parish of which she was patroness lies on the north-west border of Lough Neagh,² the largest inland lake of Ireland. It seems to have been Colgan's intention to treat about her,³ on two different days consecrated to her memory, viz.: on the 8th of July, and on the 3rd of August. The Bollandists have a notice, at the present date, regarding St. Trea of Ard-Trea.⁴ St. Trega, Treha or Trecha was daughter to Carthennus, the minor dynast of that country, called Hy-Tuirtre,⁵ near Slieve Gallion, and on the borders of Lough Neagh. This prince was son to Erc, son to Eochad, son to Colla Huaish,⁶ the monarch of Ireland, in the year of Christ 326.⁷ The mother of this saint was named Mugania, descended from Feargus the Great, prince of Dalaradia. Her father and mother, with their household, embraced the faith of Christ. They were baptized by St. Patrick,⁸ when he passed Toome ford, and entered the country of Hy-Tuirtre. Carthennus was named the Minor, to distinguish him from an elder brother, bearing a similar name, called Carthennus Major. This latter would not em-

¹³ See J. J. A. Worsaae's "Account of the Danes and Norwegians, in England, Scotland and Ireland," sect. v., p. 333.

ARTICLE V.—¹ A description of it may be found in the "Parliamentary Gazetteer of Ireland," vol. i., pp. 66, 67.

² A curious legend of its origin is to be found, in Caxton's "History of England, Wales, Scotland, and Ireland," printed A.D. 1497.

³ See "Trias Thaumaturga," Sexta Vita S. Patricii, n. 97, p. 113.

⁴ They add: "de qua ait Sirinus, videntium diem 111. Augusti: sed et hæc aliis Kalendaris præterita est."—"Acta Sanctorum," toms ii., Julii viii. Among the pretermitted saints, p. 533.

⁵ The descendants of Fiachra Tort, son to Colla Huaish, were called *uī Tuirtre*. From him the territory which they occupied received its name.

⁶ This monarch with his two brothers defeated the Ultonians at the battle of Carn-Eacha-lethderg, A.D. 331. He assumed the sovereignty of Ireland in the year 323, and he held it until 326. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp.

122 to 125.

⁷ Duaid Mac Firbis thus traces the origin of this family:—"Colla *uair* *era* *ua* *mac* *maire*. *uair* *i.* *earc* *fuia* *sliaib* *a* *tuair* *o* *tauio* *mac* *carptaimn* *loca* *feabuil* *fiachra* *tort* *fu* *sliaib* *a* *n-dear* *o* *tauio* *uī* *tuirtre* *re* *acur* *fu* *li*, *acur* *fu* *luir*, *acur* *uī* *mac* *uair*. *ar* *leirde* *ceadna* *dear* *na* *tor* *gabail* *conaille* *muirtemne* (*tor* *ono* *ainm* *uo* *gabail*) &c." The following is a translation of the Irish: "Colla Uais had two goodly sons, viz., Earc on the North of the Mountain, from whom descend the Mac Cartains of Loch Feabhail [Foyle], and Fiachra Tort on the South of the Mountain, from whom descend the Hy-Tuirtre, and the Fir-Li, and the Fir-Luir, and Hy-Mac Uais. It was by him [Fiachra] that Conaille Muirthemne [Louth] was first appropriated—Tort being a name for a seizure," &c. See Rev. Dr. Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," Appendix BB, pp. 292, 293.

⁸ See an account of this incident, in the Third Volume of this work, at the 17th of March, Art. i. Life of St. Patrick, chap. xv.

brace the Gospel, but rather he treated St. Patrick with insult and reproach, driving him forth from the country in which he ruled. This joined the territory of his younger brother. Hereupon, St. Patrick predicted, that the younger Carthennus should one day enjoy the tyrant's inheritance. He had unjustly expelled the prince from his dominions, lest this junior might succeed to any portion of his paternal possessions. The journey of our Irish Apostle to this part of the country is thus minutely described in the Tripartite Life; from the territory of Dalaradia his travels lay through Fersait-Tuama,⁹ in the district of Hi-Tuirtre, and for forty days he remained in a place called Finnabhuir,¹⁰ wishing at that beautiful site¹¹ to establish his cathedral See.¹² It is described as having been near the mountain Callann towards the east and Lough Neagh towards the west. This seems, however, to have been an accidental reversal of the proper order. St. Trega was born at the time when St. Patrick baptized her father's household.¹³ She received her name and the sacrament of regeneration, likewise, through the instrumentality of that great Apostle. He predicted, at the same time, the future sanctity of the child, and the consecration of her virginity to God, at a subsequent period. The people of Hy-Tuirtre region, moved by the example of their dynast, and enlightened by Divine grace, received the faith of Christ at the same time, from our Irish Apostle. By pious exhortations and labours, he endeavoured to strengthen the foundations thus laid, and to nurture germs of salvation, already planted in the minds of his neophytes. The father of St. Trega was distinguished for piety and devotedness to all his Christian engagements, and for the munificence with which he built and endowed churches. Seven¹⁴ of these are particularly noted, as having been commenced by St. Patrick.¹⁵ Some of these churches have been identified.¹⁶ Thus, the Domnach-Fainre is known to be the present Donagherry,¹⁷ a parish in the county of Tyrone, near Lough Neagh. Domnach-Riascaigh is the present Donaghrisk,¹⁸ a townland in the parish of

⁹ This denomination signifies "the crossing of Tuaim." It is identical with Toome Bridge over the River Bann, in the parish of Duneane. By the Irish Annalists, it is called Tuaim, and it gives name to a barony. This passage of the Bann is at the issue of the river, where it leaves Lough Neagh.

¹⁰ It is rendered "albus compus," in Latin. See Colgan's "Trias Thaumaturga," Sexta Vita S. Patricii, cap. xciv., p. 87.

¹¹ There were several places bearing this name of Fionnabhair in Ireland. One of these was near the Abbey of Mellifont. See O'Donovan's "Annals of the Four Masters," vol. ii., p. 1043, and n. (e); also pp. 1124, 1125, n. (m). There is also one near Clogher, which is thus described by Colgan: "Collis Finn-abhuir in Lemanía, quæ est regio campestris Tironiæ, diocesis Cloharensis, vulgo *Maglema aliis clossach*, dicta."—"Trias Thaumaturga," Septima Vita S. Patricii, cap. iv., p. 149 and 184, n. II.

¹² See Rev. Dr. Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," Appendix BB, p. 293, n. (x).

¹³ See Colgan's "Trias Thaumaturga," Vita Tripartita S. Patricii, pars. ii., cap. xcl., p. 148.

¹⁴ There are other instances in Ireland, where we find groups of seven churches to

have existed besides those of Clonmacnoise, Glendalough, Clonenagh, &c. There were seven churches founded by St. Patrick in Keenaght, of which Boith-Domnach, now Bandon, was one. See Colgan's "Trias Thaumaturga," Vita Tripartita S. Patricii, pars. ii., cap. cxix., p. 145.

¹⁵ "Unde in regione illa septem basilicarum jecit fundamenta: quarum prisca vocabula erant Domnach Fainre, Domnach-Riascaigh, Domnach-Fothairbe, Domnach-Righdhuinn, Domnach-Brain, Domnach-moelain, et Domnach-libeir." See *ibid.*, cap. cxxviii. to cxl., p. 148.

¹⁶ By Rev. Dr. Reeves in his invaluable historical and topographical work, intitled "Ecclesiastical Antiquities of Down, Connor and Dromore," Appendix BB, p. 294, n. (b).

¹⁷ It was formerly within Domnaghfenre and Dompnachfionnray, in the ancient registers of Armagh.

¹⁸ In the Taxation of Armagh diocese A.D. 1291, Donagherasca occurs as the name of an independent church. In the ancient *Registra* of the diocese, it is called the rectory of Domnaghreasca and Downaghryeske. The Dungannon Inquisition of 1609 represents Donaghreiske as a chapel, with two balliboos of Erenagh land thereto belonging. Its ancient cemetery was the burying-place

Desertcreat, which joins the former parish on the west. Donnabaran, in the deanery of Tullaghoge, was herenach land, and it resembles the name Domnach-Brain.¹⁹ The Rev. Dr. Reeves was unable to identify the modern names of the remaining churches.²⁰ Callann is the same as Slieve Gallion, a high ridge of mountain at the south-west of Loughinsholin barony, in the county of Derry; whilst Ethach is identical with the present Lough Neagh. When her father had been restored to his territory, St. Trega received the veil from St. Patrick;²¹ and, afterwards, she became greatly distinguished for fervour and fidelity to engagements with her Divine spouse. In all probability, she founded a religious establishment, in the present parish of Ardrea, on the north-west border of Lough Neagh. This parish reaches to Toome, and it was situated within the ancient territory of Hy-Tuirtre.²² The festival of our saint was celebrated, likewise, in Ardrea parish, on the 3rd of August.²³ Whether this had been the date for her death, or the 8th of July, has not been determined.

ARTICLE VI.—ST. BROGAN, OF MAETHAIL-BHROGAIN, NOW MOTHIL, COUNTY OF WATERFORD, OR SECRETARY TO ST. PATRICK. The identity of St. Brocanus has been questioned. While some writers deem him to have been the nephew of St. Patrick, and also his scribe; others hold a different opinion. In the Feilire of St. Ængus,¹ at the 8th of July, Brocan the Scribe is invoked, and with a special panegyric. The commentator states, that he was of Moethail Broccain, in Desi, of Munster; but, he has an alternative supposition, that Broccan, Patrick's scribe is meant here; and, if such be the case, Brechmag in Ui-Forta was his church.² In the Martyrology of Tallagh,³ at the 8th of July, the name of Broccan, Scribuid, is inserted. According to the Kalendars of Cashel and of Marianus O'Gorman, he was the nephew of St. Patrick, the constant companion in his missions, and travels, as also his secretary. If we consider him to be St. Patrick's nephew, he is alluded to by Jocelyn, where he introduces the Bishops Brochadius, Brochanus, Mogenocus and Loman, as having come from Britain, to labour with their uncle, the Apostle of Ireland, in the missionary field, where he sowed the seeds of the Gospel.⁴ The feast of that St. Brochan is referred by Colgan, to the 8th of July.⁵ According to Cathal Maguire, he was either

of the O'Hagan sept.

¹⁹ According to the Armagh Register of Swayne, fol. 60.

²⁰ He says, there is not any approach to them in the lists of parishes, contained in the Armagh *Registra*.

²¹ According to the Irish Tripartite Life, as translated by William M. Hennessy for Miss M. F. Cusack's "Life of St. Patrick," angels brought this veil from Heaven, and placed it on her head down over her eyes, when Patrick began to raise it up. "Why is it not good to bear it as it was placed?" asked Trea. "It is good, indeed," answered Patrick. She never saw anything during her life except what she saw through that veil. Part ii., p. 446.

²² Not being of the Ruderician or old Ultonian stock, the Hy Tuirtre territory originally lay on the west side of Lough Neagh, and comprehended a considerable portion of the modern baronies of Dungannon, in the

county of Tyrone, and Loughinsholin in the county of Derry. See Rev. Wm. Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," Appendix BB, p. 293.

²³ "Trecha sive Trega, filia Carthennii, filii Erci, filii Eochadii, filii Collæ Huassii colitur in Ardrea, 3. Augusti."—Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, n. 232, p. 183.

ARTICLE VI.—¹ See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, by Whitley Stokes, LL.D., pp. cix., cx.

² See *ibid.*, p. cxvii.

³ Edited by Rev. Dr. Kelly, p. xxviii.

⁴ See Colgan's "Trias Thaumaturga," Sexta Vita S. Patricii, cap. l., p. 76.

⁵ See *ibid.*, n. 51, p. 110.

⁶ See "Acta Sanctorum," tomus ii., Julii viii. Among the pretermitted saints, p. 533.

Brocan of Maothal-Brogain, in the Decies of Munster, or Brogan, scribe of St. Patrick. The Bollandists⁶ have some notices of St. Brocan, the scribe, at the 8th of July. We are told, that an abbey for Canons Regular of St. Augustine had been founded in the sixth century by a St. Brogan.⁷ It stood in Mothill parish, county of Waterford; and, at the dissolution of monasteries, it was granted to the celebrated Sir Walter Raleigh in fee-farm.⁸ Some few remains of this foundation were traced near the parish church, in the last century.⁹ Others deem the foundation to have been for Cistercian monks. A St. Brochanus, bishop, is mentioned in St. Patrick's Acts;¹⁰ but, he appears to be a different individual from the present saint, in the estimation of some persons. At the same date, the Martyrology of Donegal¹¹ records Brogan, scribe, of Maethail-Bhrogain, in Deisi Mumham. This holy bishop is entered in Henry Fitzsimon's Calendar.¹² He was venerated in Scotland, as we learn from the Calendar of Drummond,¹³ at the 8th of July.¹⁴

ARTICLE VII.—ST. CONDMAC OR CONNMACH, OF ATH-BLAIR, OR ATHA SILAIN. In the Martyrology of Tallagh,¹ at the 9th of July, a festival is recorded in honour of Condmac, of Atha Silain. The place of this saint is differently denominated, in a later Calendar. The Martyrology of Donegal,² at the same date, enters the name as Connmach, of Ath Blair. Under either name, the place of this holy man has not been identified.

ARTICLE VIII.—FESTIVAL OF SAINTS TOTNANUS AND COLMANUS, MARTYRS. The various Usuard Codices, according to the Bollandists,¹ have their Festival entered, apart from that of St. Kilian, Martyr, at Wurtzburg; however, as they were his companions in suffering, all that can be known regarding them has been already given in his Life—the first at this day.

ARTICLE IX.—REPUTED FEAST OF ST. ADELINUS, MARTYR. In the Scottish Menology of Dempster, the name of Adelinus, Martyr, and companion of St. Kilian, has been introduced, at this date. The Bollandists¹ merely notice this entry, and refer to their previous commentary on the Acts of St. Kilian for their opinion regarding this statement of Dempster.

ARTICLE X.—REPUTED FESTIVAL OF ST. ERWALDUS, ARNWAL, OR ARNUALIS, DISCIPLE OF ST. KILIAN. Owing to the confusion of name,

⁷ See Archdall's "Monasticon Hibernicum," for an interesting record of this Abbey, its rulers, and its possessions, pp. 696, 697.

⁸ See Harris' Ware, vol. ii., "Antiquities of Ireland," chap. xxxviii., p. 226. The assignee was the Earl of Cork.

⁹ See Smith's "Ancient and Present State of the County and City of Waterford," chap. iii., p. 91.

¹⁰ See Colgan's "Trias Thaumaturga," Vita Sexta S. Patricii, cap. ii., and n. 51, p. 100.

¹¹ Edited by Drs. Todd and Reeves, pp. 190, 191.

¹² See "Catalogus aliquorum Sanctorum Ibernæ," in O'Sullivan Beare's "Historiæ

Catholicæ Ibernæ Compendium," tomus i., lib. iv., cap. xii., p. 53.

¹³ Thus entered: "viii. Idus Apud Hiberniam Natale Sanctorum Confessorum Brocain et Diarmata."

¹⁴ See Bishop Forbes' "Kalendars of Scottish Saints," p. 17.

ARTICLE VII.—¹ Edited by Rev. Dr. Kelly, p. xxix.

² Edited by Drs. Todd and Reeves, pp. 190, 191.

ARTICLE VIII.—¹ See "Acta Sanctorum," tomus ii., Julii viii. Among the pretermitted feasts, p. 531.

ARTICLE IX.—¹ See "Acta Sanctorum," tomus ii., Julii viii. Among the pretermitted

different Martyrologists assign the feast of this reputed disciple of St. Kilian to various days. Thus, it is at the 19th of January, at the 15th of February,¹ at the 8th of July, and at the 2nd of October. Whatever may be the truth of that statement regarding his having been the companion of St. Kilian—whose Life is already given on this day—such companionship is not noticed in his Acts, as relating to Franconia or to his martyrdom. The Bollandists, who notice him, at this day, state, that he is undoubtedly one and the same, who has been referred, in the Irish and Scottish Calendars, to the 2nd of October.²

ARTICLE XI.—REPUTED FEAST OF ST. GISWALD. The Bollandists,¹ at the 8th of July, have a notice of Giswald—said to have been a companion of St. Disibod—by Camerarius.² About him or his *cultus* nothing more is known, than what has been already recorded, in the Life of St. Disibod, already given on this day.

ARTICLE XII.—REPUTED FEAST OF ST. ALGANUS, ARCHBISHOP AND MARTYR. In the Carthusian Manuscript Martyrology at Bruxelles, and at the 8th of July, is entered an account of St. Alganus, Archbishop, of the Island Hibernia, who was martyred among the Umbrani. Nothing more seems to be known regarding him, and the Bollandists, who have inserted the foregoing account for this day,¹ are at a loss to know whence it had been derived, as Fitzsimon has it not in his catalogue of Irish Saints, nor has Dempster or Camerarius any similar entry in their Scottish Kalendars.

ARTICLE XIII.—REPUTED FEAST OF ST. KILIAN, DUX, AND UNCLE TO ST. URSULA. This feast of St. Kilianus, Dux, uncle to St. Ursula and father to the holy Brigid, Helena and Sapientia, is entered by Gelenius, as having been celebrated at Cologne, on the 8th day of July. The Bollandists insert this notice, at the same date, and distinguish this St. Kilian from the Martyr so called at Wurtzburg.¹ However, finding nothing more definite regarding him, and desiring further information, they defer to the 21st of October any subsequent notice, when they should have an opportunity of treating about St. Ursula and her companions.

ARTICLE XIV.—ST. RIBIANUS, BISHOP. Floratius and Henry Fitzsimon, at the 8th of July, enter a festival for St. Ribianus, a Bishop.¹ This is to be found, likewise, in the "Menologium Scoticum" of Thomas Dempster.² In

saints, p. 531.

ARTICLE X.—¹ See an account of him, under the various titles of Erwald, Erwald, Arnwal and Arnual in Franconia, at the date given, and in the Second Volume of this work, Art. v.

² See "Acta Sanctorum," tomus ii., Julii viii. Among the pretermitted feasts, P. 534.

ARTICLE XI.—¹ See "Acta Sanctorum," tomus ii., Julii viii. Among the pretermitted saints, p. 531.

² In his Scottish Kalendar, Giswaldus is placed at the 26th of June.

ARTICLE XII.—¹ See "Acta Sanctorum," tomus ii., Julii viii. Among the pretermitted saints, p. 531.

ARTICLE XIII.—¹ See "Acta Sanctorum," tomus ii., Julii viii. Among the pretermitted saints, p. 534.

ARTICLE XIV.—¹ See O'Sullivan Beare's "Historiæ Catholicæ Ibernæ Compendium," tomus i., lib. iv., cap. xii., p. 56.

² See Bishop Forbes' "Kalendars of

his larger work on Scottish Ecclesiastical History, there is nothing referring to him.

ARTICLE XV.—ST. BURCHARDUS, FIRST BISHOP OF WURTZBURG. Floratius, the *Chronica Mundi*, and Henry Fitzsimon, insert, at the 8th of July, the feast of St. Burchardus, Bishop.¹ The Bollandists² notice this entry, at the same date, but they refer to his principal feast at the 14th of October.

ARTICLE XVI.—REPUTED FESTIVAL OF ST. AIDUS, ABBOT AND MARTYR. [*Ninth Century*]. Our Irish Annals relate, that Aidus was Abbot of Tír-da-Ghlas¹ and of Cluain-Eidhneach,² in the earlier part of the ninth century.



Ruined Fortress of Dunamase, Queen's County.

He is called the son of Dubhdachrich.³ It would seem, that he was obliged to fly from the Northman devastations to Dun-Masg,⁴ which was a strong fortress at the time. A fine castle, with a circumvallation on the upper summit, and strong outworks around the lower level—accessible only on the

Scottish Saints," p. 205.

ARTICLE XV.—¹ See O'Sullivan Beare's "*Historiæ Catholicæ Ibernæ Compendium*," tomus i., lib. iv., cap. xii., p. 53.

² See "*Acta Sanctorum*," tomus ii., Julii viii. Among the pretermitted feasts, p. 534.

ARTICLE XVI.—¹ Now Terryglass, in the county of Tipperary.

² Now Clonenagh, in the Queen's County.

³ The Annals of Clonmacnoise, as translated into English, render his name Hugh mac Duffedachrich, and they place his death at A.D. 842.

⁴ Now Dunamase, near Maryborough,

Queen's County. On this isolated rock formerly stood a cashel or strongly fortified stone enclosure.

⁵ For an excellent and accurate illustration of the Barbican of Dunamase we are indebted to the pencil of Samuel Lover, R.H.A., the well-known Irish poet, novelist and painter, in the "*Irish Penny Magazine*," vol. i., No. 3, p. 17. The historical article accompanying it is from the pen of John D'Alton, also celebrated for his valuable local histories of various parts of Ireland.

⁶ These have been very inaccurately sketched and engraved in the works of Grose

eastern side—had been erected on the site of the older Irish fortress, by William de Braosa, Lord of Brecknock, in the beginning of the thirteenth century. The following age, in 1325, it was seized by Lysach O'More, and afterwards it had a varied history.⁵ The extensive and romantic ruins of that old castle⁶ are to be seen there at present.⁷ The old fortress of Dunamase was plundered by the foreigners, A.D. 843, and Aedh was there taken prisoner. He was thence carried into Munster, where he suffered martyrdom, for the sake of God.⁸ It is added, in the Bollandists' work,⁹ that this happened on the 8th of July,¹⁰ when they note this commemoration, although it appears to have been omitted, by the Irish Calendarists.

ARTICLE XVII.—ST. COLMAN IMRAMHA OR IOMHRAMHA, OF FAHAN BEG, COUNTY OF DONEGAL. A festival to honour Colman Imramha was celebrated at the 8th of July, as we find it entered in the Martyrology of Tallagh.¹ He is called Colman Eirmer, by Marianus O'Gorman. The Bollandists² have notices of St. Colmanus Iomramha—interpreted *Remex seu de remigio*—at the 8th of July; but, they pretend not to distinguish him further, among the many saints, called Colman, and entered in the Irish Calendars. He belonged to the race of Cairpre Riada, son to Conaire, who sprung from the race of Heremon. Fahan Beg, of Inis Eoghain, was his place. It lies on the eastern shores of that fine expanse of water Lough Swilly, in the barony of Inishowen, and county of Donegal. His name appears, likewise, in the Martyrology of Donegal,³ at the same date, as Colman Iomhramha.⁴

ARTICLE XVIII.—REPUTED FESTIVAL OF ST. BOISIL, PRIOR OF MELROSE, SCOTLAND. In the Kalendar of Herdmanston,¹ a later hand has inserted a festival for St. Boisil, Prior of Melrose, at the 8th of July.² His Acts have been already epitomized, at the 23rd of February.³

and Ledwich.

⁷ The accompanying illustration is from a drawing taken on the spot, by William F. Wakeman, and by him drawn on the wood, engraved by Mrs. Millard.

⁸ See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 464 to 467, and n. (a), *ibid.*

⁹ See "Acta Sanctorum," tomus ii., Julii viii. Among the pretermitted feasts, p. 533.

¹⁰ According to their version of the *Annales Dungallenses*. This date is omitted, however, in that work, as edited by Dr. John O'Donovan.

ARTICLE XVII.—¹ Edited by Rev. Dr. Kelly, p. xxviii.

² See "Acta Sanctorum," tomus ii., Julii viii. Among the pretermitted saints, p. 533.

³ Edited by Drs. Todd and Reeves, pp. 190, 191.

⁴ "The more recent hand adds in Irish characters: "Colman Eirmer Mor." But M'Curry's copy of the Brussels MS. reads, Colman cimer lmpama no naleb ("Colman, the Cimmerian wanderer, I invoke.") A note by Dr. Todd.

ARTICLE XVIII.—¹ Thus: "viii. Idus. Sancti Bosilii."

² See Bishop Forbes' "Kalendars of Scottish Saints," pp. 42, 281.

³ See the Second Volume of this work Art. x

Ninth Day of July.

ARTICLE I.—ST. BROCCAIDH, OF IMLEACH-BROCCADHA, NOW
EMLAGH, COUNTY OF ROSCOMMON.

[FIFTH CENTURY.]

THE present holy man lived contemporaneously with St. Patrick.¹ At the 9th of July, the Martyrology of Tallagh² mentions, that veneration was given to Broccaid. The name of his father was Gollit, according to received accounts.³ It has been stated, that Broccaidh, of Imleach-Broccadha, in Maigheo, had Darerca, sister of St. Patrick, for his mother. Jocelyn, however, makes Tygridia his mother.⁴ It is said, by O'Clery, that Gallit, sister⁵ of Patrick, was the mother of Loman. But, this writer here mistakes, regarding what is said in the Tripartite Life, Gollit, being the father of Saints Loman, Munis, Broccaidh and Brogan or Broccan.⁶ In another place,⁷ a similar mistake has been committed, by the O'Clerys, in their Calendar. The Latin Tripartite Life of Patrick states,⁸ that Broccaidh of Imlach Each, in Ciarriaghe, of Connaught, was a brother to Loman, of Ath-Truim. He was a bishop, according to received accounts. The Tripartite Life states, at another place,⁹ that Broccaidh, of Imleach Each, brother to Loman, of Ath-Truim, was along with Patrick at Magh-Sealga, in Connacht. The only place in Mayo known as Emlagh, at present, was formerly called Imleach-each, *i.e.*, "Strath" or "Marsh of the Horses." It is situated, in the barony of Costello, and County of Mayo.¹⁰ This place is described as being in Kierragia, a region of Connaught,¹¹ and where a church had been erected by St. Brocadius. He was identical with the present saint, and his memory in connexion with it appears to have given a name to that place subsequent to his departure from this world. Archdall has erred in placing it within the county of Roscommon.¹² There were no less than three different places, called Ciarraighe or Kierraga,¹³ in Connaught. St. Brochad¹⁴ accompanied St. Patrick on his mission to Magh-Selga in Connaught. The Imleach to which this saint belonged, was a church in the deanery of Siol-Muiredhuigh, Elphin diocese, according to a Catalogue of Churches belonging to this dio-

ARTICLE I.—¹ See his Life, in the Third Volume of this work, at the 17th of March, Art. i.

² Edited by Rev. Dr. Kelly, p. xxix.

³ See Rev. Dr. Todd's "St. Patrick, Apostle of Ireland," Introduction, Appendix B, p. 260.

⁴ See Colgan's "Trias Thaumaturga," Sexta Vita S. Patricii, cap. l., p. 76, and n. 51, p. 100.

⁵ See Rev. Drs. Todd and Reeves' "Martyrology of Donegal," pp. 190, 191.

⁶ See Colgan's "Trias Thaumaturga," Quinta Appendix ad Acta S. Patricii, cap. iv., p. 226.

⁷ At the 18th of December.

⁸ See Colgan's "Trias Thaumaturga," lib. ii., cap. ii., p. 129; also cap. lii., p. 136,

and nn. 8, 106, pp. 173, 177.

⁹ Chapter Twenty-two is quoted.

¹⁰ See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (d), pp. 359, 360.

¹¹ See Colgan's "Acta Sanctorum Hiberniæ," xvii. Februarii, Vita S. Lomani, cap. iii., p. 362.

¹² See "Monasticon Hibernicum," p. 610.

¹³ See Dr. O'Donovan's "Leabhar na g-Ceart, or the Book of Rights," pp. 100 to 103, n. (f).

¹⁴ Colgan mentions this saint, as one of those venerated in the church of Mayo. "S. Brochadius de Imleach Brochaidh, in Mageo, 9 Julii."—"Acta Sanctorum Hiberniæ," xiii. Martii, Appendix, cap. iv., p. 605.

cese, which had been sent to Colgan, by the Very Rev. Boetius Egan, brother to the Bishop of Elphin.¹⁵ It was situated in the present parish of Kilkeevin,¹⁶ of Castlereagh Barony and Roscommon County. We are enabled to discover the exact situation of St. Brocaidh's place, from crown grants,¹⁷ the rolls¹⁸ and other documents. This parish of Kilkeevin is bounded on the north, by Tibohine and Baslick parishes; on the east, by this latter parish and that of Ballintober; on the south, by Kiltullagh parish, a part of Galway County, and part of Drumatemple parish in Roscommon County; and on the west, by Kiltullagh parish and part of Mayo County.¹⁹ The Rev. Dr. Todd²⁰ has incorrectly identified the church of Broccaide with Imluch or Emleach Each or the "Horses' Marsh," in the barony of Costello and county of Mayo. The three Kierragas of Connaught are thus more particularly denominated by Irish historical writers: Ciarraighe Locha na n airneadh, Ciarraighe Uachtair, and Ciarraighe Aoi, otherwise called Ciarraighe Mhic Ceithearnaigh. The last of these is comprised in the present county of Roscommon, and the other two in that of Mayo.²¹ The present barony of Costello comprises two territories, namely, Sliabh Lúgha, the ancient patrimony of O'Gara, and Ciarraighe Locha na n airneadh. The boundary between them is defined by that of the diocese of Achonry with that of Tuam. The territory of Ciarraighe Uachtair comprises the entire of the present barony of Clanmorris, with the exception of the Termon of Balla, which comprised 24 ballys or ancient Irish townlands, and which belonged to the territory of Ceara. The parish of Balla was added to the territory of Ceara, and it made the remaining part of the barony of Clanmorris the same as the territory of Ciarraighe Uachtair.²² This saint's name is found entered on Henry Fitzsimon's list.²³ The Martyrology of Donegal²⁴ records him, at this same date. Under the head of Imlech Brochada or Brochaid,²⁵ in Magh-Eo Magh Ai, Duald Mac Fírbis

¹⁵ See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, lib. ii., nn. 104, 106, 107, p. 177.

¹⁶ "There is an old church at Emlagh in this parish, at which there springs a very sacred fountain, where patterns were held on the 15th and 28th of August; but strange to say it has no name but tobair an imligh. This is the Imlach Brocadh (Each) of Colgan."—"Letters containing Information relating to the Antiquities of the County of Roscommon, collected during the Progress of the Irish Ordnance Survey in the year 1837." Mr. O'Donovan's Letter, dated Castlereagh, July 10th, 1837, vol. i., p. 170.

¹⁷ See one of these to Richard, Earl of Clanrickard, dated 8th April, 1662, granting him several parcels of land and tithes, formerly belonging to the absorbed parish of Termon Kelline, *alias* Termonbeg. One of those was Imlaghbrocowa, now in the present parish of Kilkeevin, which contains the town of Castlereagh, County Roscommon.

¹⁸ See Dr. O'Donovan's Supplement to O'Reilly's "Irish Dictionary," *voce* Imlach; and Patent Roll of 35th of Queen Elizabeth, part 2.

¹⁹ See Ordnance Survey Maps of the County of Roscommon.

²⁰ See "St. Patrick, Apostle of Ireland," Introduction Appendix B, p. 260.

²¹ On the Map of ancient Mayo, Mr. O'Donovan has both the districts of cearraige, situated in this county thus bounded. On the north, the ancient territories of galleana and Sliabh Lúgha; on the east, Roscommon County; on the south the county of Roscommon, and the ancient territory of Conmaicne, in Mayo; and on the west, the ancient territory of Ceara in Mayo.

²² "The authorities for these boundaries have already been given in the Mayo Letters, but I thought it necessary to add the foregoing remarks on the manner in which I laid down the territories on the ancient Map, that it may be seen how far the boundaries are proved." See "Letters containing Information relating to the Antiquities of the County of Mayo, collected during the Progress of the Irish Ordnance Survey in 1841." paper headed, "Of the Ancient Territories constituting the County of Mayo, in the province of Connaught," signed, John O'Donovan, May 15th, 1841. See vol. ii., pp. 503, 504.

²³ See "Catalogus aliquorum Sanctorum Ibernæ." O'Sullivan Beare's "Historiæ Catholicæ Ibernæ Compendium," toms i., lib. iv., cap. xii., p. 53.

²⁴ Edited by Drs. Todd and Reeves, pp. 190, 191.

²⁵ Now Emleach, barony of Costello, county of Mayo. William M. Hennessy's note.

enters Bishop Brochad, at July 9th, and in two distinct places.²⁶ In the Irish Calendar, belonging to the Royal Irish Academy, we find this saint's name referred to,²⁷ at the vii. of the July Ides, corresponding with the 9th of July.

ARTICLE II.—ST. ONCHON OR ONCHU, OF CLONMORE, COUNTY OF CARLOW, OR OF RATH-BLATHMAC, NOW RATH, COUNTY OF CLARE. Earthly power and decay have been able to obliterate vestiges of our former saints with the memory of their names and places, in particular districts of our Island. But, although ruin and loneliness characterize the sites of their ancient churches; however, some glimmering lights may help to brighten the shadows. A few doubtful inferences only can be drawn in reference to the present holy man. In the "Feilire" of St. Ængus,¹ the Festival of St. Onchon is found at this date, with a panegyric, and an encomium on the efficiency of his intercession. It is difficult to determine, whether or not this holy man had been identical with St. Onchuo² of Clonmore, in the county of Carlow; but, an Irish poem³ seems to favour the affirmative conclusion. However, the scholiast offers an opinion, that Onchú was a priest, and the son of Blathmac of Raith Blathmaic, in the upper part of Dál-cais.⁴ On this conjecture alone appears to rest the conclusion of Colgan and the O'Clerys. In the Martyrology of Tallaght,⁵ we find but the simple entry, Onchon, at the 9th of July. He is noticed, also, by Marianus O'Gorman.⁶ As already, at the 8th of February, the Calendar of St. Ængus contains an entry of Hua or Hoa, without designating his place, but calling him a splendid descendant of the sage, and stating that his speech was of Christ, so the panegyric of Onchon at the present day leaves it possible, either that they may have been distinct persons, or one and the same having two different festivals. If he were identical with the patron of Clonmore, sufficient has been stated regarding him at the 8th of February; if he be distinct, we may probably seek for a more distant locality. His place is now known, it is said, as the old church of Rath, in the barony of Inchiquin, and county of Clare. Dr. O'Donovan states, that the festival of

²⁶ See "Proceedings of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i., pp. 112, 113, and at pp. 122, 123.

²⁷ Thus: Ὁ προσαι ἱμλεχ Ὁ προσαι 1 muig eo, Common Place Book F, p. 62. Irish Ordnance Survey Copy.

ARTICLE II.—¹ In the "Leabhar Breac" copy we have the following rann, translated thus into English by Whitley Stokes, LL.D. :—

Ἀπλονου ἄν Onchon
 μορτικεσθ νοτναίε
 φινεμρεσθ νοτναίε
 Σαρβαν καὶν Chino trale.

"A splendid declaring of Onchu : well fares every one who entreats him : he loved diligence as to Christ, Garbán the fair of Cennsaile."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., On the Calendar of Oengus, p. cx.

² See an account of him in the Second Volume of this work, at the 8th of February, Art. i.

³ It is thus translated into English :—

"Dear the two who are at rest
 At the cross with relics in the south
 Onchú who loved not a despicable
 world,
 Finan the Leper, hand of the bene-
 fits.
 The poet's son Onchú, a forceful
 man,
 A poet vigorous in quelling tribes.
 At the place where the tree falls,
 It is not easy to carry off its top."

See the Scholion, *ibid.*, cxviii. The Commentator adds, that the *membro*, i.e., the relics of Finan the Leper and of Onchú are in one place, *i.e.*, in Cluain Mór.

⁴ It is observed, likewise, that in one religious sepulchre he was with Finan. See *ibid.*, p. cxvii.

⁵ Edited by Rev. Dr. Kelly, p. xxviii.

⁶ See Colgan's "Acta Sanctorum Hiberniæ," viii. Februarii, Vita S. Onchuonis, n. 2, p. 277.

St. Blathmac⁷ was celebrated there, on the 9th day of July. Blathmac's name is still remembered at the church, but his festival is no longer celebrated.⁸ According to Colgan, this saint was venerated at Killonchon, Corcomroe territory, on the 9th and 14th of July.⁹ The Bollandists take no notice of him, at the 9th of July. The Martyrology of Donegal¹⁰ records him, however, at this date, as Onchu, son of Blathmac, in Dalg-Cias, *i.e.*, of Rath Blathmaic. The meaning of this word is Blathmac's Fort. The time of this saint cannot be determined, but it seems to have been during or before the eighth century.

ARTICLE III.—ST. GARBHAN, OF KINSEALY, COUNTY OF DUBLIN, OR OF KINSALE, COUNTY OF CORK. In a previous article, at this date, as we have already seen, there is mention made of Garbán by our earliest preserved Martyrology—that of St. Ængus the Culdee.¹ He is there eulogized for his diligence in the service of Christ, and he is characterized as the fair of Cennsaile. Whether or not the latter description have reference to his complexion or to the qualities of his mind may be questioned. The name of Garban, priest, Cinnntsaile, occurs in the Martyrology of Tallagh,² at the 9th of July. In the Calendar of Cashel, this saint has been commemorated, as likewise, in other Martyrologies. His parents appear to have been Lugad, the father, and Canneria, his mother.³ This couple had six sons, besides St. Garbhan.⁴ It is thought to be probable, that this was the holy man, mentioned in the Life of St. Kevin,⁵ Abbot of Glendalough, and who lived near Athcliath, which lay in the northern part of Leinster. Colgan⁶ seems to identify this saint with that one mentioned in the Life of St. Kevin, and who is said to have lived near Dublin. It was called Dubh-lein⁷—now Dublin—in the Scottish or Irish tongue. Its Latin signification is said to have been *Nigra thermæ*, or in English “blackbath.”⁸ The situation of Kinsealy, near Dublin city, would appear to favour such a conjecture.⁹ If so, he was a contemporary and a disciple to St. Kevin. In the Martyrology of Donegal,¹⁰ at this same date, he is recorded, as Garbhan, priest, of Ceann-saile, on the west side of Surd, or in the west of Erin. This means, that the author was not sure to which Ceann-saile he should refer St. Garbhan, whether to Kin-

⁷ Probably Dr. O'Donovan meant, Onchu, son of Blathmac.

⁸ See Dr. O'Donovan's “Annals of the Four Masters,” vol. v., n. (x), pp. 1574, 1575.

⁹ See “Acta Sanctorum Hiberniæ,” viii. Februarii, Vita S. Onchuonis, n. 2, p. 277.

¹⁰ Edited by Drs. Todd and Reeves, pp. 190, 191.

ARTICLE III.—¹ See “Transactions of the Royal Irish Academy,” Irish Manuscript Series, vol. i. On the Calendar of Oengus, p. cx.

² Edited by Rev. Dr. Kelly, p. xxix.

³ According to Ængus the Culdee, in his attributed “Opuscula,” lib. iv., cap. 66.

⁴ With this statement, the Sanctilogium Genealogicum, cap. xx., accords. See Colgan's “Acta Sanctorum Hiberniæ,” xxvi. Martii. De S. Garvano Abbate, nn. 2, 3, 4, p. 751.

⁵ See his Life, in the Sixth Volume of this work, at the 3rd of June, Art. i.

⁶ See “Acta Sanctorum Hiberniæ,” xxvi. Martii. De S. Garvano Abbate, nn. 2, 3, 4, p. 751.

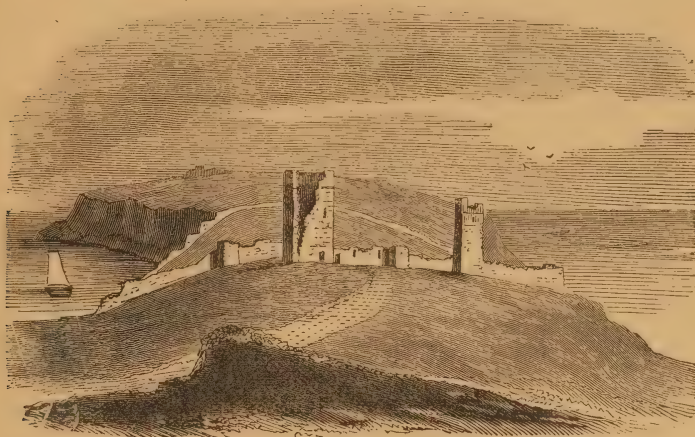
⁷ A Manuscript thus describes it: “Et ipsa civitas potens et belligera est, in quo semper habitant viri asperimi in proeliis, et peretissimi in classibus.”

⁸ See Walter Harris' “History and Antiquities of the City of Dublin from the Earliest Accounts,” chap. ix., pp. 164, 165. He quotes a Latin passage, transcribed from the Manuscript called Codex Kilkenniensis, cap. 30. This is probably the well known copy thus denominated, and preserved in Marsh's Library.

⁹ There is an engraving of Kinsealy old church by George A. Hanlon, from a sketch by John J. Sloane, C.E. The latter gentleman also furnishes a description of it in his Antiquarian Rambles in the County of Dublin. See “Irish Literary Gazette,” vol. ii., pp. 243, 244.

¹⁰ Edited by Drs. Todd and Reeves,

sealy, at the west of Swords, or to Kinsale, in the west—but rather in the south—of Ireland. If we are to understand, this latter had been the place, the town and parish so called¹¹ are situated in the barony of Kinsale, in the county of Cork, East Riding. A part of the town is in Ringcunan parish.¹² There a prominent rock advances far out in the Atlantic Ocean, and it is known as the Old Head of Kinsale. The isthmus connecting it with the mainland had been blocked by a strong castle¹³ and its fortifications, now in ruins.¹⁴



De Courcey's Castle, Old Head of Kinsale, County Cork.

These appear to have been erected by John de Courcey,¹⁵ who inherited the circumjacent country, owing to intermarriage with the family of Cogan, who are deemed to have obtained the lands by right of conquest from the Irish.¹⁶ However, it is said to have had a more ancient repute as a royal residence of the Irish kings, and to have been known as Duncearma.¹⁷ The present town of Kinsale is at the mouth of the Bandon River,¹⁸ where the sea meets it, and furnishes a good harbour. It is also picturesquely situated,¹⁹ and it is stated to have had an ancient history connected with it. According to Colgan,²⁰ a disciple of St. Ailbe—called a good master and named Goban—is said to have had a monastery dedicated to him at Kennsaile. It has been assumed,

pp. 190, 191.

¹¹ They are shown, on the "Ordnance Survey Townland Maps for the County of Cork," sheets 112, 125.

¹² See *ibid.*, sheets 97, 98, 111, 112, 125.

¹³ Its dimensions with a wood engraving may be found in "The Irish Penny Magazine," vol. ii., No. 2, January, 11th, 1834, pp. 9, 10.

¹⁴ The accompanying illustration from an approved drawing has been sketched by William F. Wakeman on the wood, engraved by Mrs. Millard.

¹⁵ See "Parliamentary Gazetteer of Ireland," vol. ii., p. 569.

¹⁶ A very full and an interesting account

of the Barony, Parish, Town, and Old Head of Kinsale, may be there found. See *ibid.*, pp. 566 to 570.

¹⁷ See *ibid.*, p. 570.

¹⁸ Its position is well defined in Dr. Charles Smith's "Ancient and Present State of the County and City of Cork." See County Map attached, vol. i., book i., chap. i., p. 15.

¹⁹ A copperplate engraving of this town from the Old Fort in 1750 is to be found in the work just quoted. See book ii., chap. iii., p. 215.

²⁰ See "Acta Sanctorum Hiberniæ," xxvi. Martii. De S. Gobano Abbate de Airdne Dairinnsi, p. 750.

that this place should be in Cork; yet, it must be a matter still left for conjecture. There was also a St. Melteoc or Eltin²¹ connected with the church of Cluain, between the mountains of Crot and Mairge, and who is said to have been buried at Kennsaile, a maritime town in southern Munster.²² The references to these historic statements have been misunderstood and obscured by Archdall;²³ and no less so by Dr. Charles Smith, who makes St. Multeoc or Eltin the same as a supposed female saint Multosia or Multos, to whom the parish church of Kinsale is stated to have been dedicated in the fourteenth century.²⁴ Here, too, it is related, that there had been an Abbey for Carmelites or White Friars in that century, founded by Robert Fitz-Richard Balrain, A.D. 1334, a part of the ruins remaining on the north end of the town.²⁵ The prior, Stephen Prene, obtained a quarter of land in Liscahan, A.D. 1350,²⁶ from the founder. The Protestant church at Kinsale²⁷ has been modernized, and it occupies the site of the fourteenth century structure. The history of this town is fraught with considerable interest.

ARTICLE IV.—REPUTED FEAST OF A ST. MOLRUAN. The Bollandists notice a certain—or rather an uncertain—St. Molruan, Archbishop and Legate in Ireland, at the 9th of July,¹ under the authority of Father Henry Fitzsimon. A sort of Life had been given to them, but partaking of a legendary character in their estimation. He is said to have been a holy man, to have undergone persecutions and accusations, to have gone to Rome so that he might exculpate himself from some charges, to have returned again to Ireland, where full of years and of merits he passed to the rewards of eternal life, on the 9th of July. The Bollandists sought eagerly for accounts of him in various Irish and Scotch Calendars, at this date, but in vain. It seems to us, he must have been confounded with St. Maelruan of Tallagh, already noticed, at the 7th of this month. Afterwards, the Bollandists notice an entry of the names Germanus, Kilianus, Ribianus, Totnanus and Brocardus,² as having been placed in the extended Kalendar of Father Henry Fitzsimon. Among the foregoing, Dempster alone notes, Ribianus as a Bishop, but, the Bollandists desire to have further knowledge before including them on their list of saints.³ There is a Brocadius, no doubt, mentioned by Colgan,⁴ in his Acts of St. Patrick, but the Bollandists cannot readily admit, that all the Irish Apostle's relatives had been classed among the saints.

ARTICLE V.—ST. CONDMAC OR CONNMACH, OF ATH-BLAIR, OR ATHA-

²¹ His feast has been assigned to December 11th.

²² See *ibid.*, x. Martii. De S. Sedonio Episcopo S. Senani Discipulo, p. 573, and n. 4.

²³ See "Monasticon Hibernicum," p. 74.

²⁴ See "Ancient and present State of the County and City of Cork," vol. i., book ii., chap. iii., p. 219.

²⁵ See *ibid.*

²⁶ According to Sir James Ware's Manuscripts, vol. 34, p. 108. See Archdall's "Monasticon Hibernicum," p. 74, and n. (p).

²⁷ There is a woodcut representing this building, with some historic notices, in "The

Dublin Penny Journal," vol. ii., No. 90, pp. 297, 298.

ARTICLE IV.—¹ See "Acta Sanctorum," tomus ii., July ix. Among the pretermitted saints, p. 668.

² They state "*Bollandus alicubi legit pro Germano et Bibiano, Rimanus et Multonus*;" yet, however their names be changed, none of these belong to the present day. About Germanus they treated at the 3rd of July, and about Kilianus and Totnanus on their proper day, the 8th of July.

³ See "Acta Sanctorum," tomus ii., Julii ix. Among the pretermitted saints, pp. 668, 669.

⁴ See Colgan's "Trias Thaumaturga,"

SILAIN. In the Martyrology of Tallagh,¹ at the 9th of July, a festival is recorded in honour of Condmac, of Atha silain. The place of this saint is differently denominated in the later Calendar. The Martyrology of Donegal,² at the same date, enters the name as Connmach, of Ath Blair. We have not been able to identify his place under either denomination.

ARTICLE VI.—REPUTED FEAST OF ST. GERMANUS, BISHOP, AND OF OTHERS. The various compilations of Floratius, Molanus,¹ and Henry Fitzsimon,² enter St. Germanus, Bishop, at the 9th of July.³ The Bollandists notice him, at this same date, but only the authority of Greven's additions to the Martyrology of Usuard; yet, they know not who that saint can be, if not the Germanus, whose commemoration has been already treated of, at the 3rd day of July.⁴ Jocelyn has some account of him, in his Acts of St. Patrick,⁵ and as stated, we have recorded whatever can be known about him.⁶

Tenth Day of July.

ARTICLE I.—ST. ETTO, HETTO, ORETHON, BISHOP AND CONFESSOR.

[SEVENTH CENTURY.]

AFTER the Church of Christ had been founded, and when Christians were redeemed through his precious blood; then her illustrious children, whether as Martyrs, Apostles, Doctors, Virgins or Confessors, began to exhibit those virtues and labours, which served to extend her sway over the hearts of men. Several holy missionaries banded together for this purpose, and left the shores of Ireland for more distant countries. Among those was Etto, and he became a saint illustrious for his apostolic zeal and miracles. The particulars of his Acts are only to be gleaned from popular tradition, nor do we know that any very ancient written accounts regarding him are to be found. No doubt, there are several inaccuracies that have been incorporated with the more authentic accounts, yet even for those incorrect statements, reasons may be assigned, and allowances must be made.

A Life of this saint has come down to us, but it does not appear to be a very ancient one. The date of its composition is uncertain, and it is supposed to have been the composition of a monk at Liesse.¹ It has a Prologue of the

Quinta Appendix ad Acta S. Patricii, cap. iv., p. 230.

ARTICLE v.—¹ Edited by Rev. Dr. Kelly, p. xxix.

² Edited by Drs. Todd and Reeves, pp. 190, 191.

ARTICLE VI.—¹ In Vita S. Eloquii.

² See "Catalogus aliquorum Sanctorum Ibernæ.

³ See O'Sullivan Beare's "Historiæ Catholicæ Ibernæ Compendium," tomus i., lib. iv., cap. xii., p. 54.

⁴ See "Acta Sanctorum," tomus ii., Julii ix. Among the pretermitted saints, pp. 667, 668.

⁵ See Colgan's "Trias Thaumaturga," Sexta Vita S. Patricii, cap. xcii.

⁶ In the present volume, at July the 3rd, Art. i.

ARTICLE I.—¹ In the Latin language, this town is written Lætiae or Letia, in Hannonia or Nerviorum. It is generally known at present among the French-speaking people as Liessies or Liessy, in the diocese

Author, and then follows a narrative of public events, connected with the period of Etto's arrival on the Continent, as also the subsequent traditional accounts, regarding his mission and career. His offices and the Martyrologies hardly serve to throw any additional lights on his history. In French, this saint is called Zé; but, in the ancient Lives, his name is written Etto or Ethon. Sometimes, too, he is named Hetto.² It was Colgan's purpose to have published his biography, at the 10th of July.³ In the "*Natales Sanctorum Belgii*,"⁴ there are some notices of St. Etto, as also in *Miræus*.⁵ The Bollandists have special accounts of this holy man.⁶ A commentary⁷ precedes his Acts. These follow, with the author's prologue, in two chapters and seventeen paragraphs. His Acts have been published from a Manuscript,⁸ belonging to the Abbey of Marchiennes. This has been collated with two other Codices; one of these having been in the hands of D. Pruedhomme, a Canon of Cambrai, and another belonged to the collection at Alnensis. In the "*Acta Sanctorum Belgii*,"⁹ Etto is particularly commemorated. Some notices of him are to be met with, in the work of Bishop Challoner.¹⁰ The *Petits Bollandistes* also have an account of St. Etton or Zé, at this date.¹¹ There is a notice of St. Etto, likewise, in Rev. S. Baring-Gould's "*Lives of the Saints*."¹²

St. Etto was a native of Ireland;¹³ but, regarding his family descent, and earlier years, we have no account. He was probably born in the early part of the seventh century. There he was instructed in a knowledge of the Scriptures, and trained in the principles of virtue.¹⁴ This holy person is said to have been in Britain, to confer with many saints, that then flourished in these Islands; but, whether he joined St. Fursey¹⁵ there or in Ireland is not known.¹⁶ As we have already seen, in the Life of St. Fursey,¹⁷ that a certain Count named Madelgarius,¹⁸ surnamed Vincent, and who had gone to

of Cambrai. Here there was a celebrated Abbey of Benedictines. It is situated on the River Helpra, not far distant from Avesnes. See Hadrianus Valesius, "*Notitia Galliarum*," p. 260.

² As by *Miræus*, and by Baldericus, Bishop of Tournay and Namur.

³ This we find, from the posthumous list of his Manuscripts.

⁴ In two paragraphs, at the 10th of July, pp. 147, 148.

⁵ See "*Fasti Belgici et Burgundici*," pp. 391 to 394.

⁶ See "*Acta Sanctorum*," tomus iii., Julii x. De S. Ettone Ep. et Conf. Lætiis in Belgio, pp. 48 to 62.

⁷ In five sections, and forty-three paragraphs.

⁸ This had been sent to the Bollandists in 1636, by D. Christian le Roy. It has been composed in a diffuse and careless historic fashion.

⁹ See vol. iii., at the 10th of July. At Lætiis, in Hannonia. There is a Historico-critical commentary, by Cornelius Smet, in three sections, pp. 666 to 682.

¹⁰ See "*Britannia Sancta*," part ii., pp. 31, 32.

¹¹ See "*Vies des Saints*," tome viii., x^e Jour de Juillet, pp. 238, 239.

¹² See vol. vii., July 10th, p. 261.

¹³ See Bishop Challoner's "*Britannia Sancta*," part ii., p. 31.

¹⁴ See *Les Petits Bollandistes*, "*Vies des Saints*," tome viii., x^e Jour de Juillet, p. 238.

¹⁵ See his Life, in the First Volume of this work, at the 16th of January, Art. i.

¹⁶ Mabillon merely alludes to him in a passing manner, and adds: "*De beato Ettone nudum fere nomen nobis relictum est.*"—"*Annales Ordinis S. Benedicti*," tomus i., lib. xiv., sect. iv., pp. 411, 412.

¹⁷ See the First Volume of this work, at January 16th, Art. i., chap. v.

¹⁸ According to the Acts of our saint, Madelgarius was born in Hibernia of noble parents, and he came to France, where he married Waldetrude, daughter of the noble Walbert, and for a long time he served in the wars of King Dagobert. He had been urged by the pious Waldetrude, to separate from her, and to lead a religious life, which she most earnestly desired for herself. He affected to yield to her wishes, but leaving her, he returned to Ireland, where he intended to take another wife. Learning this purpose, Waldetrude followed her husband to Ireland, with some companions, where she exhorted him in such moving words, that he firmly resolved on returning with her to France, where both of them afterwards

Ireland,¹⁹ waited upon that celebrated missionary in England, and succeeded in persuading him to visit Gaul, where he afterwards founded the monastery of Lagny. At this period, that country was just beginning to recover from the devastations of the Huns and Vandals, with other barbarous invaders.²⁰ With his brothers Foillan²¹ and Ultan,²² as also with Mimbolus,²³ Eloquius,²⁴ Bertuin,²⁵ Fredegandus,²⁶ Adalgisus²⁷ and Gobban,²⁸ disciples of St. Fursey,²⁹ Etto was one of those apostolic preachers, who, in the seventh century, went forth to spread the Gospel on the Continent.³⁰ They are said to have accompanied Madelgarius³¹ and his wife St. Waldetrude,³² when these returned to France. The great desire of the holy missionaries was to visit Rome, in the first instance; most probably to receive the necessary jurisdiction and approval, for the tasks which they had proposed to accomplish. About the middle of the seventh century, they arrived in France, and Etto thence made a pilgrimage to Rome, but whether in company with St. Fursey or not seems to be uncertain. While he was visiting the tombs of the Apostles, it is said, that he received episcopal consecration.³³ By Molanus, he is styled "Hiberniensis Episcopus."³⁴ Afterwards, he returned to France. With St. Fursey, it is stated, that Etto lived for a time at Lagny,³⁵ and that he carried the word of God afterwards into the Low Countries. He passed into those parts with six other companions, and in the company of St. Waldetrude. Among the holy men, who went to preach in the Low Countries with St. Etto, or about the same time, was St. Bertuin, a Bishop. He built an oratory, at Maloigne,³⁶ upon the Sambre. After his return from Rome, Etto chose for his abode a solitary place, near the little river Corbriol. Like many of the primitive saints, he had a Divine inspiration, that he was destined to evangelize the people, in that part of the diocese of Cambrai. St. Etto settled on a little stream at Thierache, near the town of Avesnes. There he cleared away the brambles, and built a cell for his occupation.

At first, he experienced some difficulties and opposition, owing to a man named Jovinus, who laid claim to the land, he being unwilling that a stranger

entered the religious state.

¹⁹ The writer of St. Etto's Life thus describes it positions and states: "Est autem Hybernia proxima Britannie Insula, spatio terrarum angustior, sed situ fecundior. Hæc ab Africo in Boream porrigitur, cujus partes priores ab Hibernia et Cantabrico oceano includuntur."

²⁰ At A.D. 407, Miræus writes, "innumerales et ferocissimæ nationes universas Gallias occuparunt. Quidquid inter Alpes et Pireneum est, quod Oceano et Rhodano includitur, Quadus, Vandalus, Sarmata, Alani, Gepides, Heruli, Saxones, Burgundiones, Alemanni et hostes Pannonii vastarunt."—"Rerum Belgicarum Chronicon, ab Julii Cæsaris in Galliam Adventu, usque ad vulgarem Christi Annum 1636," &c. Antverpiæ, 1636, fol.

²¹ His feast occurs, at the 31st of October.

²² At the 1st of May, his feast is commemorated.

²³ His festival is held, on the 18th of November.

²⁴ His Acts are at the 3rd of December.

²⁵ His feast is on the 11th of November.

²⁶ On the 17th of July, his festival occurs

²⁷ See his Life, at the 2nd of June.

²⁸ His feast is not correctly known.

²⁹ See Colgan's "Acta Sanctorum Hibernie," xvi. Januarii, Appendix ad Acta S. Fursei, cap. vi., p. 96.

³⁰ We are not to take in a too literal sense the statement of some writers that all the foregoing were brothers of St. Fursey, except in a religious sense. Even the writer of our saint's Acts, alluding to persons named in the text, observes, "licet de omnibus non simus certi, utrum fuerint carnali nativitate germani," &c.

³¹ See further notices of him, at July 14th—his feast-day—in the present volume.

³² See her Life, in the Fourth Volume of this work, at the 9th of April, Art. i.

³³ See Les Petits Bollandistes, "Vies des Saints," tome viii., x^e Jour de Juillet, p. 238.

³⁴ See "Natales Sanctorum Belgii," at Julii x.

³⁵ See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xvi., sect. x., p. 462, and n. 98, p. 464.

³⁶ Also called Maconia, in the territory of Liege.

should take possession of it. Jovinus railed at the holy man, nor would he enter upon any terms of compromise, until convinced by a miracle, that he should yield, and make an humble apology to Etto. There our saint erected a church, under the patronage of St. Peter, chief of the Apostles. He used to visit the Abbey of Hautmont, where under St. Ansbert,³⁷ Madelgarius lived; and there he met St. Amandus,³⁸ St. Wasno, and St. Humbert.³⁹ There, too, St. Ursmar⁴⁰ and his assistant bishop Erminus⁴¹ met him; as also St. Wasnulp,⁴² St. Gissen,⁴³ St. Aldegunde,⁴⁴ and St. Gertrude.⁴⁵ Besides these, St. Foillan and St. Ultan came to meet him from the monastery of Fosse,⁴⁶ as likewise many other celebrated fathers of the Church, who were living in France during his time.

Throughout all that region, St. Etto zealously laboured to spread the Gospel seed. As a light placed on a pedestal cannot be hidden, so did the fame of his virtues spread on all sides. To the place of his abode came numerous visitors, to ask his counsel in spiritual affairs, as also to obtain the succours of religion. But, Etto was exceedingly humble in his own estimation, nor could he bear that others should think highly concerning him. One of the miracles recorded of our saint is that one day, and while walking in a field, he saw a mute cow-herd sleeping. Touching him gently with a staff,⁴⁷ the man arose, and immediately found the use of speech. Fiscau or Fescau,⁴⁸ afterwards a priory, and depending on the Abbey of Liessy, near Avesnes, in Hainault, was the place noted in connexion with St. Etto's demise. Here he lived for a considerable time, constantly engaged in prayer, and crucified to the world. Daily did he offer the Holy Victim in Sacrifice to the Lord. He became a father of the poor, a protector of the widow, an aid of the orphan, a consoler of those in sorrow and tribulation, a ransom of captives, and an intercessor for all who were reduced in circumstances. Finding his last days on earth about to close, St. Etto called his disciples to him, and then gave them special instructions, to observe the precepts of charity and peace towards one another, as also to fulfil with great care the duties of a Christian and a religious life. Receiving from him an intimation, that he

³⁷ This holy bishop has a festival at the 9th of February.

³⁸ His feast occurs at the 6th of February. From him the town of St. Amand in Flanders has been named.

³⁹ See Rev. S. Baring-Gould's "Lives of the Saints," vol. vii., July 10, p. 261.

⁴⁰ His feast has been assigned to the 18th of April.

⁴¹ He has a feast at the 25th of April, but it does not seem probable, he could have been a bishop, during the lifetime of St. Etto. He died in the year 737.

⁴² His feast occurs on the 1st of October.

⁴³ His festival is at the 9th of October.

⁴⁴ Her feast is at the 30th of January.

⁴⁵ Her festival is held on the 17th of March.

⁴⁶ The Bollandists remark, that all the holy persons named in the Latin Acts of our saint, as published by them, may be combined whether as contemporaries or as locals.

⁴⁷ This anecdote is thus introduced, where related in St. Etto's Acts, and in Latin hexameter lines :—

"Mutus ad hæc cœptis instabat talia dictis :

Quid mirando stupes? meritis quid vero perhorres,
Muta tuis tacitas si fudit lingua loque-
las?

Numne recordaris Dominantis, Sancte fidelis

Angelecis tremefacta minis quia fatur asella

Sessoris per verba suo; linguaque rudenti

Edidit humanas animal pecuale loque-
las?

Immemor es rerum, quoniam Sapien-
tia mutum

Sæpius os reserare solet, puerisque disertas

Efficiens linguas, cogit depromere laudes?

Talia fante viro, gratulans venerabi-
lis Etto,

Congrua pro facto referebat munia Christo."

⁴⁸ This place is situated on the confines of Picardy and Artois.

should soon leave this world, his monks were moved to tears, and they naturally gave way to sorrow. However, they felt consoled when Etto imparted a special blessing on them. For immediate preparation, to meet death, the holy man redoubled his prayers and vigils, fasting with still greater strictness and giving alms most bountifully. The night before his departure, Etto had a vision regarding the place of his sepulture; and, on waking, he desired one of his friends to meet another, who was then in an adjoining wood, preparing a coffin, although he knew not for whom it was destined. This coffin that man was engaged in bringing away on a cart, drawn by a bullock. The coffin was brought to Etto, who had desired to see it. Afterwards, he devoutly received the Body and Blood of our Lord in the Holy Sacrament. Then, in the presence of his disciples, who were standing round, his soul passed away to the company of the Holy Angels and Saints.⁴⁹ He is said to have departed, in the sixty-fifth year of his age. His death has been assigned to about A.D. 670.⁵⁰

On the 10th of July, various ecclesiastical authors commemorate St. Etto. His feast has been noted, in the Belgian, Gallican and Benedictine Martyrologies. Thus, Saussay,⁵¹ Molanus,⁵² Miræus,⁵³ Ferrarius,⁵⁴ Wion, Dorgan, Menard, Bucelin,⁵⁵ Castellán,⁵⁶ and Baldericus, have notices of him. In Convæus' list, at the same date, we find Etto set down, as "Epis. Fasciaci et Lætiarum patronus."⁵⁷ He is noticed, likewise, by Thomas Dempster.⁵⁸ His festival was celebrated on this day, with a proper office, in the church of Buinvilliers.⁵⁹ There is extant, likewise, an office with Eight Lessons,⁶⁰ and these profess to give the Acts of St. Etto, but some of them are only foolish legends.

The forty-second Bishop of Cambrai, Nicholas, in 1162, issued a diploma, whereby certain possessions were confirmed to the abbacy of Leisse, with a provision for the maintenance of so many monks as might be required to serve the church of Dompierre, and a prohibition against removing the body of the saint from that place.⁶¹ Other donations to Dompierre are on record.⁶² The monastery of Fiscan, was in the village of Dompierre.⁶³ There and in all the surrounding country, St. Etto's name was held in very special rever-

⁴⁹ See the Bollandists' "*Acta Sanctorum*," toms iii., Julii x. De S. Ettone Ep. et Conf. Lætiis in Belgio, Vita, &c., pp. 59 to 62.

⁵⁰ See Les Petits Bollandistes, "*Vies des Saints*," tome viii., x^e Jour de Juillet, p. 239.

⁵¹ In "*Martyrologium Gallicanum*."

⁵² In "*Natalibus Sanctorum Belgii*."

⁵³ In *Fastis Belgicis et Burgundicis*.

⁵⁴ In "*Catalogus Generalis Sanctorum*."

⁵⁵ In their several Benedictine Martyrologies.

⁵⁶ In his *Universal Martyrology*.

⁵⁷ See O'Sullivan Beare's "*Historiæ Catholice Ibernæ Compendium*," toms i., lib. iv., cap. x., p. 48.

⁵⁸ In his "*Menologium Scoticum*" thus: "*Laetiis Ettonis episcopi et confessoris, Germaniæ inferioris Apostoli, qui in Hiberniam ad regenda monasteria concessit, et inde in Belgium eductus per Maldegarum Hannoniæ comitem, qui Sanctorum albo adscriptus Vincentius dictus, et Hirlandiæ gubernator destinatus ab aula a rege Pipino,*

per aliquot annos ibidem haeserat, ML. F." —Bishop Forbes' "*Kalendars of Scottish Saints*," p. 205.

⁵⁹ A copy of this was sent to Father John Boland by Rev. D. Luytens, sub-prior and master of novices at Liesse, in the month of November, 1637. This has been published in all its chief parts by Father John Pinus, who has edited the Acts of our saint, in his *Previous Commentary*, sect. ii.

⁶⁰ These were copied from an old Manuscript Codex belonging to the Monastery of St. Lambert, at Liesse, and they were sent to Father Rosweyde, by Father Peter Lorig-nairt, Librarian and monk of that place. See *ibid.*, sect. i.

⁶¹ Allusion is made to this charter in the *Chronicon Lætiense*.

⁶² See the *Previous Commentary* to St. Etto's Acts in the Bollandists' "*Acta Sanctorum*," sect. iii.

⁶³ Now a commune, and town of France, in the Department of Nord, canton of Avesnes. See "*Gazetteer of the World*," vol. v., p. 43.

ence.⁶⁴ However, the disturbances occasioned by the new Reformation caused his body to be removed to a place of greater security. His relics were translated to Mons,⁶⁵ with those of other saints, during the wars about the middle of the sixteenth century. They were temporarily placed in a house of refuge, belonging to that Abbey.⁶⁶ Afterwards, when order had been restored, St. Etto's remains were removed to the Abbey of Liesse, or Liessies,⁶⁷ a suitable receptacle having been prepared for their reception, while the coffin or shrine was newly decorated and restored, as time's effacing traces had begun to show marks of fading and decay. Other smaller reliquaries of the saint were repaired at the same time. To this resting-place, St. Etto's body was translated, by Louis de Blois, then its Abbot, and placed in the church of his monastery, on the 22nd day of June, A.D. 1559.⁶⁸ This establishment was subsequently an abbey of Canons Regular. There the body was kept, with great veneration, and St. Etto's feast has become a great solemnity, on the anniversary of his death, 10th of July. In like manner is he commemorated, in the priory of Fiscan.⁶⁹ On that day, the people assembled in great numbers, and assisted at Mass, while a vast procession on foot and on horseback accompanied a shrine containing the relics of our saint. On that day, too, the people abstained from servile works, regarding it as a superior feast. The office of his Natalis was recited in the parish, and it was sung in the monastery of Leisse, during the entire octave.⁷⁰ However, in the church of Dompierre, the body of St. Etto is now preserved, and there is a tomb on which he is figured with a mitre, a cross in his hand, and clothed in episcopal vestments. At some distance from the church, there is a fountain, which bears the name of St. Zé.⁷¹ In the parish of Dompierre, for many ages past, as also in that of Buinvilliers, diocese of Arras, a confraternity has been established in honour of St. Zé. The latter was ordered to be erected, by the bishop of Arras in a letter, written June 16th, 1630; but, its inauguration was deferred, owing to the fact of two churches being in the same town—the congregation of each contending for their respective church as being the parochial one. An arm-bone of St. Etto is preserved at Buinvilliers, near Arras.⁷² St. Etto is represented with oxen at his feet, as he is invoked by cow-herds and cattle-drivers.⁷³ A copperplate engraving of this character has been inserted in his Acts, as furnished by the Bollandists.⁷⁴

Since the time St. Etto departed from this life to our Lord's happy inheritance, in the seventh century, the people who lived after him had great faith in his intercession. Those who had been afflicted with various diseases were taught to believe, that through a devout invocation of his patronage, the Almighty would be pleased to remove their ailments and to prolong their

⁶⁴ See Les Petits Bollandistes, "Vies des Saints," tome viii., x^e Jour de Juillet, p. 239.

⁶⁵ See Rev. S. Baring-Gould's "Lives of the Saints," vol. vii., July 10, p. 261.

⁶⁶ See Les Petits Bollandistes, "Vies des Saints," tome viii., x^e Jour de Juillet, p. 239.

⁶⁷ Now a commune and town, in the Department of Nord, France. See "Gazetteer of the World," vol. v., p. 730.

⁶⁸ The Bollandists give a detailed account of the foregoing general statements in their Previous Commentary to the Acts of our saint, sect. iv.

⁶⁹ See Les Petits Bollandistes, "Vies des Saints," tome viii., x^e Jour de Juillet, p. 239.

⁷⁰ See the Bollandists' "Acta Sanctorum," tomus iii., Julii x. De S. Ettone Ep. et Conf. Lætiis in Belgio. Commentarius Prævius, sect. iii., num. 16, p. 53.

⁷¹ See Les Petits Bollandistes, "Vies des Saints," tome viii., x^e Jour de Juillet, p. 239.

⁷² See Rev. S. Baring-Gould's "Lives of the Saints," vol. vii., July 10, p. 261.

⁷³ See Very Rev. Dr. F. C. Hussenbeth's "Emblems of Saints," edited by Rev. Dr. Augustus Jessopp, p. 73.

⁷⁴ See "Acta Sanctorum," tomus iii., Julii x. De S. Ettone Ep. et Conf. Lætiis in Belgio. Commentarius Prævius, sect. ii., p. 52.

lives. Even he was supposed to hear the prayers of country people, who intreated him to avert distempers from their cattle and other animals.

ARTICLE II.—ST. CUAIN OR CUAN, OF AIRBHRE, IN HY KINSELLAGH. At the 10th of July, the festival of Cuan is found in the “Feilire” of St. Ængus.¹ A commentary annexed states,² that he was Cuan Airbre in Uicennselaig, and he is the same as Cuan of Maethail Broccàin in Desi of Munster. This latter place, as we are told,³ was in the deaconate of Killbarrimedín, in the diocese of Lismore, and where there was a church and a well dedicated to St. Cuan. The Martyrology of Tallagh⁴ registers a festival at the 10th of July, in honour of Cuain of Airbir, in h Cendselaigh. The Martyrology of Marianus O’Gorman has a similar identification, according to Father O’Sheerin, when furnishing some particulars regarding the present saint to the Bollandists,⁵ who allude to him at the present date. We are informed by Dr. O’Donovan, that Kilquan, in the county of Wexford, takes its name from a church dedicated to the present holy man. Tobar Cuan was situated five chains south-west from the ruins of Kilcowanmore, as we learn from the same gentleman. Notices of a religious man named Cuan are introduced in the Acts of St. Fintan of Dunbleisque, and Colgan thinks he must be identical with the present saint.⁶ At this date, in the Martyrology of Donegal,⁷ is recorded Cuan, of Airbhre, in Ui Ceinnsealaigh, in Leinster; and he is the same, we are told, as Cuan, of Maethail Brogain, in Deisi Mumhan. Among many other saints bearing the same name, he is mentioned by Colgan.⁸ His place has been identified⁹ with Cuain Airbhre, in Hy Kinsellagh, a place now called Ballybrennan, at Kilcowanmore, barony of Bantry, and county of Wexford. This part of Ireland, it would appear, formerly abounded in silver.¹⁰ The Kalendar of Drummond¹¹ has notices of St. Cuain, at the 10th of July.

ARTICLE III.—DEACON AEDH, OF CUIL-MAINE, NOW CLONMANY, COUNTY OF DONEGAL. Veneration was given, at the 10th of July, to Aodh Deochain in Crichmaine, according to the Martyrology of Tallagh.¹ Elsewhere this

ARTICLE II.—¹ In the “Leabhar Breac” copy is the following *rann* rendered into English by Whitley Stokes, LL.D. :—

Sluino ceptao un. mbpaithe
Diambo epooh eipit capcaip
Cuan mance moiporcan
Da un. mile mapcar.

“Declare the suffering of seven brethren unto whom Christ’s cross was a dungeon, Cuan, Mark, a great rest: twice six thousand martyrs.”—“Transactions of the Royal Irish Academy,” Irish Manuscript series, vol. i., part i. On the Calendar of Oengus, p. cx.

² See *ibid.*, p. cxviii.

³ By Father O’Sheerin.

⁴ Edited by Rev. Dr. Kelly, p. xxix.

⁵ See “Acta Sanctorum,” tomus iii., Julii x. Among the pretermitted saints, p. 3.

⁶ See “Acta Sanctorum Hiberniæ,” iii.

Januarii, Vita S. Fintani Abb., cap. ix., and n. 17, pp. 11, 13.

⁷ Edited by Drs. Todd and Reeves, pp. 192, 193.

⁸ See “Acta Sanctorum Hiberniæ,” Februarii iv. De S. Cvanna sive Cvannacheo, n. 2, p. 251.

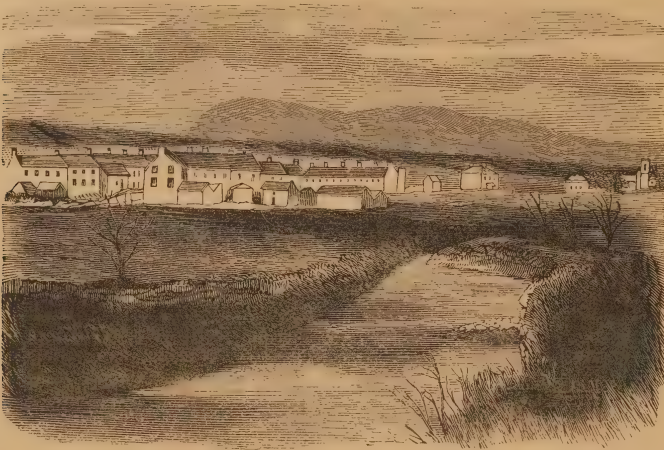
⁹ By William M. Hennessy.

¹⁰ In Fraser’s “Statistical Survey of the County of Wexford,” part i., p. 16, the author tells us, he saw a Manuscript in the archiepiscopal library at Lambeth, and in which there was a statement to the effect, that during the times of the Danes or Ostmen, and when they possessed the sea-coasts of Wexford County, such abundance of silver was found there, that a mint was erected, and silver coins were formed to a considerable amount.

¹¹ Thus: vi. Idus. In “Hibernia Sancti Confessoris Cuain.”—Bishop Forbes’ “Kalendar of Scottish Saints,” p. 18.

ARTICLE III.—¹ Edited by Rev. Dr.

record styles him Mac Maine.² Marianus O'Gorman remits his feast to the 31st of August, as the Bollandists,³ who notice him at the 10th of July, observe. At the the same date, an entry appears in the Martyrology of Donegal,⁴ regarding Deacon Aedh, of Cuil-Maine. This was the ancient name of the parish of Clonmany, in the north-western part of the barony of Inishowen, and county of Donegal.⁵ This church was served by a vicar, to the close of the fifteenth century.⁶ The village here⁷ is pleasantly situated



Clonmany, County of Donegal.

on a small rivulet, which rising in the adjoining mountains⁸ finds its course to the Atlantic Ocean. Another festival, in honour of the present saint, seems to have been observed, on the 31st of August.

ARTICLE IV.—ST. SENAN. The name of Senan is set down in the Martyrologies of Tallagh¹ and of Donegal,² at the 10th of July. With other saints of this name, Colgan notes him,³ but without any further distinction.⁴ The Bollandists have an entry, at this date, regarding him.⁵

Kelly, p. xxix.

² See at the 31st of August.

³ See "Acta Sanctorum," tomus iii., Julii x. Among the pretermitted saints, p. 3.

⁴ Edited by Drs. Todd and Reeves, pp. 192, 193.

⁵ It is described on the "Ordnance Survey Townland Maps for the County of Donegal," sheets 3, 4, 9, 10, 11, 18, 19.

⁶ See Dr. O'Donovan's "Annals of the Four Masters," vol. iv., n. (k), p. 1249.

⁷ The accompanying illustration is from a Photograph by William Lawrence, Dublin, and drawn by William F. Wakeman from the wood, engraved by Mrs. Millard.

⁸ See "Parliamentary Gazetteer of Ireland," vol. i., pp. 452, 453.

ARTICLE IV.—¹ Edited by Rev. Dr Kelly, p. xxix.

² Edited by Drs. Todd and Reeves, pp. 192, 193.

³ See "Acta Sanctorum Hiberniæ," viii. Martii, Appendix ad Acta S. Senani, cap. i., p. 541 (*recte*) 537.

⁴ In the Irish Calendar, preserved in the Royal Irish Academy, at the vi. of the Ides of July (July 10th), I find only a simple entry, "Seanan." Ordnance Survey Office Copy formerly, and noted "Common Place Book F," p. 62.

⁵ They state *De Senano semper virgine idem dixeris, qui facile ad Servanum seu Sernanum reducetur.*—"Acta Sanctorum," tomus iii., July x. Among the pretermitted feasts, p. 3.

ARTICLE V.—ST. ULTAN. According to the Martyrologies of Tallagh¹ and of Donegal,² veneration was given to St. Ultan, at the 10th of July. There appears to be no further record to distinguish him. The Bollandists³ have a mere notice of his name, at this same date.

ARTICLE VI.—FESTIVAL OF ST. FELICITAS AND OF HER SEVEN SONS, MARTYRS, IN ROME. In the “Feilire” of St. Ængus, at the 10th of July, the feast of seven brothers, Martyrs, and to “whom Christ’s cross was a dungeon,” we find commemorated.¹ These were the sons of their noble mother Felicitas, the companion of their martyrdom, as stated in a gloss to the same Calendar.² Their glorious triumph was obtained during the reign of the Emperor Antoninus—probably Aurelius Antonius who was a persecutor of the Christians—however, there is much difficulty experienced in discovering the true facts of their history. The seven sons are stated to have been executed, before their mother was condemned to die. The Bollandists³ give their Acts in full,⁴ at this same date, and for particulars to these we must refer.

ARTICLE VII.—REPUTED FEAST OF TWELVE THOUSAND MARTYRS. In the “Feilire” of St. Ængus,¹ at the 10th of July, there is a festival set down for the veneration of Twelve Thousand Martyrs. However, this appears to have reference, in some old Martyrologies connected with Oriental churches, to the insertion of Ten Thousand Pseudo-Father Martyrs mentioned by some ancient writers,² and as favouring the heresy of Origen. Theophilus, bishop of Alexandria, is falsely charged with being the author of their pretended deaths, as the Bollandists³ and other writers show. The calumny against that zealous bishop has been founded on the fact, that he ejected certain solitaries suspected of Origenism from their cells in Egypt, having destroyed and burned these cells, while there is no authentic record existing to show that he even took one of their lives.⁴ Wherefore, it must have been in ignorance of these facts, and without sufficient examination, that St. Ængus

ARTICLE V.—¹ Edited by Rev. Dr. Kelly, p. xxix.

² Edited by Rev. Drs. Todd and Reeves, pp. 192, 193.

³ See “Acta Sanctorum,” tomus iii., Julii x. Among the pretermitted saints, p. 3.

ARTICLE VI.—¹ See the “Leabhar Breac” version in “Transactions of the Royal Irish Academy,” Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus. By Whitley Stokes, LL.D., p. cx.

² See *ibid.*, p. cxviii.

³ See “Acta Sanctorum,” tomus iii., Julii x. De Sanctis Septem Fratribus MM., Januario, Felice, Philippo, Silvano, Alexandro, Vitale et Martiale, et S. Felicitate, eorum Matre, Romæ, pp. 5 to 28.

⁴ A Previous Commentary, in three sections, and thirty-three paragraphs, by Father John Pinius, critically introduces their Passion, in five paragraphs, written by some

unknown author, as also Apocryphal Acts in three chapters and thirty paragraphs, with *Analecta de vii Martyribus*, in four chapters and forty-eight paragraphs. Several valuable notes are appended to these documents.

ARTICLE VII.—¹ See “Transactions of the Royal Irish Academy,” Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus. By Whitley Stokes, LL.D., p. cx.

² Thus: “Decem millium Patrum Martyrum Memoriam,” at the 10th July may be seen in the *Menæa Ambrosiana* and other ancient Synaxaria.

³ See “Acta Sanctorum,” tomus iii., Julii x. Among the pretermitted saints, pp. 3, 4. There reference is made to what had been previously stated in their Tome for June 5. In *Tractatu Chronico-historico de Patriarchis Alexandrinis*, p. 52.

⁴ Reference is made to the French work of Father Louis Doucin, “*Histoire de l’Origénisme*,” Paris, 1700, 12mo.

introduced those supposed Twelve Thousand Martyr Fathers into his "Feilire."

ARTICLE VIII.—REPUTED FEAST OF ST. MARK. In the "Feilire" of St. Ængus,¹ there is a feast of St. Mark, set down at this date. A scholion suffixed states,² that he was St. Mark the Evangelist.³ In the Bollandists, at the 10th of July, there is no notice of such a festival.

ARTICLE IX.—REPUTED FEAST OF ST. RUMOLD. In his general Catalogue of Saints, as the Bollandists¹ notice at the present date, Ferrarius has placed Rumold, Bishop of Dublin and Martyr. He is venerated as patron of Mechlin in Belgium, but his true feast is at the 1st of this month.²

ARTICLE X.—REPUTED FEAST OF ST. KUNEGUNDE, VIRGIN. The Bollandists¹ observe, that Camerarius in his Scottish Martyrology, at the 10th of July, notes this holy woman, but refers to the history of the Ursulines for further particulars. At the 21st of October, their Acts are to be found.

ARTICLE XI.—REPUTED FEAST OF ST. GILDAS, CONFESSOR. The Bollandists,¹ at the present date, remark, that in Manuscript additions to Greven, by the Carthusians at Bruxelles, there is a festival for Gildas, Confessor, at July 10th, but incorrectly, as he is no other than Gildas the Wise, Abbot in Aremoric Britain, and whose true feast belongs to the 29th of January.²

ARTICLE XII.—REPUTED FEAST OF DONATUS, MARTYR AND PATRON OF FRANCONIA. This is an entry of Camerarius at the present date in his Scottish Menology, as understanding Donatus to have been among the companions of St. Kilian.¹ This, however, was only while the latter saint had been in Ireland, as the Bollandists² remark, at the 10th of July, nor do we know, that there is any warrant for placing him on the Calendar.

ARTICLE VIII.—¹ In the "Leabhar Breac" copy. See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus. By Whitley Stokes, LL.D., p. cx.

² See *ibid.*, p. cxviii.

³ His chief feast is held, on the 25th of April.

ARTICLE IX.—¹ See "Acta Sanctorum," tomus iii., Julii x. Among the pretermitted feasts, p. 2.

² At that date, in the present volume, his Life may be seen, Art. i.

ARTICLE X.—¹ See "Acta Sanctorum," tomus iii., Julii x. Among the pretermitted feasts, p. 4.

ARTICLE XI.—¹ See "Acta Sanctorum," tomus iii., Julii x. Among the pretermitted feasts, p. 2.

² See the First Volume of this work for a Life of him, at that date, Art. i.

ARTICLE XII.—¹ His Acts have already appeared in the present volume, at the 8th of July, Art. i.

² See "Acta Sanctorum," tomus iii., Julii x. Among the pretermitted saints, p. 2.

Eleventh Day of July.

ARTICLE I.—ST. HIDULPH, HIDULF OR HILDULPH, ARCHBISHOP
OF TREVES, AND ABBOT OF MOYENMOUTIER, DIOCESE OF SAINT-
DIE, LOWER GERMANY.

[SEVENTH CENTURY.]

CHAPTER I.

INTRODUCTION—AUTHORITIES FOR THE LIFE OF ST. HILDULPH—COUNTRY OF HIS
BIRTH CONTESTED—SAID TO HAVE BEEN IRISH—HIS EARLY DISPOSITIONS—
ORDINATION—DIVINELY INSPIRED TO LEAVE HIS NATIVE COUNTRY—HE SEEKS THE
CITY OF TREVES AND BECOMES A MONK IN ITS MONASTERY.

IT is exceeding difficult to form any decided opinion concerning this saint, whose place of birth, origin, and period, have been alike disputed. It seems very uncertain, therefore, as to whether or not Hildulph, Archbishop of Treves, had been a native of Ireland. According to some accounts, he is represented as having been a Belgian, and according to other writers, he was a Bavarian. With such discordant statements, we are obliged to tread a labyrinth of doubt, in reference to this special biography.

It was Colgan's design to have published a Life of St. Hildulphus, at the 11th of July, as appears from the list of his Manuscripts, which was published by Charles MacDonnell, Esq. The Acts of this holy man have been written by various persons, and at different periods. Thus, there are Acts of St. Hildulph, compiled about 964, and these were taken from an earlier Life,¹ now lost. Of this, various Manuscript copies remain; two or three being in possession of the Bollandists, while a copy had belonged to the church of St. Maximinian at Treves. There was another kept in the monastery of Moyenmoutier, but defective towards the end.² Again, there is a condensation of the former Acts, in a second Life,³ taken from a Utrecht Manuscript procured by Father Heribert Rosweyde,⁴ and also published by Surius, but with some verbal changes. This work of an anonymous writer leaves us uncertain as to when it had been written. There is a third and more recent Life⁵ of St. Hildulph, taken from a Manuscript of Moyenmoutier,⁶ and this biography is of some length.⁷ The

ARTICLE I.—¹ When a certain Count Hillin possessed the monastery of Moyenmoutier, about the year 897, he instituted there an order of Canons, when a Life of St. Hildulph was written, and at very great length. However, it was deemed necessary to abridge it, and certain scholars engaged on the task. Through some negligence on the part of the Moyenmoutier monks, the Life was again lost. See Joannes a Bayono, in his Prologus to "*Historia Mediani*." Also in lib. ii., cap. xvi., xxv., xxvii.

² In his "*Thesaurus Anecdotorum*," tomos iii., Dom Edmund Martene considered it to have been seven hundred years old.

³ It also follows the chronological and other data of the first Life.

⁴ The Bollandists had two codices of this Life, while Father John Baptist Soller, S.J., had sent a copy to Father Dom. Humbert Belhomme, Abbot over Moyenmoutier monastery.

⁵ Dom. Edmund Martene considered, however, that this was the more ancient Life of our saint, which Mabillon had sought for, but could not obtain. See "*Thesaurus Anecdotorum*," tomos iii. However, in this opinion he was mistaken.

⁶ This Mabillon had seen, when he visited the monastery of Moyenmoutier the second time in 1696. See "*Annales Ordinis S. Benedicti*," tomos i., lib. xv., sect. xv., p. 462; also tomos ii., lib. xix., sect. xxxvii., p. 18. He even cites this Manuscript, in

chronology in these various Acts needs correction, as it is misleading. The Bollandists⁸ have published these old Acts⁹ regarding him, together with various other illustrative comments, at the 11th of July, the day for his festival. We have notices regarding St. Hildulph, by Father Stephen White,¹⁰ by Laurence Surius,¹¹ by Rev. Dr. Lanigan,¹² by Dom Calmet,¹³ by l'Abbé Guinot,¹⁴ and in *Les Petits Bollandistes*.¹⁵ Also, the Rev. S. Baring Gould¹⁶ has some notices regarding St. Hildulph.

That he lived before the times of Charles Martel, that is before 714, has been maintained by Mabillon.¹⁷ Nor have we a distinct account of any very distinguished person of this name, as living about that period, except Hildulph, Bishop of Treves. Yet, Baronius¹⁸ and other writers, followed by Colgan¹⁹—who has a learned dissertation on this subject—place him about the middle of the eighth century. By some biographers, St. Hildulph is stated to have been born among the Nervii.²⁰ These were a people of Belgium,²¹ inhabiting the country about Tournay, or as some think, Haynault.²² In one of those Lives, Bollandus found Nierniorum,²³ instead of Nerviorum. Therefore, he thought it might have been a mistake for Hiverniorum, representing Hibernorum. According to other published Lives,²⁴ Hildulf, was a native of Noricum²⁵ or Bavaria;²⁶ and, he is said to have been born at Ratisbon, of a noble family.²⁷ Many German writers adhere to this opinion.²⁸ It is also the one set forth in his Acts, as published by the Bollandists; yet, on what good foundation seems to be extremely uncertain.

The present saint was a native of Ireland,²⁹ according to a Life of St. Florentius,³⁰ two Lives of St. Erard,³¹ an office of this saint from the Breviary

tomus ii., sect. xxxv., p. 17.

⁷ In it the writer not only interpolates the previous Acts of St. Hildulph, but he even corrects their chronology.

⁸ See "Acta Sanctorum," tomus iii., Julii xi. De S. Hildulfo, Confessore, Primum Archiepisco Trevirensi, deinde Abbate Mediani Monasterii in Vosago. Item de sancto ejus discipulo Spinulo, et duobus aliis germanis fratribus Joanne et Benigno, pp. 205 to 238.

⁹ These have a *Commentarius Prævius*, auctore Reverendo admodum Patre Dom. Humberto Belhommeo, ejusdem monasterii abbate, in six sections and seventy-one paragraphs. Father John Baptist Soller has an editorial Preface, while notes are attached to the Acts.

¹⁰ In "Apologia pro Hibernia," cap. iv., p. 37.

¹¹ See "De Probatis Sanctorum Historiis," tomus iv., pp. 181 to 183.

¹² See "Ecclesiastical History of Ireland," vol. iii., chap. xviii., sect. vii., and nn. 87 to 92, pp. 104, 105, 106, 107.

¹³ See "Histoire de Lorraine." Vie de Saint Hildulph.

¹⁴ See "Saints du Val de Galilée."

¹⁵ See "Vies des Saints," tome viii., xie Jour de Juillet, pp. 250 to 253.

¹⁶ See "Lives of the Saints," vol. vii., July 11th, pp. 278 to 280.

¹⁷ See "Annales Ordinis S. Benedicti," at A.D. 667, tomus i., lib. xv., sect. lx., lxi., pp. 488, 489.

¹⁸ In "Annales Ecclesiastici," A.D. 754,

tomus ix., sect. x., p. 187.

¹⁹ See "Acta Sanctorum Hiberniæ," Januarii viii. Vita S. Erardi, Appendix, cap. iii., pp. 35 to 37.

²⁰ See "Acta Sanctorum," tomus i., viii. Januarii. De SS. Episcopis Erardo et Alberto, sect. 6, p. 534.

²¹ They are alluded to by Strabo, lib. iv., and by Julius Cæsar in his commentaries "De Bello Gallico," lib. vi.

²² Their geographical position has been defined by Cluverius, in "Germania Antiqua," lib. ii., cap. xxii.

²³ According to a Paderborn Manuscript.

²⁴ See "Acta Sanctorum Ordinis S. Benedicti," Sæculum iii., pars ii.

²⁵ The bounds of ancient Noricum have been set forth by Ptolemy in "Geographiæ," lib. ii., cap. xiv. Also by Jacobus Carolus Spener, in "Notitia Germaniæ Antiquæ," lib. vi., cap. xi.

²⁶ See Hugo Menardus, in his "Martyrologium Benedictinum," Julii xi.

²⁷ See *Les Petits Bollandistes* "Vies des Saints," tome viii., xie Jour de Juillet, p. 250.

²⁸ See Christopherus Browerus, "Annales Trevirensis," lib. vii., num. 157, and Richerius Senoniensis, lib. i., cap. xi.

²⁹ This is stated by Brunner, in "Annales Boicorum," pars i., lib. v., A.D. 749. Velsler in "Rerum Boiar," lib. v., A.D. 743, and Hundius in *Metropoli Salisburg*, tomus i., make him a Scot.

³⁰ In all probability, the author of this alluded to St. Hildulph of Treves.

of Ratisbon, and some German histories.³² If it be true, that he was a brother of St. Erard, Missionary at Ratisbon³³—as has been very generally stated³⁴—it appears to follow, as a matter of course, that he was an Irishman by birth. He is also called the son of an Irish King.³⁵ However, this may be, all of his biographers state, that he was of noble descent. The people in the Vosges Mountains have been accustomed to call this saint Idou, in their common speech. His original name is supposed to have been Hilduf or Hiduf, and it may have been metamorphosed into Hildulph on the Continent. He is likewise called Hidulf, Hildulf, Idulf, Idolf, Ildolfus and Hildolfus. This saint is called a prince, an illustrious doctor, and a bishop of Treves or Triers, in Germany, in that list of Irish Saints furnished by Convœus, and his festival is assigned to the present date.³⁶ This is stated, likewise, in two Breviaries of Augsburg, and in one of Wurtzburgh.³⁷ Eberhard or Erhard is said to have been brother to Hildulph.³⁸ This is positively stated, likewise, in the Lives of Erard, and in his office, so that there are apparently fair reasons for claiming this holy man as a native of Ireland. Elsewhere, it is suggested, that perhaps he may have been the same as Erard, bishop of Ratisbon. This was probably a mistake, however, and founded on the false supposition, that St. Erard—who in that Life is represented as having been a brother—had been a native of Ratisbon. Perhaps, Hildulph had a brother named Eberhard or Erhard. Still, it may be doubted, whether or not he had been the same as Erard of Ratisbon.³⁹ It is also to be observed, that Erard of Ratisbon is never called Eberhard,⁴⁰ which circumstance implies an additional doubt.

In youth, Hildulph preserved the innocence he had acquired in baptism. He was free from every inclination towards vice, and on the contrary, he practised every virtue. He renounced every deceitful allurements the world presented. His noble disposition urged him to aid the poor and the afflicted. He is said to have been educated at Ratisbon,⁴¹ with his brother Erard. There, too, he received Holy Orders, and he became a cleric of Ratisbon. Having heard one day those words of our Saviour applied to him: "He that

³² See the First Volume of this work, at January 8th, Art. ii., for his Life.

³³ See "*Acta Sanctorum Hiberniæ*," viii. Januarii. Vita S. Erardi, Appendix, cap. iv., pp. 37, 38.

³⁴ If Hildulph had a brother, Dr. Lanigan thinks he was different from Everard of Ratisbon.

³⁵ In the Lives and Offices of the Saint.

³⁶ In Father Stephen White's "*Apologia pro Hibernia*," cap. ii., p. 15, cap. iv., p. 37, cap. v., p. 64.

³⁷ See "*Historiæ Catholicæ Ibernæ Compendium*," tomus i., lib. iv., cap. x., p. 47.

³⁸ See Colgan's "*Acta Sanctorum Hiberniæ*," viii. Januarii. Vita S. Erardi, pp. 32, 33.

³⁹ See Mabillon's "*Annales Ordinis S. Benedicti*," tomus i., lib. xvi., sect. xv., p. 507.

⁴⁰ See Rev. Dr. Lanigan's "*Ecclesiastical History of Ireland*," vol. iii., chap. xviii., sect. vii., pp. 104, 105.

⁴¹ This appears from records, where the etymologies of his name are given.

⁴² The three Acts of our saint published by the Bollandists have this statement in common. The Third Life relates, that Garibaldus governed the same Noricum or Bavaria, at the time, and that his daughter Teudolinda married Agilulph, King of the Lombards. It also states, that Theodobert, son of Childebert and Brunehilde, was then King of Austrasia.

⁴³ His feast occurs, on the 7th of November.

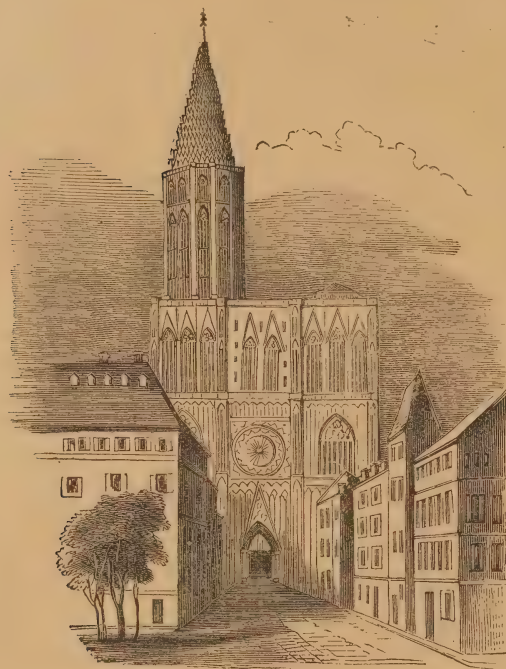
⁴⁴ See "*The Popular Encyclopedia; or Conversations Lexicon*," vol. vi., Art. Strasburg, p. 421.

⁴⁵ See Ferguson's "*History of Gothic Architecture*," vol. i.

⁴⁶ The accompanying view is from an approved engraving, and drawn by William F. Wakeman, on the wood, engraved by Mrs. Millard.

⁴⁷ He was born A.D. 652, and he died A.D. 679. Grimoald, mayor of the palace, caused his head to be shaved, after the manner of a monk, and he sent the young prince secretly to Ireland, in 659. See M. Le Dr. Hoefers' "*Nouvelle Biographie*

shall leave his home, and who shall depart from his father, his mother, his brothers and sisters for my sake, shall receive an hundred-fold, and shall enjoy eternal life." Whereupon, St. Hildulph resolved to leave his family and native place, so that he might truly labour to gain souls for Christ.



Cathedral and City of Strasburgh, on the River Rhine.

Hidulf or Hildulph is said to have gone with Florentius,⁴² from Ireland to Alsace, about the year 670. This latter afterwards became Bishop of Strasburgh, now a noble city on the River Rhine, remarkable for the majestic cathedral begun there about 1015, but not finished until 1365.⁴³ It is one of the most distinguished specimens of Gothic architecture now existing,⁴⁴ while its tower, 474 feet in height, built of hewn stone, is most graceful and imposing in effect.⁴⁵ He was apparently that Hildulph, who had accompanied Florentius; and it can scarcely be doubted, but that the latter and our present saint were contemporaries. However, it is possible, that Hildulph emigrated to France, when its King Dagobert II.⁴⁶ left it, or

at least, that he arrived soon after that particular time. We are informed, that about this period, in the city of Triers or Treves,⁴⁷ certain religious men had spread in the most distant places the fame of their good works and virtues. This was doubtless in the monastery of St. Maximin.⁴⁸ Accordingly, our saint took his course from Sicambre or Gueldres for that city, where he joined a monastic order, and not dreading the rigours of penance, this soldier of Christ became one of the monks. Among these he led a most fervent life. His piety was so admired, that he was held in reverence both by his superiors and equals.⁴⁹ It is supposed, that he lived there for many years in the practice of every virtue.

Générale," tome xii., cols. 772, 773.

⁴⁷ Anciently it was known as Augusta Trevirorum, and formerly it was regarded as being among the most important as it was among the most ancient cities in Germany. Its Archbishop was the oldest there, and it is now a city in the Prussian province of the Lower Rhine.

⁴⁸ His feast is held there on the 29th of

May, on the 20th of June, and on the 12th of September.

⁴⁹ See *Les Petits Bollandistes*, "*Vies des Saints*," tome viii., xi^e Jour de Juillet, p. 250.

CHAPTER. II.—¹ The writer of the first Acts knowing the date for Milo's death, placed Hildulph after him, thinking the latter flourished in the time of Pepin, son to

CHAPTER II.

ST. HILDULPH IS WITHDRAWN FROM THE MONASTERY BY ST. NUMERIAN—HE IS ELECTED BISHOP OF TREVES ON DECEASE OF THE LATTER—HIS ACTS WHILE BISHOP—HE RESIGNS THE SEE AND RETIRES TO THE VOSGES MOUNTAINS—HE FOUNDS THE MONASTERY OF MOYENMOUTIER—HIS SANCTITY AND MIRACLES—FRIENDLY INTIMACY WITH ST. DEODATUS—ON HIS DEATH HILDULPH RULES OVER THE ABBEY OF JOINTURES WITH HIS OWN—HIS HAPPY DEPARTURE—RESPECT MANIFESTED TOWARDS HIS RELICS—COMMEMORATION OF HIS FESTIVALS—CONCLUSION.

It has been stated, that Milo, son to St. Leodwin, and who was bishop of Treves, had died A.D. 753, and that he had been immediately succeeded in the bishopric by St. Hildulph.¹ We are told, likewise, that Pepin,² father to Charlemagne, had been king, at that time, when he assisted in the election of St. Hildulph. But, it seems most likely, that the former writers of our saint's Acts mistook Pepin of Herstall, mayor of the palace, for Pepin, son to Charles Martel. The former flourished at an earlier period than the latter. At the time when Hildulph had been a monk, St. Numerian³ presided over the See of Treves, and learning how distinguished the humble religious had become through his merits and perfect manner of living, the bishop drew him away from the monastery, and decreed, that he should be an assistant in the discharge of pastoral duties. These offices were performed with such zeal and piety, that the holy prelate resolved Hildulph should succeed, when his own career on earth had closed. Accordingly, when St. Numerian,⁴ Bishop of Treves, died, Hildulph was spoken of by the people as his successor, so greatly had his talents and virtues impressed the public mind. But, he had no inclination to assume such responsibility, although strongly urged on his acceptance. Our saint took the alarm, however, and he fled to a solitary place,⁵ near the River Danube.⁶ Here he thought to have remained in solitude and obscurity. The place of his retreat was discovered, nevertheless, and he was brought to Treves. There he was unanimously elected Bishop, about the year 666.⁷ His appointment was likewise confirmed by the king, who was doubtless Childeric II.⁸

The holy prelate lived a life of singular mortification and asceticism, and macerated his body, so that it should be subjected to the spirit, while he engaged in active pastoral duties. An enquiry has been instituted by the Bollandists, as to whether or not he had been bishop of Treves, because his

Charles Martel. The two other writers of the Acts succeeding followed that account, without further examination.

² He reigned from A.D. 751 to A.D. 768. Consequently he could not have been king, at the time of St. Hildulph's advancement to the bishopric.

³ Although the writers of our saint's Acts have stated that Milo was then Archbishop; yet, the Bollandists prove, that such a statement is incorrect, and that Numerian was the prelate then living. See "Acta Sanctorum," tomus iii., Julii xi. De S. Hildulfo, Confessore, primum Archiepiscopo Trevirensi, deinde Abbate Mediani Monasterii in Vosago. Commentarius Prævius, sect. i., num. 8, and sect. iii., pp. 209, also pp. 210 to 216.

⁴ His feast occurs, on the 5th of July. By

some writers; his death has been assigned to A.D. 657. See Les Petits Bollandistes, "Vies des Saints," tome viii., v^e Jour de Juillet, p. 47.

⁵ The writer of his First Life states, that he withdrew into Istria, but this is manifestly absurd.

⁶ It was called the Ister, and hence the mistake of stating that Hildulph went to Istria.

⁷ According to Fleury's "Histoire Ecclesiastique," tome viii., liv. xxxix., sect. xlv., p. 524.

⁸ He governed Austrasie from A.D. 660 to 670, when he became King of France. He was assassinated A.D. 673. See Œuvres Complètes de Bossuet, tome x. Abrégé de l'Histoire de France, liv. i., cols. 1179, 1180.

name has been omitted from one or two of the ancient catalogues recording its prelates, as also on the ground, that his name has been placed immediately after that of Milo; but they show, to the first objection, it may be replied, that in several instances, omissions of bishops, who undoubtedly lived and who discharged the duties of their episcopacy, have left blanks in prelatial lists of their Sees,⁹ while this was especially the case, when bishops retired during their own lifetime; and again, we find on consulting old histories, that writers have often confused the order of events, and this appears especially to have happened in the instance of St. Hildulph, whose earlier Acts seem to have been interpolated by injudicious compilers of subsequent versions. The charity of this holy bishop towards the poor was especially most wonderful, and he possessed no earthly thing, that he did not most willingly share with them. The care of his diocese and of souls was an object that called for his most earnest solicitude. He laboured by his preachings, his exhortations, his reprimands, his visits, and his good example. Each day he offered most devoutly the Holy Sacrifice of the Mass. He was greatly devoted, moreover, to the exercises of prayer and meditation.

Among his episcopal functions, we are informed, that St. Hildulph translated the relics of St. Maximin,¹⁰ having built a chapel in his honour. This happened in the year 667.¹¹ A monastery to commemorate that holy man had been founded in the fourth century. After the year 666, our saint introduced there the Order of St. Benedict. Hildulph augmented its revenues, and procured great regularity of discipline in that house.¹² St. Paulin,¹³ the Bishop, had been buried at Treves, under a tomb of uncommon massiveness, which it was found very difficult to remove. This task was accomplished, however, by St. Hildulph, who found the remains of his predecessor beneath, and having caused a shrine of cypress-wood to be made, he removed the relics, which were placed in it with much solemnity, and to a position he had destined for their reception. He built and endowed a monastery, likewise, in that same place.¹⁴

For some time, Hildulph discharged all the duties of a vigilant and zealous Bishop.¹⁵ However, he had long desired, that another should fill his place, so that he might retire into the monastery of St. Maximin. According to some accounts, he selected St. Veomade, Abbot of that house, for such a charge; while others state, that St. Basin succeeded. Quitting his See, Hildulph resolved to seek perfect retirement; but, he soon found, that it could not be obtained, within the limits of his own diocese. The people entreated—but in vain—that he should continue among them. The holy man sighed for more perfect tranquillity. He resolved on retiring to the Vosges Mountains, to serve God in solitude among its forests and wilds, then almost in a state of nature.¹⁶ In 671, he had resigned his See,¹⁷ and not long

⁹ This has been manifestly proved by Dom. Edmund Martene, a most diligent investigator of ecclesiastical antiquities and history.

¹⁰ According to a Life of that saint, written in 839, this translation happened, before the times of Milo and of King Pepin, father to Charlemagne.

¹¹ Such is the date found in the Previous Commentary to our saint's Acts in the Bollandists' work, sect. iv., num. 54.

¹² This Abbey was destroyed during the French Revolution.

¹³ His feast occurs, on the 31st of August.

¹⁴ See *Les Petits Bollandistes*, "Vies des Saints," tome viii., xi^e Jour de Juillet, p. 251.

¹⁵ Mabillon doubts whether he had been a bishop or a chore-episcopus at Treves. He also states, that it is difficult to fix there the period of his episcopacy. See "*Annales Ordinis S. Benedicti*," tomus i., lib. xv., num. lviii., p. 487.

¹⁶ See Rev. S. Baring-Gould's "*Lives of the Saints*," vol. vii., July 11, p. 279.

¹⁷ According to the writer of the Life of St. Deodatus. See Mabillon's "*Annales Ordinis S. Benedicti*," tomus i., lib. xvi.,

afterwards, he secretly removed to the frontiers of Lorraine, to chose a suitable place for his habitation. Whether in the first instance he took with him monks does not appear from his Acts, although it seems to be established, that a numerous community soon formed under his direction.¹⁸ Hildulph is stated to have retired about 676 to the Vosges, an extensive range of mountains in the east of France. It is probable, however, that his retirement might be assigned to an earlier date. We are told, that a wild boar, had there killed a son of Dagobert II.¹⁹ The youth had been brought to life again by St. Arbogast.²⁰ Hildulph settled at a place—afterwards called Moyen-Moutier²¹ or the Middle Monastery—where he founded a religious community. Its denomination was obtained from the circumstance, that it lay between²² the monasteries of St. Diè Bon-Moutier, Senones and Estival. At Moyenmoutier, likewise, Hildulph built two churches; one in honour of the Blessed Virgin,²³ and another in honour of St. Peter.²⁴ At a later period, he erected a third without the monastic enclosure, for use of pilgrims and infirm persons, who came to visit him and his monks; this he dedicated to St. John the Baptist. He erected a fourth church, likewise, which he dedicated to St. Gregory. This latter he placed on a hill, southwards from the monastery, and in the middle of a ground-plot, which he had chosen to be a cemetery for his community.

It is said, St. Erard of Ratisbon lived for some time with Hildulph,²⁵ when he retired in the Vosges.²⁶ There he had founded his monastery.²⁷ St. Erhard is also said to have built a monastery near Schelestad in Alsace, and it was called Ebersheim, as supposed, because its name was taken from Erhard or Eberhard.²⁸ It meant the mansion of Eberhard, in the opinion of Mabillon.²⁹ This monastery³⁰ was founded by Duke Etico, Ethic³¹ or Atticus³² of Elsass, who was father of St. Odilia.³³ The latter was baptized when an infant, by St. Erard, while St. Hildulph is said to have assisted at the ceremony.

Notwithstanding his retirement, Hildulph did not cease to receive among his

num. xiv., pp. 506, 507.

¹⁸ Richarius states, that owing to the conflux of clerics and laymen to his place, St. Hildulph was obliged to construct different cells not far from his monastery: "nempe ad septem abietes, ad sanctum Joannem de Hurimonte, apud Orbacum, apud sanctum Projectum, apud Visivallum, ad Altam petram, quæ monasterio supereminet, ad locum in summitate montis, qui Roberti fons dicitur, denique ad Begonis cellam, quæ nunc sanctus Blasius vocatur. Fratres vero, qui in prædictis cellis sub regimine S. Hildulphi habitabant, æstimantur quasi numero trecenti."—"Chronicon Senoniensis," lib. i., cap. xii.

¹⁹ Son to Sigebert, King of Austrasie. He was killed in an insurrection of the nobles. See L. P. Anquetil's "Histoire de France." Première Race dite des Mérovingiens, sect. v., p. 54.

²⁰ See his Life, at the 21st of July.

²¹ This was a commune of France, in the Department of the Vosges, eight miles north of St. Die, and on the left bank of the Ravodoh. See "Gazetteer of the World," vol. ix., p. 408.

²² See Rev. S. Baring-Gould's "Lives of the Saints," vol. vii., July 11, pp. 279, 280.

²³ This is said to have been dedicated on "viii. Kalendas Martii," in St. Hildulph's Third Life.

²⁴ This is said to have been dedicated on "xvii. Kalendas Novembris."—*Ibid.*

²⁵ Nothing of a reliable character is said, however, about their having been brothers.

²⁶ See the Lives of St. Erard and St. Albert at the 8th of January, in the First Volume of this work.

²⁷ See Fleury's "Histoire Ecclesiastique," tome viii., liv. xxxix., sect. xlv., p. 524.

²⁸ Another account states, that Ebersheim signifies the boar's habitation.

²⁹ See "Annales Ordinis S. Benedicti," tomus i., lib. xv., sect. lx., pp. 487, 488.

³⁰ In the second half of the seventh century, this religious house is thought very generally to have been founded.

³¹ His signature is to be found affixed to charters and grants of Chilperic II. and Thierry, from A.D. 652 to A.D. 691. See Rev. S. Baring-Gould's "Lives of the Saints," vol. vii., July 11, p. 279.

³² Atticus was the husband of Bereswinda, a daughter to the sister of St. Leodegar. See Andreas Chesnius, "Scriptorum Historiæ Franciæ," tomus i. Fragmentum Historiam Alberti Argentinensis Chronico præfixum, p. 782.

disciples many persons, distinguished as well by their birth as by their virtues. Soon his monastery was like to a hive filled with honey, and diffusing around a religious flavour. The Almighty had conferred on him the gift of miracles. Wherefore, many crippled and indisposed persons came to ask the favour of his prayers, and to be relieved from their respective maladies. He also exorcised possessed persons.³⁴ Even many seculars built houses around the monastic precincts, so that they might rejoice in spiritual and temporal bene fits ; wherefore, a spot which had been heretofore deserted and lonely soon became populous. Among those who came to live under him was St. Spinule or Spinulus,³⁵ who had the gift of working miracles, but who died a long time before his superior. However, as we are told, fearing the crowds of people there arriving should interfere with regular monastic discipline and prevent the exercises of a contemplative life, Hildulph, prostrating himself before the disciple's tomb, prayed with tears in his eyes and even commanded him to cease from working such miracles. To prove the still greater virtue of monastic obedience, the blessed Spin obeyed the order of his former superior, nor were such wonders afterwards wrought.³⁶ Among his disciples, St. John and St. Benin or Benignus³⁷ were also distinguished. In fine, the reputation of St. Hildulph spread so well, that he was regarded as a man specially sent from Heaven ; while princes and seigneurs liberally endowed Moyen-Moutier and other religious houses founded by him, in that part of the country.

Through a motive quite similar to that of our saint, Deodatus³⁸ or Dieudonné had left his See of Nevers to live in solitude. He went to the Val du Galilée, where he built the monastery of Jointures,³⁹ since called St. Dié, as also was the town which afterwards grew around it. It was about two leagues distant from Moyen-Moutier. For St. Deodatus—afterwards called St. Die—abbot of Jointures, our saint is said to have formed a warm attachment ; and, once each year, both Abbots met to enjoy the sight and conversation of each other.⁴⁰ On that day chosen for this visit, both Abbots left their respective houses at the same hour. Wherever they met on the road, both went on their knees and prayed, giving each other the kiss of peace, and then engaging in conference on the obligations of a spiritual life. This holy friendship lasted for eight years, until St. Deodatus died, A.D. 677⁴¹—according to other accounts A.D. 679. By the expressed wish of St. Deodatus to his monks before his departure, the charge of both monasteries devolved on St. Hildulph. Nor would the religious of Jointures have any other Abbot. He lived, however, at Moyen-Moutier, while he appointed a vicar, who discharged the functions of prior, at the monastery of Jointures. Both houses were thus united, in the strictest bonds of fraternal charity. In memory of their former affectionate meetings, St. Hildulph allowed the monks of Jointures and those of Moyen-Moutier to visit each other once a year for religious discourse.

³³ Her feast occurs, on the 13th of December. She was a native of Strasbourg, and abbess of Hohenbourg in Alsace.

³⁴ In art, he is represented exorcising a boy. *Iconographie*. See Very Rev. Dr. Husenbeth's "Emblems of Saints," Third Edition, p. 102.

³⁵ See Mabillon's "Annales Ordinis S. Benedicti," tomus i., lib. xvi., num. xiv., p. 507.

³⁶ See *Les Petits Bollandistes*, "Vies des Saints," tome viii., ix^e Jour de Juillet, p. 252.

³⁷ These survived him, and long after the death of St. Hildulph, they died on the same day, 2nd of the August Kalends, and they were buried in the same tomb in the oratory of St. Gregory, where their relics had been long preserved.

³⁸ His feast occurs, on the 19th of June.

³⁹ It was so called, because the rivulet Rathbach here joined the River Meurthe.

⁴⁰ See Rev. S. Baring-Gould's "Lives of the Saints," vol. vii., July II, p. 280.

⁴¹ This is stated in a *Life of St. Deodatus*, published by the Bollandists in their "Acta

For twenty-eight years after the death of St. Die, Hildulph continued his penitential life and exercises. His health even continued robust, and what is very remarkable, in his extreme old age, he was able to labour with his hands, and to gain what was necessary for his own support and for that of his monks. He is said to have been superior over three hundred monks, some of whom lived at Moyon-Moutier, and others in different cells, scattered about that locality. Although through modesty, he regarded St. Die, his friend, as being the father of Jointures, doubtless we must consider that its children were included in the attributed number of Hildulph's subjects. Although he wished thirteen years before his death to procure more time for religious contemplation, yet such was his love for the monks there, that he would not resign the care of their house. This showed how religiously he desired to discharge that trust committed to him by his deceased friend, who wished of all things his disciples to be under St. Hildulph's guidance. However, he appointed Leutbalde to rule in his place over Moyon-Moutier. This Abbot died before himself A.D. 704. At the request of his monks, Hildulph was obliged to resume once more the government of his own foundation. He thus ruled simultaneously over two monasteries. Before the death of St. Hildulph, he had a vision, when St. Deodatus appeared to him and gave warning, that the time for his dissolution was fast approaching. A fever seized him, and when the last moment arrived, the monks who had assembled at his bedside received his affectionate blessing, with sighs and tears for his loss to them. He also commended himself to their prayers, while exhorting them to a zealous discharge of all their monastic duties. Several writers assert, that Hildulph of Treves flourished in the seventh century, and that he died very old, on the 11th day of July, A.D. 707.⁴² The author of the Third Life of our saint fixes his departure at that date, during the consulate of Justinian Junior,⁴³ but he is mistaken in stating, that Pope Sergius⁴⁴ was then the Sovereign Pontiff.⁴⁵ St. Hildulph died about the year 710, according to other writers.

His body was buried by his monks in the church dedicated to St. Gregory, the Pope, and on the right hand side of its altar. Great numbers of the faithful flocked to his tomb, and several miracles were there wrought, some of these being specified, especially in the Third Life of our saint.⁴⁶ There can hardly be a doubt, but that his monks, as also those of Jointures, regarded him as one of the sanctified servants of God, and they were accustomed to regard even his tunic with reverence. In the year 786 or 787,⁴⁷ his remains were transferred to the church of the Blessed Virgin, and placed under a monument of carved stone, having plates of gold and silver over it. It is thought, that this monument—according to the usage of the period—assumed the form of a vault or some similar structure.⁴⁸ The monastery of Moyon-moutier had a chequered history in the ages succeeding, but a reformation took place in the tenth century. Under the government of Adalbert, Abbot of Jointures, the body of St. Hildulph was removed from the earth, and then placed in a wooden shrine. This took place A.D. 942, when Adalbert had been constituted Abbot of Moyonmoutier, and in the fourteenth year of his presidency. He then called together a great number of abbots and religious men. With great ceremony, the relics of our saint were placed in a wooden *loculus*, and at the same time, the relics of his disciples John and Benignus

Sanctorum," at the 19th of June.

⁴² See "The Circle of the Seasons," p. 193.

⁴³ Otherwise Justinian II., then ruling for the second time.

⁴⁴ He died A.D. 701,

⁴⁵ In the year 707, Pope John VII. filled the Papal chair.

⁴⁶ See cap. xxii., xxiii., xxiv., in the Bollandists' "Acta Sanctorum," tomus iii., Julii ix. De S. Hildulfo, Confessore, &c., pp. 237, 238.

⁴⁷ At this time, the Abbot Madaluinus is stated to have presided over the monastery of Moyonmoutier.

were raised, and transferred to a more honourable situation.⁴⁹ Another translation took place in 954,⁵⁰ by the same Adalbert, and in presence of a great number of the clergy, monks and laity. Then St. Hildulph's remains were taken from where they had previously rested,⁵¹ to the greater church of St. Peter on the sixth of the October Ides—10th of that month⁵²—and they were placed in a wooden shrine. At the same time were raised the relics of the holy brothers John and Benignus, and these were buried together in the same tomb. On that day, although dark clouds collected and rain had fallen, tradition reports, that a great calm ensued at the moment of this translation.⁵³ It furnished occasion for instituting a special festival in our saint's honour.

It is stated, moreover, that about the year 1028,⁵⁴ the remains of St. Hildulph had been removed to the Val de Galilee, where on account of damp they were deposited in the monastic church of St. Die. This afterwards caused a contention for their possession between the religious of both houses. In the year 1044, Humbert, a distinguished monk of Moyaumontier, composed Hymns and metrical Responses in praise of our saint, with many other similar compositions.⁵⁵ These Responses are still in the Proper Office of St. Hildulph, and they were sung in a solemn manner on the festivals dedicated to his memory. In 1129⁵⁶ or 1130, the monks of Moyaumontier procured a still more valuable shrine of silver, in which St. Hildulph's remains were enclosed. On this, beautiful figures were wrought, which exhibit the style of art at that period, while these have been described for us, as containing a representation of Hildulph and Erhard, clothed with the Archiepiscopal Pallium.⁵⁷ Also, they are united, in baptizing St. Othilia; in giving each other the kiss of peace; also, at the dedication of some church; besides a king, doubtless Childeric, offering the episcopal or abbatial staff to Hildulph. In the year 1618, this shrine was repaired, but it is feared in the work of renovation, some of the ancient figures have been removed.⁵⁸ The monastery church of St. Hildulph has since become a parish church. In it, the remains of St. Hildulph have been preserved to the present day. Down to the period of the French Revolution, a silver shrine contained the relics of St. Hildulph. Since then it has disappeared.⁵⁹

The French and German Martyrologies commemorate this holy man, at the present day. In some ancient Missals, evidences of his veneration are also to be found. Thus, at the v. Ides of July, the feast of St. Hildulph, Bishop of Treves, is to be found in a Manuscript Missal, belonging to the church of St. Simeon at Treves. This commemoration is repeated, moreover, in an old Manuscript Missal, belonging to the Monastery of Epternac, and written, at latest, in the twelfth century, with the addition, that not only

⁴⁸ See Mabillon's "*Annales Ordinis S. Benedicti*," toms ii., lib. xxv., num. lx., p. 277.

⁴⁹ See *ibid.*, toms iii., sect. xlviii., p. 465.

⁵⁰ The author of the Tract, "*De Successoribus B. Hildulphi in Vosago*" does not give any date for this occurrence; but, he tells us, that the oratory of the Blessed Virgin was then in a ruinous state.

⁵¹ Mabillon incorrectly supposes this to have been the oratory of St. Gregory.

⁵² Other accounts have this translation, on the vii. of the November Ides—7th day of that month—and at A.D. 956 or 963.

⁵³ See Mabillon's "*Annales Ordinis S. Benedicti*," toms iii., lib. xlv., num. lxxiv.,

p. 523.

⁵⁴ By John of Bayon, in lib. ii., cap. 48.

⁵⁵ See Richerius, "*Chronicon Senoniensis*," lib. ii., cap. xviii.

⁵⁶ According to John of Bayon, lib. ii., cap. 96.

⁵⁷ See Mabillon's "*Annales Ordinis S. Benedicti*," toms i., lib. xvi., sect. xv., p. 507.

⁵⁸ See the Bollandists' "*Acta Sanctorum*," toms iii., Julii xi. De S. Hildulfo, Confessore, primum Archiepiscopo Trevirensi; deinde Abbate Mediani Monasterii in Vosago. *Commentarius Prævius*, sect. vi., pp. 219 to 221.

⁵⁹ See Rev. S. Baring-Gould's "*Lives of*

was he a bishop but an archbishop. At the v. Ides—corresponding with the 11th—of July, likewise, an old copy of Usuard's Martyrology, belonging to the Monastery of Luxeu, has an account of his deposition, at that date.⁶⁰ Also, in Ado,⁶¹ as edited by Mosander, his feast occurs, at the 11th of June. Likewise is his feast at this day, in the Lubec and Cologne imprint⁶² of Usuard. In Arnold Wion's Benedictine Martyrology,⁶³ in Sausay's "Martyrologium Gallicanum,"⁶⁴ and in other works, his feast is set down at this date. In the "Menologium Scoticum"⁶⁵ of Thomas Dempster, his feast is also recorded, at this day.⁶⁶ The feast for the Translation of St. Hildulph's Relics was held, on the vi. Ides—corresponding with the 8th—of November, as may be seen in Father John Baptist Soller's edition of Usuard's Martyrology enlarged, by additions from the Luxeu copy and from Greven.

Since faith, according to the Apostle James, is "dead without works," and since a dead faith is no faith, this blessed prelate and preacher earnestly persuaded believers unto a holy and sincere faith by their diligent practice of good works. His example was as a light to those sitting in darkness. He lived solely for God, and loved to work out the Divine will. With sentiments of most perfect resignation, and with the most complete abandonment of himself to God, giving him glory for the past, and commending to him all concerns for the future, he breathed forth his pious soul at the moment of departure, and then received his eternal reward.

ARTICLE II.—ST. DROSTAN, CONFESSOR, IN SCOTLAND. [*Sixth and Seventh Centuries.*] The learned Bollandist, John Baptist Soller, gives us the Acts of this saint, comprised in six paragraphs, at the 11th of July.¹ He tells us, that Dempster—elsewhere characterized by the Bollandist as a faithless writer—has placed the festival of this holy man at the 9th of November, in his Scottish Menology. Dempster makes him an uncle by the mother's side to King Eugenius. Again, he has placed the festival of Drostan, monk, at St. Andrews, in Scotland, on the 14th of December.² Nor does he assign any reason for placing a St. Drostan, at both these days, and in a different form of words; neither does he remark at either of those days a distinction between both, or whether they be one and the same person. Soller imagines, that Dempster, who raked together many things, had disposed these festivals according to his usual custom, by a mere arbitrary process. Ferrarius appears to have inserted the words of Dempster, and with little alteration, in his general Catalogue.³ At this date, notices of him may be found in Rev. S.

the Saints," vol. vii., July II, p. 280.

⁶⁰ Thus: "Depositio S. Hildulfi Archiepiscopi, Mediano monasterio quiescentis, gloriose sanctitatis viri."

⁶¹ Thus: "Treviris, S. Hildulfi, ejus urbis episcopi et confessoris."

⁶² Thus: "Treviris B. Hildulfi Archiepiscopi et confessoris."

⁶³ Thus: "Treviris S. Hildulfi episcopi et confessoris, qui cum gregem sibi commissum sanctitate vite et sapientie doctrina rexisset, tædio hujus vite episcopatum abdicans, in saltu Vosagi multorum pater effectus monachorum, clarus miraculis, quievit in pace."

⁶⁴ Thus: "Treviris S. Hildulfi episcopi et confessoris," &c.

⁶⁵ Thus: "Trueris Hildulphi Archiepiscopi VV."

⁶⁶ See Bishop Forbes' "Kalendars of Scottish Saints," p. 205.

ARTICLE II.—¹ See "Acta Sanctorum," tomus iii., Julii xi. De S. Drostano, Confessore in Scotia, pp. 198 to 200.

² We find notices of a St. Drostan, son to Conanrod, the King of Demetia's son, by Fyn Wennem, daughter to King Aidus of Scotland, who flourished in the time of St. Columba. See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. i., cap. 9, n. (d), p. 35.

³ Arnold Wion enumerates him among the monks who were sons of kings, "quorum locus professionis ignoratur."—"Lignum

Baring-Gould's work.⁴ Soller was under some doubt, whether St. Drostan's feast should be assigned to the 11th of July. However, being moved by the authority of Sirinus, who gave a short history of this saint,⁵ and even by that of Dempster,⁶ he appeals to the consent of churches belonging to his nation, as also, finding the festival of this saint, assigned to this day, in two editions of the English Martyrology, by Wilson.⁷ Sufficient evidence has been established, to assert the veneration due to this saint. Sirinus will not allow, however, that the Benedictine Order, to which Wilson says our saint belonged, had been established in Scotland, in the sixth century. Until this time, the rule of St. Columba, Abbot of Iona, prevailed there; and even Mabillon does not enumerate Drostan among saints belonging to the Benedictine Order. There are conflicting accounts, also, regarding our saint. Thus, John Major⁸ tells us, that Aidan, King of the Scots, grieved so much at the death of St. Columba,⁹ that he survived that saint only for a short time. Eugenius then succeeded him in the kingdom. In these times, St. Drostan, who was uncle to the king on the mother's side, led a monastic life. He was famous for his miracles. From the obscurity of his manner in expressing himself, however, Major leaves us in doubt, as to whether Drostan was an uncle on the mother's side to Aidan or to Eugene. But, Lesley explains this more clearly. He says, that Drostan was uncle on the mother's side to Aidan the King, and that disdaining the fleeting things of this world, he retired to a monastery. By the example of his great sanctity, he drew many to the profession of a good life.¹⁰ Some particulars, also, are to be gleaned from Hector Boetius, regarding this saint.¹¹ The Scottish writers generally agree, that St. Drostan flourished about the end of the sixth century, and at the beginning of the seventh. The Scottish writers thus appearing almost unanimous in these accounts, Soller wonders why O'Sheerin wishes to claim St. Drostan, as an Irishman. Speaking about St. Drostan, Sirin says, he was born and educated in Ireland, as also was his sister Fedhemia. She was mother to King Aidan, and a daughter to Fethelmus, a nobleman of Connaght origin. These particulars are gleaned from a book, treating on the Mothers of the Kings and illustrious Irishmen, and from the Life of St. Cormac, Abbot.¹² Wherefore, in the opinion of O'Sheerin, it is most probable, this St. Drostan lived for the most part in Ireland, and that he was identical with that saint, to whom a parochial church had been dedicated. This was called Kill-Drostan,¹³ or the "cell of Drostan," in Elphin diocese.¹⁴ To these statements of Sirinus, Soller

Vitæ," lib. iv., cap. xxvi.

⁴ See "Lives of Saints," vol. vii., July 11, p. 278.

⁵ Taken from the Breviary of Aberdeen.

⁶ See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. iv., num. 375, p. 206.

⁷ The following is Wilson's account as rendered by Sirinus into Latin: "In Scotia, commemoratio S. Drostani Confessoris, qui in eodem regno natus e regio sanguine, et Aidani regis avunculus existens, in juvenili ætate sprexit mundi vanitates, ibidem monasterium ingressus, S. Benedicti habitum suscepit, in quo statu adeo in humiliate et perfectione excelluit, ut in Scotia Albiensi et Hibernia celeberrimæ famæ fuerit, donec plenius sanctitate et miraculis, diem clausit circa annum Christi DC.; ubi multa fuere antiquitus altaria et sacella in ejus honorem dicata." These words are not to be found, however, in the later edition of Wilson's work, published in 1640.

⁸ See his "Historia Majoris Britannie tam Angliæ quam Scotiæ," lib. ii., cap. vii., p. 68,

⁹ See his Life in the Sixth Volume of this work, at the 9th of June, Art. i.

¹⁰ See his work, "De Origine, Moribus, et Rebus Gestis Scotorum," lib. iv., num. xlix., p. 145.

¹¹ In "Scotorum Hystoria," lib. ix., fol. clxxvii.

¹² His feast occurs on the 26th of March, but a brief notice may be found in the Third Volume of this work. His chief festival, however, is on the 13th of December.

¹³ By some this is placed in the neighbourhood of Elgin. See Rev. S. Baring-Gould's "Lives of the Saints," vol. vii., July 11, p. 278.

¹⁴ See "Acta Sanctorum," tomus iii., Julii xi. De S. Drostano, num. 4, p. 199.

adds, that he had no means for calling them in doubt, nor for confirming them; although he could not conceal the fact, that no commemoration of St. Drostan occurred in the Irish Catalogues of Saints, collected with great diligence by the Jesuits, Fathers Henry Fitzsimon and Stephen White. However, he is willing to allow a claim of the Irish to this saint, if Scotchmen do not object; but, he says, both Ireland and Scotland may challenge St. Drostan, for many reasons adduced by Sirinus. What more may be learned regarding St. Drostan, can be found in the Breviary of Aberdeen. In substance, this work treats thus regarding the saint. It is there stated, that St. Drostan was descended from a royal race of the Scots. In early youth he cultivated pious dispositions. When he had come to a mature age, having heard concerning the mystery of our Lord's Incarnation and Passion, being filled with the Holy Ghost, he endeavoured to serve the Almighty, with all the affection of his soul. His parents found, that the boy Drostan was consecrated to God by a deep affection. They sent him to be instructed in liberal studies to his uncle by the mother's side, St. Columba, who then dwelt in Ireland. Afterwards, our saint took the religious habit at Dalquongale, as stated in the Aberdeen Breviary, but in Dal-Congaile, as corrected in a marginal note. On the death of his superior, St. Drostan was elected Abbot, in his place. While he filled this position, for some time, Drostan laboured to advance the spiritual life of those monks, over whom he presided, by that example of life and doctrine he set them. Some time having elapsed, he betook himself to a remote Scottish desert. However, he did not forsake the flock committed to his charge; but rather, he committed it to the supreme Pastor of souls. There he led the life of a hermit. He built a church, in a place called Glenu-Eske.¹⁵ According to the Gospel precepts, he thus left all things for Christ. Drostan cared not for the dignities of this earth, nor for regal honours, which he might enjoy, owing to the advantages of his birth; he renounced an earthly kingdom and a human principality, that he might run to the embraces of his Saviour. A certain priest, named Sion, being deprived of sight, was restored to its use, through St. Drostan's merits. The holy man became a despiser of the world, a follower of Christ, a lover of the desert, a conqueror over the old enemy of our race. He always invoked Divine assistance against the snares of his latent enemy, who endeavoured to lay nets of temptation for him. He always aspired to the joys of Heaven. And, that he might never yield to the devil, he bore a severe martyrdom of corporal maceration, while his heart overflowed with compunction of spirit. Through the way of this present life, he aimed at the rewards of life eternal, and the holy man deserved to enter into a deathless life. Having finished his mortal career, in all holiness and purity, he departed to "The bosom of his Father and his God,"¹⁶ there to enjoy the happiness of all true saints.¹⁷ Owing to his imperfect Acts, Soller did not care to investigate more closely the age in which St. Drostan lived, or the works he performed. That learned writer, however, wished to be more exactly instructed, regarding what place or church he had formerly inhabited, where he had been buried, or with what peculiar honour he had been venerated; since that general consent—asseverated by Dempster—bore as little weight with him as the announcement, already alluded to, that Drostan was venerated at St. Andrews, in Scotland. It would not be easy to discover, whether the church of Aberdeen, truly or falsely, celebrates St. Drostan's festival at the 14th of December. At the 11th day of July, Camerarius enters

¹⁵ Otherwise Glen-esk.

¹⁶ Gray's "Poems," Elegy written in a Country Churchyard.

¹⁷ See "Acta Sanctorum," tomus iii., Julii xi. De S. Drostano, num. 5, 6, pp. 199, 200.

a feast¹⁸ for St. Drostan, Abbot and Confessor.¹⁹ He is also invoked in a Culdee Litany.²⁰ The death of this holy man has been placed by Wilson,²¹ at the year 600, while Dempster²² has it, at A.D. 606. The Scottish writers have notices of this holy man, who was especially venerated in their country. Thus, he is mentioned by John Lesley²³ and John Major,²⁴ by whom he is styled Drostanus, or Dronstanus, the former being the more approved form for writing and pronouncing his name. Although Sirin remarks, that the Breviary of Aberdeen is sufficiently filled with errors, we are obliged to give what it states respecting our saint. We are told, towards the end, that the bones of this holy confessor, Drostan, were buried at Aberdeen, in a stone tomb; and that there, many, who were afflicted with divers kinds of diseases, had been restored to health through his merits.

ARTICLE III.—ST. SIGISBERT, CONFESSOR, AND ST. PLACIDUS, MARTYR, DISSENTIS, SWITZERLAND. [*Sixth and Seventh Centuries.*] Although one of these holy servants of Christ was born in Ireland and the other was a native of Switzerland; yet, as their companionship in life, and the church honours paid to their memory, give both a claim to be remembered on this day, so it is intended to relate some particulars regarding them. Both these holy men were especially venerated in the Grisons, Switzerland; but, their existence seems to have been unknown to all the other preceding Martyrologists, until Ferrarius¹ drew the account from the Records of their church at Chur, and from their Proper Office there recited. The Bollandists give their Acts² at the present date.³ The notices, as contained in the Bollandists, are in part, however, of a legendary character. There is a notice of these saints in Rev. S. Baring-Gould's work.⁴ There is an account of them in the Disentis Annals.⁵ The former of these saints must have been born towards the close of the sixth century. St. Sigisbert is held to have been an Irishman by birth. The name he received in baptism was probably different. Some have supposed, that his Teutonic name refutes the supposition of his having been an Irishman.⁶ But, as we have seen in numberless instances, the names of Irish saints have been changed into forms more familiar to people living on the Continent. His education is said to have been received at Bangor, and this is probable enough if we accept the succeeding statements regarding him. When St. Columbanus⁷ and St. Gaul⁸ went on their apostolic mission into Switzerland, Sigisbert is said to have accompanied them, forming one of

¹⁸ Thus: "Sanctus Drostanus Abbas et Confessor."

¹⁹ See Bishop Forbes' "Kalendars of Scottish Saints," p. 239.

²⁰ According to Haddan and Stubbs, "Councils and Ecclesiastical Documents, relating to Great Britain and Ireland," vol. ii., part i., App. C.

²¹ In his "Martyrologium Anglicanum."

²² In his "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. iv., num. 375, p. 206.

²³ In his work, "De Origine, Moribus et Rebus Gentis Scotorum," lib. iv., num. xlix., p. 145.

²⁴ In his "Historia Majoris Britanniae tam Angliæ quam Scotiæ," lib. ii., cap. vii., p. 69. Edinburgi, 1740, 4to.

ARTICLE III.—¹ He states: "In territorio Curiensi Placidi martyris et Sigisberti Confessoris."—"Catalogus Generalis Sanc-

torum."

² In ten paragraphs.

³ See "Acta Sanctorum," tomus iii., Julii xi. De SS. Placido Martyre et Sigisberto Confessore in Territorio Curiensi in Rhætia. Sylloge ex Breviario Curiensi et Ferrario, pp. 238 to 240.

⁴ See "Lives of the Saints," vol. vii., July II., pp. 280, 281.

⁵ See in "Die Wallfahrtsorte d. Schweiz," by Burgener, 1867.

⁶ At this very day was celebrated the feast of St. Dathi, Bishop of Ravenna, as Galesinus states. The form of his name is altogether Irish, and yet this is no proof that he was a native of Ireland.

⁷ His Life is set down at the 21st of November.

⁸ See his Life, at the 16th of October.

⁹ This is stated, by an old writer of St.

the twelve missionaries, who then left their native country.⁹ According to some accounts, St. Sigisbert was a disciple of St. Columbanus, and he accompanied the latter everywhere, sharing both in his consolations and tribulations. He lived as a monk at Luxeuil—it is said for twenty years—having been trained under the rule of St. Columban. Before the persecution of the Burgundian King, he is stated to have left that monastery. He accompanied his beloved master, during his peregrinations through France, and accompanied him into Switzerland.¹⁰ When St. Columbanus went to Bobbio, Sigisbert is thought to have remained in the Alps. Whether this arrest was owing to a secret inspiration from on high, or an inability to proceed, is not known. He traversed eastwardly the heights of Crispalt, the northern summit of Mount St. Gothard. This must have been a difficult and fatiguing journey, through such deep valleys and stupendous mountains. He found a site that pleased him near the sources of the Vorder-Rhine, in a long valley, between the snowy ridges that culminate in the Todi and the Scopi.¹¹ He settled there, having called the place the desert.¹² It was designated Disertina in Latin, and in French Dissentis. He built a small chapel and cell for himself in 613 at the foot of a mountain, bearing the name Vaccareccia, near a spring of limpid water. This was formed by the trunks and branches of trees. He there erected a small oratory in honour of the Mother of God. For the most part, the people living in that district were idolaters. By word and example, however, the holy solitary brought them to a knowledge of the true Faith. He was overjoyed to find, that the people renounced their false gods, cutting down the groves, and overturning the temples dedicated to them. A tree of great height grew there, and this was an object especially venerated by the heathens. At his prayer, the people proceeded to cut it down, but this order nearly cost his life, for an irritated pagan, deeming it to be a sacrilegious act, threw an axe at the saint's head. The stroke escaped him, however, as he made a sign of the cross. This miracle, joined to the great austerity of his life, caused Sigisbert to be universally venerated. Among his converts was one called Placidus, who lived in a castle called Tremisium.¹³ He was wealthy and powerful. Through curiosity, he went one day to hear Sigisbert preaching. This became the occasion for a grace which wrought his conversion. He was moved to tears, and casting himself at the preacher's feet, he prayed to become a Christian. He was received with great joy by Sigisbert, who instructed and baptized him. Soon afterwards, the convert expressed a desire to lead a still more perfect life. He then offered to the Almighty and to the Blessed Virgin all his temporal possessions. He placed himself immediately under the direction of Sigisbert. Soon he was joined by other monks.¹⁴ As the number of his disciples began to increase, Sigisbert built another oratory, which he dedicated to St. Martin. He constructed cells around it, in which to lodge his monks. They became united in the strictest rules of Christian

Gall's Life, found in the monastery of Seligenstad, on the River Main, in Germany. This contains some inaccuracies, however, such as stating that they left Ireland in the time of Pope Gregory. They arrived in France long before his incumbency.

¹⁰ The old writer of *Vita S. Galli* states, that St. Columban came to Ursaria, which was a city in Helvetia, also called Ursella and Urania, where he constructed a church, and that it was known as St. Columban's at the time when he wrote. He adds regarding Columbanus: "*Ibi reliquit Sigebertum*

eremi amatorum."

¹¹ See Rev. S. Baring-Gould's "*Lives of the Saints*," vol. vii., July II, p. 281.

¹² The old *Life of St. Gall*, edited by Father O'Sheerin, may be seen in the "*Collectanea Sacra*," of Father Christopher Fleming, in the commentaries affixed to the *Life of St. Columban*, num. 81.

¹³ Franciscus Guillimann adds: "*eaque tenebat omnia, quæ nunc Disertinæ regionis nominantur.*"—"*De Rebus Helvetiæ*," lib. iv., cap. ii., p. 425.

¹⁴ See Rev. S. Baring-Gould's "*Lives of*

charity, and practised the most heroic virtues. He there established, not alone the rule of St. Columban, but introduced likewise his spirit; for, by example as by words, he never failed to animate his brethren, in all the perfections of their state. He also consecrated those immense solitudes around him to God and to his Holy Mother. However, a local Count, whose name was Victor the First¹⁵ resented this intrusion—as he ruled over all Rhætia¹⁶—and he resolved on taking possession of those lands, with which Placidus had endowed the monastery. The latter went to him with a complaint and remonstrance. With the freedom of another John the Baptist, Placide also reproached him with living a sinful life in company with an abandoned woman. He chose to be offended with Placidus, and in revenge, he ordered some of his retainers to beset the way by which he was to return. In a passionate mood, this chief ordered them to murder his visitor, and to smite off the head of Placidus. This, as we are told, happened on the 11th of July.¹⁷ However, the barbarous and unjust Count did not long survive. While passing the Rhine, over a bridge, he and some of his servants fell into the river, when they were swept along by the torrent and drowned. The loss of his dear disciple Placidus brought great affliction to the heart of Sigisbert. On the very spot where he had been murdered, the people of that country afterwards built a magnificent church in honour of the martyr, and it lasted for many subsequent centuries.¹⁸ It is said, that St. Sigisbert departed this life in 613, the very year when his glorious master St. Columbanus passed away to bliss. Others have placed the date for his departure at A.D. 615.¹⁹ He was buried in the same tomb with Placidus, so that while they were closely united in charity and conversation during life, they were not separated when both had been removed from their religious community. Sigebert is regarded as their apostle by the Grisons, in that portion of Switzerland. In 621, the Abbey of Disentis was founded, and it continued to flourish for many subsequent ages.²⁰ No less than five parishes were subject to it.²¹ Miracles were frequently wrought at the tomb of St. Sigisbert and of St. Placidus. To honour their relics, a marble sarcophagus was made by orders of King Pepin. It is said, that Tello, who is reputed to have been a son of Victor and afterwards Bishop of Chur,²² endeavoured to make reparation for the cruelty of his father. Everywhere this bishop propagated devotion to St. Placidus. The veil which wrapped the head of St. Placidus had long been preserved as a relic in that place. The graves of these saints were visited in 781, by Charlemagne and by his Empress Hildegard. Frequent pilgrimages took place to the Abbey of Dissentis, when prayers were offered before the shrine of its patron saints. Among the illustrious visitors was St. Charles Borromeo, who undertook a

the Saints," vol. vii., July 11, p. 281.

¹⁵ He lived at a place, called Willinga, which was a castle situated on the other bank of the Rhine. It is now in ruins.

¹⁶ See Franciscus Guillimann, "*De Rebus Helvetiæ*," lib. iv., cap. ii., p. 425.

¹⁷ See Franciscus Guillimann, "*De Rebus Helvetiæ*," lib. iv., cap. ii., p. 425.

¹⁸ At a comparatively recent period an enormous avalanche—frequent among those Alpine Mountains—buried it, and the people living around it, so that the place where it stood cannot now be known. See *Les Petits Bollandistes*, "*Vies des Saints*," tome viii., xi^e Jour de Juillet, p. 249.

¹⁹ See Mabillon's "*Annales Ordinis S. Benedicti*," tomus i., lib. xi., num. xx., p. 310.

²⁰ The Abbot Dom. Albert Funsì of this monastery communicated many particulars regarding it to Mabillon, and these were taken from ancient Manuscripts.

²¹ Thus states Franciscus Guillimann, while enumerating the Federal Cantons of Rhætia: "*Prima et antiquissima est Disertini monasterii et vici, ampla et locuples, cujus parietis sunt quinque; Dissertinum ipsum, Tremisium (Trums) Bregallia (Brigell) Actuatium (Tavetsch) Medullum (Medels.) sunt et vici plures, ut Camossium (Kemps) Summus vicus (Summitz).*"—"De Rebus Helvetiæ," lib. iv., cap. ii., p. 425.

²² It is said, from 759 to 774. He died A.D. 784. This, however, can hardly square with the much earlier date assigned for the

fatiguing journey through the Rhetian Alps for that purpose, and when he was treated with marked respect by the monks of that monastery.²³ When Disentis had been occupied by the French in 1799, the relics of those saints were for the most part lost. The feast of St. Sigisbert, confessor, and of St. Placidus, martyr, are celebrated on the 11th of July, throughout that diocese where they so long lived and laboured. They are commemorated in the Chur Breviary. They are commemorated, likewise, in Les Petits²⁴ Bollandists, at the 11th of July.

ARTICLE IV.—ST. LONAN, OF ARD-CRUINN. Veneration was given, at the 11th of July, to Lonan, of Arda Crainn, as we find entered in the Martyrology of Tallagh.¹ The Bollandists have recorded, at this same date, a feast for Lonanus of Ard-cruinn,² as furnished by Father O'Sheerin. We may enquire, if Ard-cruinn can be identical with Ardcroney,³ a parish in the barony of Lower Ormond, and county of Tipperary. The left side of the direct road—as you advance from Borris-o-kane to Nenagh—affords the site for an ancient church, on a very elevated spot. Connected with this church appear the remains of an old castle; some of the side walls, chambers, winding-stairs and window-places, are yet to be seen. The whole group of ruins is enclosed within a much frequented graveyard. The church walls are in tolerable preservation. In one end gable, a narrow cut-stone and pointed window remains entire. The opposite gable, near the old castle, appears rather to have been an interior cross-wall, under which a wide arch opens. The masonry in this group of buildings is very massive and well cemented. The whole deserves an attentive study from the antiquary and archæologist. In the Isle of Man—which is full of ancient Celtic ecclesiastical memorials—there is an old, and also a new one—the former giving name to a parish, known as Loman. Tradition states, that a St. Lonan, nephew of the Irish Apostle, is honoured there. The ruins of the ancient church stand in a lonely cemetery a mile and a-half off the main road from Douglas to Luney.⁴ In the Martyrology of Donegal,⁵ the feast of this saint is also entered, at the 11th of July.

ARTICLE V.—ST. FALBI, OR FAILBHE, SON OF CULOCHA, OF DISERT MIC-CONLOCHA, IN CUIRCNE, COUNTY OF WESTMEATH. In the "Feilire" of

death of Sigisbert.

²³ This is related, in the Italian Life of St. Charles Borromeo, by the noble priest John Peter Giusani, lib. vi., cap. xiii.

²⁴ See "Vies des Saints," tome viii., xi^e Jour de Juillet, pp. 248, 249.

ARTICLE IV.—¹ Edited by Rev. Dr. Kelly, p. xxix.

² See "Acta Sanctorum," tomus iii., Julii xi. Among the pretermitted saints, p. 177.

³ It is noticed, on the "Ordnance Survey Townland Maps for the County of Tipperary," sheets 10, 14, 15. The townland proper is on sheet 15.

⁴ The foregoing particulars, and the following were communicated to the writer, by Rev. Patrick Power, 14 Great Nelson-street, Liverpool, in a letter dated August 3rd, 1887. He adds: "About four miles from the former and about two [from Onchan

where St. Patrick's mother was honoured. The present ruins I take to be the remains of a church erected a couple of hundred years ago on the site of an ancient foundation. In the small burial-ground—now disused, I think—stands a curious and ancient Celtic cross 6 feet high, and 3 feet broad at the shoulders. The circle is not worked through, but marked or punched deeply in the face of the stone. The stone itself is not regularly dressed. The panel, &c., of the cross exhibit the usual scroll-work. I could discover no inscription—if inscription there had been—it would be now obliterated, as evidently the venerable monument has been exposed to rough weather and rougher handling in days gone by. I may add, that the whole is set in a stone pedestal (rude as the monument itself), about 6 feet in length by a foot and a-half broad."

⁵ Edited by Drs. Todd and Reeves, pp.

St. Ængus,¹ at the 11th of July, there is an entry of Conlug's pious son. In a comment annexed, we are informed, that he was of Disert Meic Conlocha, in the west of Meath, and that Failbe was his name.² His father was named Conlug—according to other accounts—Culocha. We find entered in the Martyrology of Tallagh,³ at the 11th of July, Mac Conlocae, Falbi being his name, in Disiurt mic-Conlocha, in Curchib. The Bollandists⁴ have on this day the brief notices furnished by O'Sheerin, and representing him as a burning and a shining light. The Calendar of Cashel as also the Martyrologies of Marianus O'Gorman and of Cathal Maguire commemorate him. Euten, daughter of Moche, son to Bairrinn, sister of Muiccin, of Maighin, was his mother.⁵ The territory of Cuircne or Machaire-Cuircne was commensurate with the barony of Kilkenny West, in the county of Westmeath.⁶ This district of Cuircne⁷ embraced also that portion of Forgney parish, lying south of River Inny,⁸ in the barony of Abbeyshruel, and county of Longford. The place of this saint is now probably that called Dysart,⁹ a parish partly in the barony of Rathconrath, and partly in that of Moycashel and Magheradernan. There are some remains of an old church and a cemetery lying within it.¹⁰ It is remarked, that in the Menologium Scoticum of Dempster, he has a Failbeus at the 25th of January, at the 3rd of June, and at the 6th of October.¹¹ The Martyrology of Donegal¹² records the present saint, as Failbhe, son of Culocha, of Disert Mic Conlocha, in Cuircne, in Westmeath.

ARTICLE VI.—ST. COLMAN, SON OF CRON OR CRONAN. In the Martyrology of Tallagh,¹ we find inserted, at the 11th of July, the name of Colman, son of Cronan. A similar notice, furnished by O'Sheerin to the Bollandists,² for this same date, has been inserted in their great collection. The Martyrology of Donegal calls him the son of Cron.³ Perhaps, his place may be identified with Daire Mor, or Kilcolman, a parish, partly in the barony of Ballybritt, and partly in the barony of Clonlisk, in the southern part of the

192, 193.

ARTICLE V.—¹ In the "Leabhar Breac" copy, we find the following stanza and its English translation by Dr. Whitley Stokes, L.L.D.:—

lamarca napigna
eupenia rlogoi
beneoicht balcc aige
macc epaiboech Conlocha.

"With the martyrdom of the queen Euphemia the hostful, Benedict, a strong pillar, Conlug's pious son."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. cx.

² See *ibid.*, p. cxviii.

³ Edited by Rev. Dr. Kelly, p. xxix.

⁴ See "Acta Sanctorum," tomus iii., Julii xi. Among the pretermitted saints, p. 178.

⁵ According to the O'Clerys' Calendar.

⁶ See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., n. (g), p. 1121.

⁷ See Dr. O'Donovan's "Leabhar na g-Ceart, or Book of Rights," n. (h), p. 181.

⁸ These relative situations are well shown, on the Map of the Diocese of Meath, constructed by Rev. Dr. Daniel Augustus Beauford, Rector of Navan.

⁹ Disert-Conlocha appears to have been another name for this church. See Dr. O'Donovan's "Leabhar na g-Ceart, or Book of Rights," n. (h), pp. 181, 182.

¹⁰ See Lewis' "Topographical Dictionary of Ireland," vol. i., p. 592.

¹¹ The Bollandists subjoin: "Primo die in Prætermisissis est ex Ferrario 13 Junii ex Dempstero, ubi remittitur ad 9 ejusdem mensis, tanquam qui scripserit Acta S. Columbæ, ast ibi de eo nihil: siquid certi inveniatur, poterit referri ad diem vi. Octobris."—"Acta Sanctorum," tomus iii., Julii xi. Among the pretermitted saints, p. 178.

¹² Edited by Drs. Todd and Reeves, pp.

192, 193.

ARTICLE VI.—¹ Edited by the Rev. Dr. Kelly, p. xxix.

² See "Acta Sanctorum," tomus iii., Julii xi. Among the pretermitted saints, p. 177.

³ Edited by Drs. Todd and Reeves, pp.

192, 193.

⁴ See the Fifth Volume of this work, Art. i.

King's County. The present saint appears distinguishable from another bearing the same name and venerated at the same place. His Acts may be seen, at the 20th of May.⁴ This place is at present said⁵ to be written Derrimore, and to be found in Eliogarty, county of Tipperary. It seems, probable, that he may be identified with a Colman, bishop, set down by Duaid Mac Firbis, at this date, and stated to have been of Doire Mor.⁶

ARTICLE VII.—ST. BERRAN. At the 11th of July, the simple entry, Berran, is met with in the Martyrology of Tallagh.¹ Father O'Sheerin assured the Bollandists, who insert his commemoration at this date, that he was patron of Kill-Berrain, in Lower Ormond, and in the diocese of Killaloe, where his feast and vigil were observed, but on the 5th of May, as the Records of that diocese attest.² Marianus O'Gorman also includes him. His festival is likewise noted in the Martyrology of Donegal,³ where it is entered in the more recent hand.⁴

ARTICLE VIII.—ST. GABTINA OR GAIBHTHENE, VIRGIN. According to the Martyrology of Tallagh,¹ St. Gabtina, virgin, had a feast on this day. Father O'Sheerin furnished the Bollandists² a like record for this date. In the Martyrology of Donegal,³ a festival was celebrated, it is stated, at the 11th of July, in honour of Gaibhthe, virgin. Nothing more seems to be known about her.

ARTICLE IX.—REPUTED FEAST OF ST. ETIANUS, OR ETTO, DISCIPLE OF ST. FURSEY. In the anonymous Calendar of Irish Saints published by O'Sullivan Beare, at the 11th of July, we find Etianus or Etto entered. Molanus and Henry Fitzsimon have Etianus, Bishop, recorded at the same date.¹ His Acts have been given at the preceding day—the correct one for his feast.²

ARTICLE X.—TRANSLATION OF ST. BENEDICT'S RELICS. In the "Leabhar Breac" copy of the "Feilire," by St. Ængus,¹ there is a record of St. Benedict's festival, at the 11th of July. Furthermore, a scholion informs us,² that he was Benedict,³ the Father of Monks. Usuard and other ancient Martyrologists have it as the festival for a Translation of his relics, as the Bollandists note at this day.⁴ They refer, however, to his chief feast, at the

⁵ By William M. Hennessy.

⁶ See "Proceedings of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i., p. 105.

ARTICLE VII.—¹ Edited by Rev. Dr. Kelly, p. xxix.

² The Bollandists add to the foregoing observations: "Cur igitur hoc die adducitur? Aliis catalogis ignotus est; si res magis pateat, facile alio die locum in Actis invenire poterit."—"Acta Sanctorum," tomus iii., Julii xi. Among the pretermitted saints, p. 177.

³ Edited by Drs. Todd and Reeves, pp. 192, 193.

⁴ See note by Rev. Dr. Todd.

ARTICLE VIII.—¹ Edited by Rev. Dr. Kelly, p. xxix.

² See "Acta Sanctorum," tomus iii., Julii xi. Among the pretermitted feasts, p. 177.

³ Edited by Drs. Todd and Reeves, pp. 192, 193.

ARTICLE IX.—¹ See "Historiæ Catholicæ Ibernæ Compendium," tomus i., lib. iv., cap. xi., xii., pp. 50, 54.

² See Colgan's "Acta Sanctorum Hiberniæ," ix. Februarii, n. 13, p. 299.

ARTICLE X.—¹ See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus. By Whitley Stokes, LL.D., p. cx.

21st of March for an exhaustive illustration of his Acts. Also, in Usuard is to be found, at this same date, a Translation of the relics of his sister Scholastica, whose chief festival and Acts are noticed, on the 10th of February.

ARTICLE XI.—FESTIVAL OF ST. EUPHEMIA, VIRGIN AND MARTYR, WITH HER COMPANIONS. In the Irish Church, the Feast of St. Euphemia was formerly celebrated, on the 11th of July.¹ In the commentary annexed,² we are informed, that she was a virgin, who suffered martyrdom under the Emperor Diocletian, with xu thousand other martyrs. The Greeks had a feast for her at this date, and it is noted by Greven, as the Bollandists remark.³ However, in the Roman Martyrology⁴—as also in the Greek Menologies—her feast has been referred to the 16th of September.

ARTICLE XII.—FESTIVAL OF ST. MACLOVIUS. At the 11th of July, Greven, Saussay and other hagiographers commemorate St. Maclovius or St. Malo, Bishop and Confessor in British Armorica, as the Bollandists observe;¹ but they prefer to treat about him on the day for his chief festival, November 15th. To that same date, likewise, our readers are referred for more particulars regarding him.

Twelfth Day of July.

ARTICLE I.—ST. MENULPHUS OR ST. MENOÛ, BISHOP OF QUIMPER-CORENTIN, FRANCE.

[PROBABLY IN THE SEVENTH CENTURY.]

WE often hear Christians say, they do not find the peace, and joy, and fruitfulness, and usefulness, they are led to expect from the promises of God conveyed in the Sacred Scriptures. If so, we may rest assured, the fault lies with themselves. It is only the true saint can fully comprehend, what

¹ See *ibid.*, p. cxviii.

² He is venerated, on the 21st of March, his principal feast.

³ See "Acta Sanctorum," tomus iii., Julii xi. Among the pretermitted saints, p. 75.

ARTICLE XI.—¹ According to the "Feilire" of St. Aengus. See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus. By Whitley Stokes, LL.D., p. cx.

² See *ibid.*, p. cxviii.

³ See "Acta Sanctorum," tomus iii., Julii xi. Among the pretermitted feasts, p. 177.

⁴ It is thus entered: "Chalcedone natalis

sanctæ Euphemie Virginis et Martyris, quæ sub Diocletiano Imperatore et Prisco Proconsule, tormenta, carceres, verbera, argumenta rotarum, ignes, pondera lapidum, bestias, plagas virgarum, serras acutas, sartagine ignitas pro Christo superavit: sed rursus in theatrum ad bestias ducta, cum orasset ad Dominum, ut jam spiritum suum susciperet, una ex iis morsum, santo corpore infigente, ceteris pedes ejus lambentibus, immaculatam spiritum Deo reddidit."—"Martyrologium Romanum Gregorii XIII. editum," pp. 137, 138. Editio novissima, Romæ, 1878, fol.

ARTICLE XII.—¹ See "Acta Sanctorum," tomus iii., Julii xi. Among the pretermitted saints, p. 178.

the Almighty hath prepared for them that love him, and which eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive. The perfect detachment from created things is a sacrifice most pleasing and most perfect in the estimation of the Creator, and to it, the most faithful and favoured of his servants continually aspire.

The Acts of this venerable man whose name has been Latinized Menulfus, or Menulphus—and by the French called Menou—were formerly preserved in Manuscript, at the church of St. Autrille-du-Château, near Bourges. They were first published by le Père Labbe. The Breviary of the church at Bourges, printed A.D. 1512, has his office of three Lessons included. Likewise, his office has been printed, at Paris, in 1686. It is now celebrated under a simple rite. The Acts of St. Menou, who probably flourished in the seventh century, and who became bishop of Quimper, in Bretagne, have been published by Lobineau.¹ They have been published, likewise, by the Bollandists,² at the 12th of July. There is a previous commentary,³ by Father John Baptist Soller, S.J., the editor. Then follow the proper Acts.⁴ The "Petits Bollandistes" have an account of this saint, and also at the same date.⁵

It is agreed, by the various writers of his Acts, that Menou was a native of Ireland;⁶ but, regarding the particular place where he was born, or his parentage, we find no record. There, too, it seems his first years were spent; yet, for the sake of greater perfection, he was induced to leave his family and native country while still very young. At first, he went to Great Britain, and thence, he travelled to Armorica, until he came to Quimper, also known as Quimper-Corentin, the present capital of the Department of Finistère in France. It is situated on the declivity of a hill, at the confluence of the Odet and Steir, about thirty-two miles south-east from Brest.⁷ At that time, this city formed part of the country, belonging to the Ossimiens.⁸ It is now divided into an old and a new town, but the houses are poorly built. It is surrounded with a wall, and guarded by towers. Its present cathedral is a fine structure of the fifteenth century, and it is situated near the port.⁹ The bishop of Quimper is now a suffragan to the Archbishop of Tours. According to the Acts of our saint,¹⁰ about the same period when he arrived in Little Britain, Dagobert,¹¹ King of the Franks, reigned, and had established peace

ARTICLE I.—¹ See "Les Vies des Saints de Bretagne," tome ii., pp. 125 to 129. Ed. Paris, 1836.

² See "Acta Sanctorum," tomus iii., Julii xii. De S. Menulfo Episcopo in Finibus Bituricensium in Gallia, pp. 305 to 308.

³ In seven paragraphs.

⁴ The first, Acta ex codice Ms. eccl. S. Austregisili de Castro, apud Labbeum in Bibliotheca Mss.; the second, Ex vetustissimo Breviario eccl. Bituric. ad diem XII. Julii.

⁵ See "Vies des Saints," tome viii., xii^e Jour de Juillet, pp. 259, 260.

⁶ The Acts state: "In insula maris oceani quæ barbara lingua Yrlanda nuncupatur, id est, ferrea terra, vir sanctus et venerabilis Menulfus procreatus est," &c.

⁷ See "Gazetteer of the World," vol. xi., p. 215.

⁸ "Les Occismiens, alliés des Venètes et dont le territoire formé aujourd'hui en grand

partie le département du Finistère, étaient un des peuples puissants de la confédération Armorique, à l'époque de la conquête des Gaules par César. Ils résistèrent long-temps aux Romains; mais enfin ils furent vaincus." —A. Hugo's "France Pittoresque, ou Description Pittoresque, Topographique et Statistique des Départements et Colonies de la France," &c., tome ii. Département du Finistère, p. 25. A. Paris, 1835, sm. fol.

⁹ The accompanying illustration of the place, copied from an approved engraving, and drawn on the wood by William F. Wakeman, has been engraved by Mrs. Mil-lard.

¹⁰ Those contained in the Manuscript belonging to the church of St. Autrille-du-Château, at Bourges.

¹¹ Supposed to have been Dagobert I., who was born about A.D. 600, and who departed this life at Epinay, the 19th of January, 638. See Michelet's "Histoire de

throughout his dominions, while many holy persons flourished in the world, beautiful as the vernal flowers. This statement, however, is not reconcilable with the respective dates assigned for St. Corentin's epoch—supposed to have been the end of the fourth and the beginning of the fifth century—and for that of King Dagobert, who flourished in the seventh century. We must infer, that the Legend of St. Menulph's Acts had been framed by some writer ignorant of chronology, and perhaps little careful to discriminate fictions from facts, in those accounts transmitted through popular traditions. At that period of St. Menulph's arrival at Quimper, St. Corentin¹² is said to have ruled over it as bishop.¹³ It is possible, he had been the second bearing that name,¹⁴ but we cannot find any distinct traces of the latter in the history of Quimper-Corentin.



The Town, Cathedral and Port of Quimper-Corentin, France.

That pious bishop of his acquaintance saw the youthful stranger, and asked about the country from which he came, as also the motives that induced him to travel. In the Breton language, Menou answered, that he was a native of Ireland, and that his sole desire was to serve God in the country to which he had come. The prelate found, that he had been well educated, and moved by his pious desire, the young man was admitted to the ranks of the clergy, and also ordained a priest. Having been invested with this sacred character, Menou was not alone satisfied with offering the Adorable Victim; but even, he became a living sacrifice to God, owing to his practice of corporal mortification. His great Faith and devotion rendered him an object of respect and affection among the people. Wherefore, when St. Corentin died, the united voices of the clergy and laity called St. Menou to succeed him.¹⁵ Notwith-

France," tome i., p. 250.

¹² His chief feast is on the 12th of December. But, he is also commemorated on the 1st of May, and at the 5th of September.

¹³ "Saint Corentin fut le premier Evêque de Quimper, et c'est tout ce que l'on en

fait d'assuré."—Dom. Gui Alexis Lobineau's "Histoire de Bretagne," tome i., liv. ii., sect. clxxxvi., p. 74.

¹⁴ See Les Petits Bollandistes, "Vies des Saints," tome viii., xii^e Jour de Juillet, p. 259.

standing the positive statement contained in the Legend of his Life, it is said, that the name of St. Menulfus or Menou is not to be found in the Lists of Bishops, belonging to Quimper-Corentin. The Bollandists do not deny, that our saint had been a bishop; but, whether he had been a regionary prelate, or had belonged to some See unknown, they think cannot be determined.¹⁵

Having now become a pastor of souls, the saint was careful, not alone to instruct his people diligently in the truths of salvation, and to distribute the sacred bread of God's word, but likewise to edify them by his regular and exemplary life. His charity was occupied incessantly, in watching with solicitude over the spiritual concerns of his flock, and in healing the temporal ills to which they were subject. Hearing of his holiness and good works, a certain noble, that had been thrown into prison by the chief of that country, manifested a great desire to become converted through his preaching, and to receive his benediction. The zealous pastor, being informed regarding the the pious dispositions of the prisoner, sent his ring and a message, that he should not despair of God's bounty, and that he should soon have reasons for thanksgiving because of His infinite mercies. The ring was received with great pleasure by the prisoner. Touching his chains with it, these broke asunder, in the presence of all the keepers, so that the noble was set at liberty. At once, he went to visit St. Menou. Prostrate at his feet, the liberated man showed his lively sense of gratitude. He received also the Christian instruction necessary for his reception of Baptism. Afterwards, full of joy, he returned to live among his own people.

A vow had been made by St. Menou, to visit the tombs of the Apostles. With some of his priests in company, he accordingly parted for the city of Rome. When he had arrived there, the fame of his virtues could not long be concealed. A remarkable miracle was wrought by him, in favour of a paralytic, who asked an alms from him, and who in return received even a greater bounty, viz.: that of being healed from his infirmity. This was duly reported to the Pope,¹⁷ who much desired to see the saintly Prelate. The Sovereign Pontiff earnestly pressed our saint to remain longer in Rome. Nevertheless, the servant of God, having fully satisfied his devotion, resolved on returning to his own flock. Accompanied by his priests, St. Menou left Rome, and returned to France. He came to Mouilly, a small town in the Department of l'Allier, formerly known as that of Bourbonnais, and at present it is in the diocese of Moulins.¹⁸

When he arrived there, the holy man forewarned his disciples, that death was approaching, and he even announced to them the very day and hour. They were overwhelmed with sorrow, to hear this sad news. They assembled around their beloved pastor and master, praying him to become their intercessor in Heaven, as he had been their model and protector in that school of perfection where he had trained them while on earth. Their pious bishop then exhorted them to persevere in virtuous pursuits for the rest of their days.

¹⁵ This is indicated—rather than asserted—in the old Acts of our saint, as published by Labbe. Castellan, in his *Universal Martyrology* states it, however, in a positive manner.

¹⁶ See "*Acta Sanctorum*," tomus iii., Julii xii. De S. Menulfo Episcopo in Finibus Bituricensium in Gallia, *Commentarius Prævius*, sect. 6, p. 306.

¹⁷ As in the Legend of St. Menulf's Life,

the name of this Pontiff is concealed, so it should be useless vaguely to enquire about his identity.

¹⁸ This is an *arrondissement*, canton and town, the capital of that Department, and pleasantly situated on the right bank of the River Allier. It is divided into an old and a new town, having two suburbs. See "*Gazetteer of the World*," vol. ix., p. 401.

¹⁹ According to the old Breviary of the

Then receiving the Holy Viaticum, and reclining as if he were about to pass into a calm slumber, Menulph gave forth his last breath in prayer. Being free from contagion of sin during his life, so he was exempt from painful sufferings at the hour of death. In his old Acts, it is stated, that he departed this life, on the fourth day of the July Ides, corresponding with the 12th day of this month. His great humility urged him to select an almost unknown spot in the cemetery of St. Germain, and his wishes in the matter were faithfully regarded. The village of Maliacum, where he had been interred, has since been called from him St. Menouil, in Bourbonnais.

A miracle wrought at his tomb caused a local magnate named Arcade to cause a church to be erected there, in honour of the holy bishop;¹⁹ while a nunnery of religious women was also established, in that place. The third Abbess, named Adalgise, caused St. Menou's body to be raised from the earth in the ninth century.²⁰ That religious house is now destroyed, but the saint's relics are still preserved in the ancient church, which has since become parochial. Not only in the place, which now preserves his name, has the veneration of St. Menou been established, but throughout the whole diocese of Bourges. A reason assigned for his memory not being so well preserved in Bretagne is owing probably to the circumstance of his death occurring without that province. However, there are still places there, such as Pont-Menou, le Val-Meno, and Ker-Meno, evidently associated with his name. It is thought, likewise, that St. Nolf, the name of a parish in the diocese of Vannes, has reference to St. Menou, who is called Menulphus in Latin.²¹

The feast of this holy bishop is kept on the 12th of July, and on that day he is venerated in the ancient French Calendars. In the Additions to Usuard, Greven seems to have been the first to introduce the feast of St. Menulphus into his Martyrology,²² and from this entry, other calendarists who succeeded derive their *data*, such as Molanus,²³ Canisius,²⁴ Maurolycus,²⁵ and Ferrarius.²⁶ The latter adds, that in the lists of the Bishops of Bourges his name is not to be found,²⁷ and most probably because St. Menulphus had been bishop in some other city. According to the Bollandists, Castellan had been the first to assign him a proper See,²⁸ on the faith of a mere popular tradition.²⁹

Assiduous at his work, and engaged in pious exercises, the present holy man was still able to disengage himself for the spiritual interests of others. He only found delight in doing the will of his Maker. The deeply religious and moral example of his life and actions in his intercourse with men had a potent influence over their souls, and when the shadows of death fell upon him, the labours he had so unostentatiously wrought at home and abroad were well rewarded by that Divine Master, for whose sake he had sacrificed earth and its pleasures to obtain the happiness of Heaven.

church of Bourges, in the Lessons of our saint's office, at the 12th of July.

²⁰ It is said, that Dagobert, the fifty-sixth bishop of Bourges—according to the Sammarthanns the fifty-third—assisted at this translation.

²¹ See *Les Petits Bollandistes*: "Vies des Saints," tome viii., xii^e Jour de Juillet, p. 260.

²² Thus: "In territorio Bituricensi, sancti Menulphi episcopi et Confessoris."

²³ Thus: "In territorio Bituricensi, beati Meinulphi præsulis."

²⁴ His entry nearly corresponds with the

former one.

²⁵ Thus: "In argo Biturico, sancti Menulphi præsulis."

²⁶ Thus: "In territorio Bituricensi, sancti Menulphi episcopi."

²⁷ Neither in those of Demochares, of Chenu, of Claude Robert or of the Sammarthann, as the Bollandists remark.

²⁸ Namely that of Corisopitan after St. Corentinus.

²⁹ See "Acta Sanctorum," tomus iii., Julii xii. De S. Menulfo Episcopo in Finibus Bituricensium in Gallia. Commentarius Prævius, sect. 2, pp. 305, 306.

ARTICLE II.—ST. NAZARUS, NAZAIR, OR NASAN, BISHOP OF LIETHMORE, COUNTY OF TIPPERARY. The festival of Nazarius is found in the "Feilire" of St. Ængus,¹ at the 12th of July, and with the commendation that he was the story of every synod. A commentary on it states, likewise, that he was bishop of Liath in Eblind, or bishop of Liath Mór Mochoemóic.² In the published edition of the Tallagh Martyrology, we find this entry: "Nazair o Liath," occurring at the iv. of the Ides, or 12th of July. The editor of this Martyrology has also correctly identified Leith-mor with Leama-kevoe, near Thurles, county of Tipperary.³ Both names are also referable to the Liath mentioned in the Martyrology of Tallagh. Besides, Marianus O'Gorman has also given us the name of this saint, called also Nasan, with an eulogy, at this same date.⁴ According to the Martyrologies of Cashel and of Maguire, the Natal day of St. Nazarus, Bishop, was celebrated at Liethmore, on the 12th of July.⁵ There appears to have been a diversity of opinion, on the part of most Irish writers, regarding the exact location of Leithmore. By some writers,⁶ it has been placed exactly four miles distant from the monastery of Bishop Colman at Doire mor; and both of those places are thought to have been in the present King's County. Colgan placed Liathmor in the vicinity of Kinnetty, the very ancient Life of Pulcherius stating, that it was only four miles distant from St. Colman's church of Doire-mor, thought⁷ to have been identical with Kilcolman, near Birr, and which, it is curious to observe, lies exactly four miles north-east from that place called Leigh on the engraved Map of the Down Survey. However, in the Life of St. Mochæmhog⁸ or Mochemoc, also called St. Pulcherius, it is said, St. Colman's monastery of Doire mor was situated on the confines of Munster and of Leinster, but within the boundary of the former province, and in the territory of Ely.⁹ This was supposed to have been Ely O'Carroll;¹⁰ but, there was a southern Ely, lying near Thurles, and while this was within Munster, it was also on the borders of ancient Leinster. However, the precise locality of Liathmore is now found to be identical with the townland of Leigh, within the parish of Two Mile Borris,¹¹ situated south-east in Elyogarty barony, and in the county of

ARTICLE II.—¹ In the "Leabhar Breac" copy, we find the following lines translated into English by Whitley Stokes, LL.D.:—

Conspualaro coaingliu
nazair pcel cech penaro
felix bamatuluro
Conspualas mor melaro.

"Unto [the angels departed Nazarius the story of every synod. Felix, it was well he went, with his great host, he was ground." — "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus. Edited by Whitley Stokes, LL.D., p. cx.

² See *ibid.*, p. cxviii.

³ See Rev. Dr. Kelly's "Calendar of Irish Saints," &c., pp. xxix., 44.

⁴ Thus: "Nasan alienus a crimine."

⁵ See Colgan's "Acta Sanctorum Hiberniæ," xiii. Martii, Appendix, cap. iv., p. 598.

⁶ Among these was the Rev. Dr. Lanigan, in his "Ecclesiastical History of Ireland," vol. iii., chap. xvii., sect. v., n. 61, p. 29.

⁷ By the Rev. Dr. Lanigan.

⁸ See it in the Third Volume of this work, at the 13th day of March, Art. i.

⁹ See Colgan's "Acta Sanctorum Hiberniæ," xiii. Martii, Vita S. Mochoemoci, cap. xvi., p. 591.

¹⁰ When Mr. John O'Donovan had been engaged on the King's County Survey, he noticed on the Down Survey engraved Map a church of Leigh on the northern boundary of the townland of Derrykeil, in Kinnitty parish, about five miles to the east of Birr, and midway between Skirkyran and Kinnitty. He walked to that very spot, where the Down Survey showed the church of Leigh, where he found nothing but a flat square mound of earth, resembling the site of the nunnery of Kinard, near Street, in the county of Westmeath; however, he thought this had been the site of an old churchyard, from the appearance it presented. But he did not pronounce positively, wishing to have the matter further investigated. See "Letters containing Information relative to the Antiquities of the King's County, during the Progress of the Ordnance Survey in 1837, 1838," vol. ii., pp. 94 to 97. Mr. O'Donovan's Letter, dated Birr, February

Tipperary.¹¹ The ancient name is said to have been Buirghéis Leith,¹² and it was denominatèd, Borris Leigh,¹³ from the celebrated old church of Liath Mochoemog, situated in that parish.¹⁴ It is probable, we must place the present holy man subsequent to the time of St. Mochoemhog or Mochoemoc, who was first Abbot and founder of Liath-more. In the Martyrology of Donegal,¹⁵ at the 12th of July, is entered the feast of St. Nazair, Bishop of Liathmor, in Ebhlinn. The Bollandists,¹⁶ who derived their information from Father O'Sheerin, also record Nazarius de Lieth, at this date.

ARTICLE III.—ST. COLMAN, PRIEST, OF CLUAIN BRUCHAIS. In the Martyrology of Tallagh,¹ at the 12th of July, we find the simple entry, Colman, Bruicisi. It is stated by O'Clery, that this saint was Colman, son of Lughaidh, son to Aenghus, son of Nadfraech. This Aenghus was King of Munster and of Caiseal. The same authority states, that the present saint was venerated at Cluain Bruchais, but we are not informed where it had been situated. There is a townland Clonbrick,² in the parish of Clonlea, barony of Tulla Lower and county of Clare; as also Clonbrick,³ in the parish of Solloghodemore, barony of Clanwilliam, and county of Tipperary. There is a Clonbrock⁴ (Upper and Lower), in the parish of Clonsast, barony of Coolestown, and King's County; there is a Clonbrock,⁵ in the parish of Killabban, barony of Slievemargy and Queen's County; there are two Clonbrocks,⁶ in the barony of Kilconnell, and county of Galway. One of the latter is in Ahascragh, and the other in Fohanagh parish.⁷ These are the only denominations discoverable on the Maps of Ireland, as likely to correspond with Cluain Bruchais. The Martyrology of Donegal⁸ records this saint at the same date, but somewhat differently from that of Tallagh, by calling him

3rd, 1838.

¹¹ It is bounded on the north, by the parishes of Rehely and Thurles; on the north-west, by the parish of Galvola or Boby; on the north-east, by the parish of Moyne; on the south-east, by the parishes of Kilcooley and Buolick; on the south, by the parishes of Fennor and Kilcooley; on the south-east, by the parish of Killinaule, and on the west, by the parish of Ballymurreen. The name of this parish in Irish is Buirghéis a da Mile, of which Two-mile-Borris is the English translation.

¹² This is the form of name Beaufort adopts on his Ecclesiastical Map. The name Buirghéis or Borris, occurring so frequently in the same part of Ireland, is not of Irish, but of Anglo-Norman origin, and it signifies a Burge.

¹³ It is said to have been called Two Mile Borris, from its being two Irish miles or over from the town of Thurles.

¹⁴ Having sought for Liathmore in the southern part of the King's County, Mr. O'Donovan found, however, no trace of a church bearing such a name, or any tradition regarding it, in that part of the country. He thought subsequently, that notwithstanding the disappearance of the name and object of his search, the locality of this church could be pointed out with considerable accuracy.

Further enquiries induced Mr. O'Donovan to change an opinion he then entertained; and the reasons for the change are given in a subsequent letter written at Roscrea.

¹⁵ Edited by Rev. Drs. Todd and Reeves, pp. 192, 193.

¹⁶ See "Acta Sanctorum," tomus iii., Julii xii. Among the pretermitted saints, pp. 246, 247.

ARTICLE III.—¹ Edited by Rev. Dr. Kelly, p. xxix.

² It is marked, on the "Ordnance Survey Townland Maps for the County of Clare," sheet 43.

³ It is noted, on the "Ordnance Survey Townland Maps for the County of Tipperary," sheets 50, 58.

⁴ It is set down, on the "Ordnance Survey Townland Maps for the King's County," sheets 27, 28.

⁵ It is noted, on the "Ordnance Survey Townland Maps for the Queen's County," sheet 31.

⁶ These are marked, on the "Ordnance Survey Townland Maps for the County of Galway," sheets 60, 61, 73, 74.

⁷ See "General Alphabetical Index to the Townlands and Towns, Parishes and Baronies of Ireland," *sub loco*.

⁸ Edited by Drs. Todd and Reeves, pp. 192, 193.

Colman, Priest, of Cluain Bruchais. The Bollandists,⁹ likewise, enter Colman, with the addition of Brucais, at the 12th day of July.

ARTICLE IV.—ST. ULTAN, OF CORK, COUNTY OF CORK. The Martyrology of Donegal¹ mentions, that veneration was given to Ultan of Corcach,² at the 12th of July. The city of Cork derives its name from the Irish word Corca, “marsh;” sometimes called Corca-mor, “the great marsh.”³ It was a tract of low ground, often flooded, near the debouchment of the River Lee. This celebrated district has a pre-Christian history;⁴ but its Christian origin dates back to the earlier part of the seventh century.⁵ Other accounts, at an earlier period, make St. Finbarr first founder of a religious house at this place. The present city of Cork—the main part of it south of the river—stands over a concealed network of running waters, veins from the Lee, and above the city is the public walk called Mardyke—interpreted Marshes-dyke. At the 12th of July, likewise, the Bollandists⁶ record a festival for Ultanus mundus de Corcagia.

ARTICLE V.—REPUTED FESTIVAL OF ST. LUANUS, MONK. At the 12th of July, we find the feast of St. Luanus, a monk, set down in Henry Fitzsimon’s Catalogue, with references to St. Bernard, Jocelyn, and the English Martyrology.¹ This holy man appears to have been no other than the celebrated St. Molua, Abbot of Clonfert Molua, whose proper feast belongs to the 4th day of August.² Citing Arnold Wion for the entry of St. Luanus, Abbas, at the 12th July, at this same date the Bollandists³ refer for further notices to the festival of St. Malachy, Archbishop of Armagh, which is held on the 3rd of November.

ARTICLE VI.—REPUTED FEAST OF ST. LEVANUS. We have a St. Levanus entered at the 12th of July, in the anonymous Calendar published by O’Sullivan Beare.¹ Elsewhere, we can find no authority for this feast or saint—unless, indeed, he had been confounded with St. Luanus. Or it may be, that this entry had been intended for a St. Laventius—one of the Martyrs at Cæsarea in Cappadocia—whose feast occurs at this date, as may be seen by referring to the Bollandists’ work.²

ARTICLE VII.—REPUTED FESTIVAL OF DIVUS OR DIUS. The name Dii or Dius¹ is set down in the Martyrology of Donegal,² at the 12th of July,

⁹ See “Acta Sanctorum,” tomus iii., Julii xii. Among the pretermitted saints, p. 247.

ARTICLE IV.—¹ Edited by Drs. Todd and Reeves, pp. 192, 193.

² A note by Dr. Todd says at Corcach: “The more recent hand adds here, ‘Nasan, apud Mar,’ who is thus recorded, *naíon cian o cíncaib* (Nasan far from crimes), in the Mart. of Mar. O’Gorman.”

³ William Allingham on “Irish Names of Places.”

⁴ See Miss Cusack’s “History of the City and County of Cork,” chap. i., ii., p. 1 to 30.

⁵ See Dr. Lanigan’s “Ecclesiastical History of Ireland,” vol. ii., chap. xiv., sect. iv.,

pp. 314, 315.

⁶ See, “Acta Sanctorum,” tomus iii. Among the pretermitted saints, p. 247.

ARTICLE V.—¹ See O’Sullivan Beare’s “Historiæ Catholicæ Ibernæ Compendium,” tomus i., lib. iv., cap. xii., p. 55.

² See his Life at that date, in the succeeding volume.

³ See “Acta Sanctorum,” tomus iii. Among the pretermitted saints, p. 247.

ARTICLE VI.—¹ See “Historiæ Catholicæ Ibernæ Compendium,” tomus i., lib. v., cap. xi., p. 50.

² See “Acta Sanctorum,” tomus iii., Julii xii. De Sanctis Martyribus Divo seu Dio, Cornio seu Corninsio, et Laventio Cæsaræ in Cappadocia, p. 295.

and within brackets. We cannot find more concerning him ; but, it seems most probable, he was the Martyr Divus or Dios—as entered in the ancient Hieronymian Martyrology—and who suffered with others at Cæsarea in Cappadocia.³

ARTICLE VIII.—ST. MOCHULLÆUS. It would appear from his posthumous list of Irish Saints, that Colgan had the biography of St. Mochullæus ready for publication, and to be inserted at the 12th day of July. We cannot divine who this saint had been or when he flourished.

ARTICLE IX.—REPUTED FEAST OF ST. MONO, MARTYR. From a Manuscript Florarius Sanctorum, the Bollandists¹ insert this feast to St. Mono, Martyr. But they state, likewise, they could not find it in other writers treating about him ; and therefore, they refer to the 18th of October for the Acts of this holy Martyr, as being the proper date for his festival.

ARTICLE X.—ST. FELIX AND HIS COMPANIONS, MARTYRS. In the early Irish Church, on the 12th of July, the Feast of St. Felix and of his Companions, Martyrs, had been celebrated.¹ At this date, likewise, in the ancient Calendars, St. Felix and St. Nabor are set down as having suffered martyrdom at Milan, during the reign of the Emperor Maximinian, as related in their Acts which have come down to us. The Bollandists² have an account of them, at this day, and in a learned previous dissertation,³ they enter upon a critical examination of the historic records concerning them.

Thirteenth Day of July.

ARTICLE I.—SAINTS BRIGID AND MAURA, SISTERS, VIRGINS AND MARTYRS.

[FIFTH OR SIXTH CENTURY.]

THE period when these holy virgins flourished has been assigned to the fifth—and by others to the sixth—century. However, nothing can well

ARTICLE VII.—¹ In a note Dr. Todd adds at Dios : “ This name is also added by the more recent hand, with the authority, Mar., where it is probable that in the words *Feil On ain septaig*, the word *On* may be intended as the genitive of Dios.”

² Edited by Drs. Todd and Reeves, pp. 192, 193.

³ See the Bollandists’ “ Acta Sanctorum,” tomus iii., Julii xii. De Sanctis Martyribus Divo seu Dio, Cornio sive Corninsio, et Laventio, Cæsarea in Cappadocia, p. 295.

ARTICLE IX.—¹ See “ Acta Sanctorum,” tomus iii., Julii xii. Among the pretermitted

feasts, p. 247.

ARTICLE X.—¹ See in the “ Feilire ” of St. Ængus.—“ Transactions of the Royal Irish Academy,” Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus. By Whitley Stokes, LL.D., p. cx.

² See “ Acta Sanctorum,” tomus iii., Julii xii. De Sanctis Martyribus Nabore et Felice Mediolani et Colonie, pp. 280 to 294.

³ Their Commentarius Prævius is contained in seven sections and fifty-four paragraphs. Their Passio, in nine paragraphs, and their Acta paulo ampliora, in eleven paragraphs, are to be found in succession.

be determined, as accounts concerning them, are vague, and where circumstantial, often involved with inconsistencies of narrative, or not reconcilable with historic criticism. Wherever he procured them, Colgan had prepared the Acts of these holy women for publication, at the 13th of July, as appears from the posthumous list of his Manuscripts. The Bollandists insert some notices of Maura and Britta or Brigida, at the 13th of July;¹ but, as they remark, Father Henschenn at the 5th of May has placed them among the pretermitted saints,² with a doubt expressed, that they may be identical with St. Maura and St. Britta, Martyrs, treated of at the 15th day of January.³ Their Acts have been referred by him to the present date, where he hoped some account of them free from the legendary traditions of the Irish—but rather of the French—writers, might be found. This legacy had been left by him to the succeeding Bollandists, who indeed had records and documents referring to them, but who did not deem it expedient to add anything to what had been inserted at the 15th of January.⁴ According to some conjectures, these saints, venerated at Tours and called Virgins only, are different from the present holy women, venerated at Beauvais, and designated Virgins and Martyrs. The Abbé Sabatier⁵ and the Petits Bollandists⁶ have notices of a legendary character, at this date, in reference to Saints Maure and Brigide, Virgins and Martyrs, in the diocese of Beauvais. The substance of their Legend is given, likewise, by Rev. S. Baring-Gould.⁷ This has been drawn from Guerin and Giry. There are festivals supposed to commemorate them, likewise, at the 4th⁸ and 14th⁹ of January. As at each of the preceding dates, promises have been held out, to treat about these holy Virgins and Martyrs at greater length, on the 13th of July, we are now obliged to insert what seems most credible in reference to them; for, it can hardly be gainsaid, that most of the stories related are too wildly romantic and improbable for serious acceptance.

For the purposes of our sketch, it may be sufficient to state, that these holy sisters are related to have been daughters to Ella or Alell, said to have been King of Scotia, and to this some authors add, of Northumbria.¹⁰ The Irish writers contend, that they were born in Ireland, and their period has been referred to the fifth or sixth century by Continental writers, from whom accounts concerning them have been drawn. Their mother is called Pantilomena, who died in giving birth to these twin sisters. On being baptized, the infant Maura declared to all present that her mother was in Heaven, while Britta or Brigid issued from the font surrounded by dazzling light.¹¹

ARTICLE I.—¹ See "Acta Sanctorum," tomus iii., Julii xiii. Among the pretermitted saints, p. 471.

² See *ibid.*, tomus ii., Maii v. Among the pretermitted saints, p. 3. See also the Fifth Volume of this work, at May 5th, Art. iv.

³ See "Acta Sanctorum," tomus i., Januarii xv. Vita S. Mauræ et Brittæ, p. 1018. See also the First Volume of the present work, at that date, Art. iii.

⁴ The Bollandist writer, at the present day, adds, that the same hope, which inspired Father Henschenn to escape from their involved history by the discovery of more authentic materials, might yet result in a finding that could be referred to a possible supplement for the Bollandists' completed work; and to be appended at the 15th of January.

⁵ In his "Vies des Saints du Diocèse de Beauvais."

⁶ See "Vies des Saints," tome viii., xiii^e Jour de Juillet, pp. 274 to 278.

⁷ See his "Lives of the Saints," vol. vii., July 13th, pp. 306 to 309.

⁸ See the First Volume of this work, at that date, Art. v.

⁹ See *ibid.*, Art. iii.

¹⁰ There was an Ella, King of Northumberland, in 866. He was slain by the Danes, at a place, since called from him Elle-Croft. See John Speed's "History of Great Brittain," &c., book vii., chap. ix., p. 318.

¹¹ "Both babes, as we are gravely told, were given to one nurse to suckle, and as she had milk only in one breast, both little sisters were reared at the same one. Ella, we are also informed, was then in his capital Edin-

They are said to have had a brother named Hispadus or Espian. The father of these youthful virgins had earnestly desired that they should be united in marriage to husbands befitting their rank and station ; but, his daughters had other purposes in view, as they had chosen Christ for their spouse, and accordingly they rejected all proposals relating to marriage. At the tender age of thirteen, both the sisters resolved on taking a vow of virginity. Soon afterwards their father died, and according to the Legend, he left crown and kingdom to his son.¹² The latter wished, however, to lead a religious life. Not chosing the burdens of state, he concerted with his sisters, that all three should leave their native country. It is said, that one night they stole away from Edinburgh, and directed, their course to England, where the maidens escaped from the machinations of evil-minded men, and through miracles wrought in their favour. Leaving England, they proceeded to France.

From the latter country, the holy triad Maura, Britta and Espian, went to Rome, with a great desire to visit the tombs of the Apostle. In the Eternal City, they formed the acquaintance of a man, named Ursicinus, with whom they lodged, and who was distinguished for his piety. Through their prayers, he was freed from a grievous infirmity.¹³ It was now resolved, that all four should visit the Holy Land, where they might have an opportunity of treading in the footsteps of our Divine Redeemer. These sacred spots were watered with their tears. They returned from the Holy Land together to Italy, and afterwards they landed at Marseilles in France. It so happened, that Ursicinus meeting with an accident at Anjou had broken his leg, when St. Maura wrapped her veil around the fractured limb, of which soon afterwards he found the use. About the same time, a small girl, who had been blind, received the gift of sight, when kissed by the Blessed Brigid. Soon afterwards, Ursicin was seized with a fever, and then he saw in a vision the crown of martyrdom prepared for Saints Maura, Britta and their brother Espian. Again, he was miraculously healed, and he accompanied them to Angers. In this place, a widow named Aldegunde had just lost her son named John by death, but through the prayers and merits of St. Maura he was again restored to life. With her, the holy company there lodged. It was next resolved to visit the tomb of St. Martin in pilgrimage. Aldegund and her son John went in company with the holy travellers. On their way, Maura happened to meet in Touraine a young man named Joel, the son of Gerontius, who had been killed by an arrow, and him she raised to life. At the same time, she predicted, that he should meet a martyr's death, after a lapse of twenty-two years. That house in which Gerontius lived afterwards became the site of a church, dedicated to St. Maura.¹⁴

The pilgrims having set out soon arrived at Balagny, near Creil, in the diocese of Beauvais. At this time, France had been overrun by hordes of northern barbarians. A party of pagan robbers approached the place, where the pious pilgrims were, and gave vent to their lawless passions. St. Espian drew his sword to defend his sisters, but he was instantly massacred before their eyes. Afterwards, the widow Aldegund and her son John, together with Saints Maura and Britta, were put to death. They suffered martyrdom within the Beluacensian¹⁵ territory of ancient Gaul, it is said before the year 550. Ursicinus escaped from this slaughter to the village of

burgh. Some authors affirm, that for this cause, Edinburgh Castle had been called Agnetes, or the Castle of the Maidens.—Rev. S. Baring-Gould's "Lives of the Saints," vol. vii., July 13th, p. 307.

¹² It need scarcely be observed, that the names both of Ella and of Espian are not to be

found on the lists of the Kings of Scotland.

¹³ See Les Petits Bollandistes, "Vies des Saints," tome viii., xiii^e Jour de Juillet, p. 276.

¹⁴ It is situated near St. Catherine de Feribois, in Touraine.

Balagny, where he informed the villagers of what had occurred. He was not present at the place where the saintly victims had been massacred; yet, he had a vision of celestial light, which seemed to rest over the spot, where their death took place. The sacred remains were then collected, and reverently consigned to the tomb. The Bishop of Beauvais, who received an account of the foregoing occurrences caused Maure and Brigid to be venerated as Virgins and Martyrs. Their festival has been noted in the Calendars on the 13th of July, which is supposed to have been the date for their martyrdom.

On this day, they are commemorated in the Breviaries of Beauvais and of Nogent. They are recorded, likewise, in the Martyrologies of Ferrarius¹⁶ and of Saussay.¹⁷ In the following century, Queen Bathilde ordered the bodies to be translated to the monastery of Chelles, which she caused to be built near Lagny. However, when oxen were yoked to a chariot for the purpose, these refused to move, when they had come to the crossing road at Nogent, near to Creil. Then, having been permitted to take their own course, they turned towards the place afterwards called the Croix de Sainte-Maure, and there taking the direction which led to the church of Nogent, they deposited their sacred burden. The saints were then buried in its cemetery and right opposite to the altar of the church. It is related by St. Gregory of Tours,¹⁸ that the bodies of St. Maura and of St. Brigid lay near Tours, and that they had been miraculously discovered by a man finding a wax candle amid some brambles on a little hill. He then related what he had seen to the Bishop Euphronius, who dug there and found the bodies. Next night, the holy virgins appeared to the bishop, and told him their names. The bodies of those virgins were long preserved, it was thought, in a church dedicated to them near Tours,¹⁹ but the remains may have been different from those of the holy persons this day commemorated.

In the year 1185, Pope Urban III. directed the Bishops of Beauvais and Senlis to have their relics honourably enshrined; and he imparted Plenary Indulgences to all who should visit the church of Nogent, between Sunday in the Octave of the Ascension and the Feast of St. John the Baptist, provided they should venerate and invoke those martyrs.²⁰ The bodies of St. Maura and of St. Brigid were preserved in the church of Nogent, until the time of St. Louis, King of France, who in 1242 visited the church of St. Maure and St. Brigid. This he found to be too small, and he caused the choir to be enlarged. Then, he had their relics removed to new shrines. This work was supervised by Eudes, coadjutor to the Bishop of Beauvais. In the year 1343, Jean de Marigny, Bishop of the same city, had that shrine opened for an inspection of the relics.²¹ In the year 1635, the shrines looking old and faded were renewed by the ordinary of the diocese; and this caused a revival of devotion among the people towards those holy Virgins and Martyrs. They were especially invoked during the periods of prevailing epidemics and pest. A great contagion spread two years afterwards in the parish of St. Andrew, in the city of Beauvais. A vow was made by the Curé and by his parishioners, to proceed in solemn procession to the chapel of St. Maure and of St. Brigid. This vow they fulfilled, and on the very day of that procession, the pestilence ceased, so that no other person became infected

¹⁵ The Bellovaci were a people, living in or near the modern Beauvais.

¹⁶ In his General Catalogue.

¹⁷ In his French Martyrology.

¹⁸ In his work, "De Gloria Confessorum," lib. xviii. The saint relates no particulars to throw light on the history of these holy Virgins and Martyrs.

¹⁹ See Rev. S. Baring-Gould's "Lives of the Saints," July 13th, p. 309.

²⁰ See Les Petits Bollandistes, "Vies des Saints," tome viii., xiii^e Jour de Juillet, p. 278.

²¹ Afterwards, he became Archbishop of Rouen.

²² The foregoing accounts are to be found,

with it, and those who had been attacked became convalescent in a short time, no other victim having been added to the previous list of mortality.²² The memory of St. Maura and of St. Britta was held in veneration in the church of Nogent—called from them Nogent-les-Vierges—on the 13th of July, and on the 4th of January.²³ The latter of these dates was probably that referring to the Translation of their relics.

ARTICLE II.—ST. CAIRILL OR CARELL, OF TAMNACH, COUNTY OF SLIGO. The present St. Carell is said to have been the son of Cormac, son to Trenn, son of Emchad, son to Mair, son of Erc, son to Tribad, son to Sodan, son of Fiach Aradius.¹ Thus is his genealogy drawn from the royal line of Ultonia. It is said, he was a disciple of St. Benignus.² When St. Patrick visited the territory of Hua Noilella.³ in the western part of Ireland, he founded a church eastwards in Tamhnagh. This is now known as the church of Taunagh or Tawnagh.⁴ St. Cairrell seems to have been elevated to the episcopal rank, and to have been placed over this church.⁵ He is numbered among St. Patrick's disciples.⁶ Again, Colgan supposes, this is the St. Cairrell of the country of Tir-ros, noted in the Martyrologies of Tallagh, of Marianus O'Gorman, and of Donegal. It seems, likely, however, that he has noted incorrectly the 13th of July, for the 13th of June. At this latter date, by referring to St. Cairrell's feast, as bishop at Tir Rois,⁷ it would seem, that he flourished, not in the time of St. Patrick, but at a period long subsequent. He is there represented, as having been a contemporary with St. Colman Ela, of Lann Ela, now Lynally, in the King's County. Thus must we draw a line of demarkation between both saints, however similarly named.

ARTICLE III.—ST. ERNIN, OR ARNEY, OF INIS-CAOIN, NOW INNISKEEN, COUNTIES OF MEATH AND CAVAN. At the 13th of July, veneration was given to Ernin, of Inis-caoin, as appears in the Martyrology of Donegal.¹ There are three distinct Inis-caoins, viz.: first, Inishkeen, on Lough Erne; secondly, another on Lough Melvin—both of these are in the county of Fermanagh—and thirdly, Inis-caoin-Deagha, or Iniskeen, in the county of Louth. But, the Enniskeen, or Eniskeen, with which the present saint appears to have been connected, was a parish located, partly in the baronies of Lower Kells and Lower Slane, in the county of Meath, but chiefly in the barony of Clonkee, in the county of Cavan. This old church of Eniskeen has been torn down and uprooted, save and except old crosses and numerous tombs, which serve to mark the resting-places of the faithful. No traces remain at

in L'Abbé Sabatier's "Vies des Saints du Diocèse de Beauvais."

²³ See Colgan's "Trias Thaumaturga," Appendix Quarta ad Acta S. Brigide, cap. i., p. 612.

ARTICLE II.—¹ According to the "Genealogie Sanctilogie," chap. xxiii.

² According to the Life of St. Benignus, chap. 13, as quoted by Colgan.

³ Now known as the barony of Tirerrill, in the county of Sligo.

⁴ See William M. Hennessy's "Tripartite Life of St. Patrick," part ii. Miss Cusack's "Life of St. Patrick, Apostle of Ireland," p. 404, and n. 2, *ibid.*

⁵ See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, pars. ii., cap. xliii., p. 135, and n. 86, p. 177.

⁶ See *ibid.*, Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 267.

⁷ See the Sixth Volume of this work, Art. i.

ARTICLE III.—¹ Edited by Drs. Todd and Reeves, pp. 194, 195.

² About the year 1830, these stations were held for the last time, as the writer has been informed, by the Rev. Peter O'Reilly, P.P., of Enniskeen, now called Kingscourt. This change of name took place about the beginning of the present century.

present illustrative of the ancient worship. Here, the festival of St. Arney had been celebrated each 13th day of July. A holy well, dedicated to this saint, springs from the soil, and convenient to the burying-ground. It is now dried up, but stations used to be performed there, on the feast-day.² It was called Toberarney. In the days of persecution, the Holy Sacrifice of the Mass had to be celebrated on a large block of stone, outside the graveyard of Eniskeen. Anciently, this seems to have been the pedestal of a stone cross or a sanctuary terminus.³ Various other curious antique objects are in this parish.⁴ There is a notice of this saint's festival, on the 13th of July, as furnished by Father O'Sheerin to the Bollandists.⁵

ARTICLE IV.—ST. GREALLÓG OBELECH, OF TAMLACHT CHARNA, IN UI BREASAIL-AIRTHIR. This saint's name occurs in the Martyrologies of Tallagh, of Marianus O'Gorman and of Maguire, at the present date.¹ There is a St. Grellan, and apparently connected with Londonderry—seemingly yet only conjecturally—identified with the present saint.² This may be Grealla, says the calendárist, and sister to Monchan of Liath, and of Greillseach, while Mella was mother of the three. According to another conjecture, however, it is supposed the present saint, may be identical with a Grellan,³ who was the companion of St. Columba,⁴ when he set out for Caledonia, on his great missionary enterprise about the year 565. If so, this saint must have flourished in the sixth century. The connexion of place in Ulster renders such an opinion not impossible. Grillan or Grillanus is another form of his name. Some of the Scottish historians incorrectly call him Gallanus.⁵ We find entered in the Martyrology of Donegal,⁶ that a festival was celebrated at the 13th of July, in honour of Greallóg Oeblach of Tamlacht Charna, in Ui Breasail airthir. The Ui Breasail, also called Ui Breasail Mach, were descended from Breasal, of the Colla Da Chrioch race. In latter ages, this territory was known as Clanbrazil.⁷ All the eastern part of Orighialla, called Oirthear, had been occupied by septs of Niallan race.⁸ In some part of this territory, Tamlacht Charna must, in all likelihood, be sought. The ancient territory of

³ See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. ii., chap. xvi., pp. 298, 299.

⁴ See Lewis' "Topographical Dictionary of Ireland," vol. i., p. 604.

⁵ See "Acta Sanctorum," tomus iii., Julii xiii. Among the pretermitted saints, p. 474.

ARTICLE IV.—¹ See Colgan's "Trias Thaumaturga," Quarta Appendix ad Acta S. Columbæ, cap. x., p. 490.

² See "Memoir of the City and North Western Liberties of Londonderry," part ii., sect. 2, p. 27.

³ See Colgan's "Trias Thaumaturga," Quarta Appendix ad Acta S. Columbæ, cap. x., p. 490.

⁴ St. Grellan is classed among those, who flourished or died at Iona. See *ibid.*, Appendix Quinta ad Acta S. Columbæ, cap. iii., sect. v., p. 502.

⁵ See Hector Boece's "Historia Scotorum," lib. ix., fol. 173. In like manner, he is called by Lesley, in his Scottish History, lib. iv., and by Dempster.

⁶ Edited by Drs. Todd and Reeves, pp. 194, 195.

⁷ This district is shown, on a Map of Ulster drawn up in the reign of Elizabeth or James I., as situated to the south of Lough Neagh, where the Upper Bann enters that lake. From this circumstance, and from the space described, it appears to have been co-extensive with the present barony of Oneilland East.

⁸ The foregoing district appears not only to have included the present baronies of Oneilland, East and West, but also East and West (?) North and South Orior. The sept of the O'h-Anluains (O'Hanlons), possessed the two latter baronies, Upper and Lower. They were descendants of Niallan. See Dr. O'Donovan's "Leabhar na g-Ceart, or Book of Rights," n. (y), pp. 147, 148.

⁹ In 1376, died Ruarcán O'Hamill, chief bard to O'Hanlon (of Armagh). This Ruarcán kept a house of general hospitality, and he never refused to receive any one. See Dr. O'Donovan's "Annals of the Four Masters," vol. iv., pp. 666, 667.

Orior belonged to the O'Hanlon sept.⁹ After the confiscation of Irish districts,¹⁰ when forming baronies, more than one territory had been placed in that of Oneilland, and the same remark applies to the arrangements made in other parts of Ireland. The Bollandists,¹¹ on the authority of Father O'Sheerin, have entered the feast of Grelloca Oeblech de Tamlacht-Charna in Hi-Bressalia orientali, at the 13th of July.

ARTICLE V.—ST. MOSILOC OR MOTHIOLOG, OF CLOONATTEN, PARISH OF KILMICHAEL OGE, COUNTY OF WEXFORD. The name of this holy man, as Siloc, is entered in the "Feilire" of St. Ængus,¹ at the 13th of June. There he receives a high encomium. In a commentary added, he is styled and identified as "my Siloc, *i.e.*, of Cell Mo-siloc in Ui-Degad, in Ui-Cennse-liag."² Hence, it should seem, that Siloc was simply his name, and it is entered Silog in the Calendar of Cashel. Veneration was given to Mosilloc Cluana Daethcain, at the 13th of July, as appears in the Martyrology of Tallagh.³ In Rev. Dr. Kelly's edition of the Martyrology of Tallagh, this place is identified⁴ with Clonkeen, Queen's County. His name and place are elsewhere differently entered. At this same date, we find in the Martyrology of Donegal,⁵ Mothiolog, of Cill Mothiolog,⁶ in Ui-Ceinnsealaigh, or Mothiológ, of Cluain Aithghin. This place is Cloonatten, in the parish of Kilmichael Oge,⁷ in the barony of Gorey, and county of Wexford. There is a curious old church in that locality.⁸ In the Kalendar of Drummond⁹ the feast of this saint is inserted, at the present date. There is an entry of Mosilocus, at the 13th of July, in the work of the Bollandists.¹⁰ Father O'Sheerin supplied them with the notice inserted.

¹⁰ A parish called Acton, in the barony of Lower Orior, county of Armagh, is about three miles from Tandragee. The village was originally founded by Sir Toby Pointz, who for his military services obtained a grant of 500 acres of land, part of the forfeited estate of the O'Hanlons. He erected a bawn of 100 feet square, a house of lime and brick for his own residence, and 24 cottages for so many English settlers. He called the place Acton, from his native village in England. The remains of a church, built by him in 1684, under the chancel of which he lies buried, are in the midst of a wood. A tablet with inscription to his memory is yet preserved there. See Lewis' "Topographical Dictionary of Ireland."

¹¹ See "Acta Sanctorum," tomus iii., Julii xiii. Among the pretermitted feasts, p. 474.

ARTICLE V.—¹ In the "Leabhar Breac" copy we have the following stanza, translated into English by Whitley Stokes, LL.D. :—

mílir ainm conam
eúangelu noemóat
lamlóc doimigharó
luro hiríplaíach paeíroaí.

"Sweet the name with splendour of Evangelus the sainted, with my Silóc of the kings, he went into the noble realm of

peace."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. cx.

² See *ibid.*, p. cxviii.

³ Edited by Rev. Dr. Kelly, p. xxix.

⁴ Apparently on Dr. O'Donovan's authority.

⁵ Edited by Drs. Todd and Reeves, pp. 192, 193.

⁶ A note by O'Donovan says, "Mothiológ now corrupted to Kilmichaelóg," I find another note appended by William M. Hennessy to this ancient denomination, "Kilmokiloge or Kilmichaeloge, near Gorey, County Waterford," (? Wexford).

⁷ This place, identified with the present St. Mohecloge the patron, is written Kilmakilloge, in the county of Wexford. Antiquarian Letters, vol. i., I.O.S.R.

⁸ According to a Manuscript note in William M. Hennessy's copy of this work.

⁹ Thus: "13 iii. Idus. In Hibernia Sancti Confessoris Mosilóc."—Bishop Forbes' "Kalendars of Scottish Saints," p. 18.

¹⁰ See "Acta Sanctorum," tomus iii., Julii xiii. Among the pretermitted feasts, p. 474.

ARTICLE VI.—¹ A note by Dr. Todd says at Cill-airthir: "The more recent hand adds here, 'quod Cella orientis dicitur in Vita S. Mochtai.'"

ARTICLE VI.—CRUIMTHER FIONNTAIN, OF CILL-AIRTIR. Happy must be the condition of Christian communities, where we find the good priest united with a pious people, and a faithful flock bearing reverence towards their holy pastor. A festival to honour Cruimther Fionntain, of Cill-airthir,¹ appears registered in the Martyrology of Donegal² at this date. There is a Killartery townland in the parish of Mayne, barony of Ferrard, and county of Louth; there is also a Killartry townland in the parish of Aghavea, barony of Magherastephana, and county of Fermanagh.³ These seem the only Irish denominations likely to correspond with the ancient nomenclature of his place, which does not appear to be known. The Rev. John Francis Shearman has identified the present Cruimther Fintan with a Crubther Fintan, who lived in the Island of Aran, and who is said to have chased St. Cybi⁴ and his companions Maclog and Cyngar, not only from that place, but even away from Ireland.⁵ This, however, is manifestly a legendary story. The Bollandists⁶ were furnished by Father O'Sheerin, with a notice of Fintanus Sacerdos de Kill airthir, for the 13th of July.

ARTICLE VII.—ST. FINNU, FINNUS, OR FINNIUS, SON OF ARATH, OR ARADIUS. An adage of human wisdom has laid it down, that "to work is to pray." But, as a celebrated and brilliant Catholic writer¹ remarks, if this be admitted, may we not also assume, that he who prays works, while such labour must be regarded as the most fruitful and meritorious of all occupations. This, too, justifies and glorifies those blamed by the world, because they have rested in contemplation and prolonged prayer.² The name of Finnu, son of Arath, occurs in the Martyrology of Donegal,³ at the 13th of July. We are not able further to trace his pedigree, his time, or his place in history. As furnished by Father O'Sheerin, the Bollandists⁴ commemorate his festival at the present date.

ARTICLE VIII.—ST. ULTAN, SON OF ARAIDI. Having the same patronymic, it may be suspected—but it does not seem to be proved—that the present holy man had been a brother to the last-mentioned. According to the Martyrology of Donegal,¹ Ultan, son of Araidi, had veneration paid to him, at the 13th of July. At the same date, the Bollandists² have inserted his festival, as Father O'Sheerin had furnished them with the entry.

ARTICLE IX.—ST. TAODHOG, OF TIGH TAEDHOG. It is mentioned, in the Martyrologies of Marianus O'Gorman, of Cathald Maguire,¹ and of

² Edited by Rev. Drs. Todd and Reeves, pp. 192, 193.

³ See "General Alphabetical List to the Townlands and Towns, Parishes and Baronies of Ireland," p. 566.

⁴ His feast is referred, to the 8th of November.

⁵ See "Loca Patriciana," No. x., pp. 262, 263.

⁶ See "Acta Sanctorum," tomus iii., Julii xiii. Among the pretermitted saints, p. 474.

ARTICLE VII.—¹ Count Charles De Montalembert.

² See "Les Moines de l'Occident," tome i., Introduction, chap. iv., p. lviii.

³ Edited by Drs. Todd and Reeves, pp. 194, 195.

⁴ See "Acta Sanctorum," tomus iii., Julii xiii. Among the pretermitted saints, p. 474.

ARTICLE VIII.—¹ Edited by Drs. Todd and Reeves, pp. 194, 195.

² See "Acta Sanctorum," tomus iii., Julii xiii. Among the pretermitted saints, p. 474.

ARTICLE IX.—¹ See Colgan's "Acta Sanctorum Hiberniæ," Martii ii. Vita S.

Donegal,² that a festival in honour of Taodhog, of Tigh Taedhog, was celebrated at the 13th of July. The place where he dwelt seems to have received its after denomination, from the present saint. The Bollandists³ have this same Taidocus de Teach-Taod-hoc, at the present date, and Father O'Sheerin furnished them with that entry.

ARTICLE X.—ST. ERC, PRIEST. We find the simple entry, *Erc, Priest*, recorded in the Martyrology of Donegal,¹ at the 13th of July. According to Colgan, this holy man may have been the same as *Erc*, a disciple of *St. Senan*.² If so, he removed from *Inis-more* to *Inis-caorach*. That *Erc* is called a bishop, however, in *St. Senan's Acts*.³ In the notice furnished by Father O'Sheerin, at this date, and as inserted by the Bollandists, in their great work,⁴ this holy man is set down as "*Ercus Sacerdos*"—meaning that he had been a Priest.

ARTICLE XI.—FEAST FOR THE TRANSLATION OF THE RELICS OF ST. MAGUIL OR MADELGISILUS. In the tenth century, a small church was built, near the abbey of *St. Riquier*. It was dedicated to *St. Mauguille*. In 1113, a new shrine was here prepared, when Abbot *Anscher* deposited in this reliquary, on the 13th day of July,¹ the remains of that holy man.

ARTICLE XII.—REPUTED FEAST OF ST. TURIAN, OR TURIAN, BISHOP OF DOL, AND CONFESSOR, LESSER BRITAIN, FRANCE. At the third of the July Ides—corresponding with the 13th of this month—the feast of *St. Turian* is marked in some of the Scottish Martyrologies.¹ So far as we can discover, *St. Turian* or *Turian*, as he is called, in Lesser Britain, was a native of that country, nor is there any account of a special connection with Great Britain or Ireland. His Acts are set forth very fully in the great work of the Bollandists.² They have been edited,³ by Father John Baptist Soller, who furnished a previous commentary.⁴ At this date, his feast is entered in *Dempster's Menologium Scoticum*.⁵

ARTICLE XIII.—REPUTED FEAST OF ST. WINNIANUS, A SCOTTISH BISHOP. A feast has been set down for *St. Winnianus*, by *Dempster*,¹ and his

Jaovæ Episcopi Leonensis, n. 5, p. 443.

² Edited by Drs. Todd and Reeves, pp. 194, 195.

³ See "*Acta Sanctorum*," tomus iii., Julii xiii. Among the pretermitted feasts, p. 474.

ARTICLE X.—¹ Edited by Drs. Todd and Reeves, pp. 194, 195.

² See his Life, at the 8th of March, in the Third Volume of this work, Art. i.

³ See "*Acta Sanctorum Hiberniæ*," viii., Martii. *Secunda Vita S. Senani*, cap. xxviii., p. 534 (*recte*) 530, and n. 19, p. 540 (*recte*) 530.

⁴ See "*Acta Sanctorum*," tomus iii., Julii xiii. Among the pretermitted feasts, p. 474.

ARTICLE XI.—¹ See Acts of this saint, at the 30th of May, in the Fifth Volume of this work, Art. i.

ARTICLE XII.—¹ The Martyrology of Aberdeen says at iij. Idus Julij,—corresponding with the 13th of July: "*In Britannia minori Sancti Turiani episcopi et confessoris mire simplicitatis et innocentie viria*."—"Proceedings of the Society of Antiquaries of Scotland," vol. ii., p. 266.

² See "*Acta Sanctorum*," tomus iii., Julii xii. De *S. Turiano seu Turiano Episcopo Dolensi*, in *Britannia Armorica*, pp. 614 to 625.

³ The first of these is a *Vita ex MS. Vallis Lucentis et Carthusiæ Divionensis*, a *Chiffletio eruta*, et cum *Pontinacensi collata*, with notes. The second is *Vita eadem a Monacho Prateni verbosius extensa*; quæ ex *Vincitorio Barrali Surio inserta est*; followed by *Miracula Parisiis patrata*, with notes.

⁴ In thirteen paragraphs.

authority has been followed by Ferrarius. However, although the Bollandists² insert such a feast, at the 13th of July, they doubt Dempster's warrant for noting him among the saints.

ARTICLE XIV.—REPUTED FESTIVAL OF ST. MENULF OR MENU. There is an entry, according to the Bollandists, at this date, July 13th, of a Festival for St. Menulf, Confessor, in the Usuard Manuscripts, designated Victorin and Queen of Sweden.¹ Already, at the previous day, the feast of St. Menulf has been given.

ARTICLE XV.—FESTIVAL OF ST. EVANGELUS. In the ancient Irish Church, the Feast of St. Evangelus was commemorated, at the 13th of July.¹ He appears to have been one of the Martyrs, who suffered at Alexandria, but we are not able to discover at what period. The Bollandists² have inserted such notices of them as they could find at this date.

Fourteenth Day of July.

ARTICLE I.—ST. MAELCEADAR, THE VICTORIOUS, OR MALDEGARIUS, SURNAMED VINCENT, FIRST EARL OF THE HANNOINA, OR HAINAULT.

[SEVENTH CENTURY.]

REGARDING the early part of this holy man's life, authors appear to have entertained different opinions; and, as a consequence, his biography has been involved in great confusion and obscurity, notwithstanding the distinction he attained in later years. His origin and the place of his birth have likewise been contested. While some writers¹—and especially those of our country—place his birth in Ireland; others think he had been born in Aquitaine;² while many—if not most—hold that his birth took place

¹ See Bishop Forbes' "Kalendars of Scottish Saints." Thus: "Thuriani episcopi cujus acta habentur. M.C.," p. 205.

ARTICLE XIII.—¹ See Bishop Forbes' "Kalendars of Scottish Saints." Winiani episcopi. K.B.—Menologium Scoticum, p. 205.

² See "Acta Sanctorum," tomus iii., Julii xiii. Among the pretermitted saints, p. 473.

ARTICLE XIV.—¹ See "Acta Sanctorum," tomus iii., Julii xiii. Among the pretermitted feasts. The Bollandist writer adds to the entry in the text: "die non proprio, neque recte efformato nomine," p. 471.

ARTICLE XV.—¹ In the "Feilire" of St. Angus, "Leabhar Breac" copy. See

"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus. By Whitley Stokes, LL.D., p. cx.

² See "Acta Sanctorum," tomus iii., Julii xiii. De SS. Martyribus Alexandrinis Serapione, Trophimo, Meleo, Evangelio, Propolo, Attalo, Zenone, Meneo, Præsbytero, Trophima Virgine, et forte Macrobio, pp. 481, 482.

ARTICLE I.—¹ See the author of the Life of St. Etto, Hetto, or Ethon, whose Acts have been already published in the present volume, at the 10th of July, the date for his feast, Art. i., n. 18.

² Probably confounding him with Amalgarius, who is said to have been sent against

at Strépy-les-Binche, in Hainaut.³ However this controversy may be decided, all are agreed, that he spent some time in Ireland, with his virtuous wife Waltrude, and this gives him a claim under all circumstances, to be included among the holy persons connected with our Island.

Colgan intended the publication of Maldegarius' or Vincentius' biography, at the 14th of July.⁴ When he had reached the Acts of Madelgarius, surnamed Vincent, our national hagiologist undertook the proof of his being descended from an Irish family. A Father Jean du Pont, Canon Regular, also prepared a biography,⁵ and Le Fort another in French. The chief authority we have for the Acts of this holy man, is an anonymous Life, supposed to have been written about the twelfth century; and, no doubt, it abounds in many historic errors. The Bollandists have published his Acts,⁶ at the 14th of July, and these have been edited by Father John Baptist Soller. They are preceded by a commentary, in four sections, containing fifty paragraphs. The Acts proper are an ancient Life of our saint, by an anonymous writer, and contained in two different codices, which are collated one with the other. These Acts have a Preface of two paragraphs, while the Life itself is in four chapters, of twenty-nine paragraphs.⁷ An account of the more ancient miracles⁸ succeeds, as also of the more modern miracles.⁹ We find recorded, likewise, in the Fourth Volume of "*Acta Sanctorum Belgii*," the Acts of St. Vincentius, Confessor, *alias* Madelgarius.¹⁰ The Abbé Destombes has recorded this holy man in his work.¹¹ The Petits Bollandistes¹² have a biography of the present distinguished saint, whom they call Mauger or Vincent, at the 14th of July. In Rev. S. Baring-Gould's work, there are notices of this holy man, and at the same date.¹³

This distinguished saint has been called Maelceadar, Madelgarius, Mauger and Vincent; but, he is most generally known in hagiology by the latter name. According to one account,¹⁴ he was born in Ireland, and his original name was Maguir, Latinized into Madelgarius. His parents have been denominated Mauger, the father, and Onoguera, the mother. It is thought to be likely, he had been born in Hannonia, and sometime about the beginning of the seventh century.¹⁵ According to a calculation made, his birth might be assigned to A.D. 615; yet, it seems to us more probable, it was at an earlier period, to make it synchronize with the subsequent Acts of his life. From early youth, Madelgarius was brought up in a manner worthy his noble birth and Christian profession. He received an excellent education. But, his early dispositions towards piety and the fear of God were such as to

the Wascons, by Dagobert, according to Fredegarius, cap. lxxviii.

³ See *Les Petits Bollandistes*, "*Vies des Saints*," tome viii., xiv^e Jour de Juillet, p. 291.

⁴ See "*Catalogus Actuum Sanctorum quæ MS. habentur, ordine Mensium et Dierum*," as shown by Charles MacDonnell, Esq.

⁵ It is intitled, "*Memoriali Immortali*," *De Vita et Virtutibus S. Vincentii*.

⁶ See "*Acta Sanctorum*," tomus iii., xiv. Julii. *De S. Vincentio Confessore alias Madelgario, Sonegis in Hannonia Belgii*, pp. 657 to 689.

⁷ To these are added notes, by the editor.

⁸ These are in seventeen paragraphs, taken "ex codice Ms. Moretiano seu Valcellensi," to which notes are added.

⁹ These are intitled, "*Miracula recen-*

tiora ex Ms. Sonegiensi, collato cum editione gallica Fortii," and they are comprised in twelve paragraphs.

¹⁰ These are in four sections, being a Historico-critical commentary, furnished by Father Cornelius Smet, with a previous admonition to the reader by the same writer. See pp. 1 to 34.

¹¹ See "*Vies des Saints de Cambra et d'Arras*."

¹² See "*Vies des Saints*," tome viii., xiv^e Jour de Juillet, pp. 291 to 295.

¹³ See "*Lives of the Saints*," vol. vii., July 14, pp. 321, 322.

¹⁴ That of Miræus, "*In Fastis Belgicis et Burgundicis*."

¹⁵ The Rev. S. Baring-Gould has "about the year 615."—"Lives of the Saints," vol. vii., July 14, p. 321.

give promise of a future holy life. He was attached to religious practices. His character was of a generous and candid nature, while his natural abilities were conspicuous. In the midst of society, he contrived to preserve great purity of morals. In military and state affairs, he became greatly celebrated. The Almighty had reserved for him, likewise, a true reward in the married state; for a holy woman, known as Waldetrude—sometimes called Waltrude,¹⁶ Valtrude or Vaudru—he had taken for his spouse. Her life had been spent in a state of perfect innocence, both before and after their marriage, which has been ascribed to in or about the year 635. In allusion to the marriage of Madelgarius with St. Waldetrude, the Bollandists promised to show, that such alliances were common enough between the French and Irish, in his time.¹⁷ The King of France, Dagobert,¹⁸ who reigned about this period, conceived a great esteem and affection for Madelgarius, who often graced his court, with other very illustrious seigneurs. It would seem, that the king had some delicate and important relations with Ireland; and, in order to have this business properly discharged, he selected Vincent for a mission there, soon after his marriage with Waltrude. In ignorance of the facts of Irish history, some of the Continental writers have asserted, that King Dagobert sent Madelgarius to our Island, in order to chase the Vandals¹⁹ from it; but, it may be observed, these hordes never invaded that country, nor are they once mentioned in connection with its general history. It has been incorrectly stated, that King Dagobert of France had appointed him, as governor over Ireland.²⁰ But, no part of Ireland was perfectly subdued by that king, nor by any other foreigner, for any great length of time, prior to the Anglo-Norman Invasion.²¹ When Madelgarius returned from Ireland to France,²² he brought in his train a number of holy missionaries, who formed a galaxy of glory for the churches of France and of the Low Countries.

¹⁶ Her feast occurs on the 9th of April, where notices regarding her may be found, in the Fourth Volume of this work, Art. i.

¹⁷ See Colgan's "*Acta Sanctorum Hiberniæ*," viii. Januarii. Vita S. Erhardi, n. 5, p. 28.

¹⁸ Known as Dagobert I., born about the year 600, and who was elected King of Austrasia, A.D. 622. He became king over Neustria and Burgundy after the death of Clotaire II. in 628. In 631, the rights of his nephew Chilperic being disregarded, he usurped dominion over Aquitaine, on the death of his brother Charibert. Thus, he brought the whole Merovingian Empire under his rule. In 638, he was attacked by a grievous illness, and causing himself to be removed to St. Denis, he died A.D. 638. See Michelet's "*Histoire de France*," tome i., p. 250.

¹⁹ The Goths and Vandals, a cognate people, were located at an early period in Northern Germany and in Scandinavia. These barbarians began to invade the Roman provinces, in the third century, and continued their incursions through succeeding ages. For their origin, the reader is referred to Pliny's "*Historia Naturalis*," lib. iv., 14, and to Procopius, "*In Bello Vandalico*," lib. i., cap. ii.

²⁰ Thus speaks a foreign writer, while treating about the country of St. Vincent:

"Quod si vero Hibernia nec Francorum, nec ullum externum imperium umquam est passa, certe nec ex Francia præfectum accepit."—Nicholas Vernulæus, "*De Propagatione Fidei per Hibernos in Belgio*," cap. xii.

²¹ This is acknowledged, even by Giraldus Cambrensis, whose prejudices against Ireland and the Irish are sufficiently manifested throughout his writings. Although he allows, that in the times of Gurmund and Turgesium its independence and tranquillity had been partially interrupted; yet, from the period of King Herimon—whom he considers to be the first Irish king—to the time of Roderick O'Connor, the last monarch, no less than one hundred and eighty-one Ardrighs had reigned, without their power having been shaken by foreign invasion. See Giraldi Cambrensis "*Opera*," edited by James F. Dimock, M.A., vol. v. "*Topographia Hibernica*," Dist. iii., cap. lxxv., lxxvi., pp. 188, 189.

²² This happened, as we may glean from the concomitant circumstances, about 647, when according to Matthew of Paris, St. Fursey went to France, where he was honourably received by King Clovis. See "*Chronica Majora*," vol. i., edited by Henry Richard Luard, M.A., p. 283.

²³ See his Life in the First Volume of this work, at January 16th, the day for his feast,

Among those most distinguished were Saints Fursy,²³ Foillan,²⁴ Uítan,²⁵ Eloquius,²⁶ Adalgisus,²⁷ and Etto.²⁸ When St. Gislain²⁹ began to build his monastery at Celles, and to edify the whole of that country around by his virtues and pious labours, Madelgarius dwelt in Hannonia, with his holy wife Waltrude. Nothing more distinguished the noble count and his companion, than their charitable care of the poor and helpless. The sick and infirm they were accustomed to regard, as a charge left specially to their kind attentions. Besides furnishing the material necessities for their living, they spoke words of consolation, likewise, urging their *clientèle* to have confidence in the goodness of God, and to practise his commands, so that the vices, which are often connected with a life of poverty and temptation, might be removed from their souls. Being placed in a high station, and entrusted with public duties of a very important character, by his king; a ready and conscientious discharge of those duties, and fidelity to his prince, caused the people to revere their governor, and to be loyal subjects to their sovereign. He had children, by his wife Waldetrude. The oldest of these was Landric or Landry,³⁰ and the youngest was named Dentelin.³¹ He had two daughters, Aldetrude³² and Madelberte.³³ The excellent example set by their parents, and the care taken of their instruction, caused them to be faithful imitators of their virtues. The pious inclinations of his eldest son Landry were soon manifested to the father, when he expressed a desire to become a priest. Madelgarius had other objects in view, and had designed to chose for him a noble and pious wife, with whom he might live in a manner becoming his station, and thus work out his salvation in a married state. This intention he expressed to Landry, who declared he had no inclination for a worldly life. His father then took counsel with some pious and sage men, who advised him, not to persist in his purpose, but to yield compliance with the expressed wishes of his son. At that time, no doubt, this course was contrary to the policy and inclinations of the influential and powerful governor. His wife Waltrude had also a great desire to embrace the religious state would her husband only consent.³⁴ Even many of the nobles in that country, and at that period, had given example of renouncing rank and wealth to serve God in monasteries. These circumstances weighed on the thoughts of her husband, whose mind had been deeply imbued with religious sentiment. Meantime, St. Ghislain had been engaged building his monastery, and it being now completed, he invited St. Aubert, his diocesan bishop, and St. Amand, to be present at its consecration. The Count Madelgarius could not be absent on an occasion of this kind, representing the triumph of Faith. Both the prelates named preached most touching and edifying discourses, during the order of that august ceremonial. As a result, the heart of that nobleman was effectively moved, to regard the paltry ambitions of this world as worthless, and fleeting like shadows; wherefore, his firm resolution was

Art. i., chap. v.

²⁴ See his feast, at the 31st of October.

²⁵ See his Life, at the 1st of May, in the Fifth Volume of this work, Art. iii.

²⁶ His festival occurs, on the 11th of November.

²⁷ See his Life, at the 2nd of June, in the Sixth Volume of this work, Art. i.

²⁸ See his Life, at the 10th of this month, in the present volume, Art. i.

²⁹ He is venerated, in the town which bears his name, on the River Hayne, on the 9th of October.

³⁰ He is venerated, on the 17th of April.

³¹ His feast occurs, at the present date.

³² Her festival is on the 25th of February, and at that date an account of her may be found, in the Second Volume of this work, Art. ii.

³³ Her feast is on the 7th of September.

³⁴ She afterwards retired to a place, in Latin called *Castrilocus*, also known as *Castriloo*, subsequently designated Mons.

³⁵ His feast occurs, on the 13th of December. He died about A.D. 670.

now taken, to withdraw from their attractions, and make a perfect sacrifice to the Almighty, whose servant alone he desired to become for the rest of his life.

Soon afterwards, the Count visited St. Aubert of Cambrai.³⁵ From him, Madelgarius received the religious habit. Then he commenced the erection of a monastery, at Hautmont, near Maubege, on the River Sambre. It has been stated, that about 642,³⁶ the Almighty chose to send a vision, in which an angel appeared to him one night, and with a reed that heavenly messenger traced out the plan of a church to be built in honour of St. Peter, chief of the Apostles. This was to be erected at Hautmont. Thus was Vincent the more encouraged to proceed in his resolution. On going to the place designated, he found it covered with dew, white as the drifting snow, except in that particular spot, where the foundations were to be laid. When the monastery had been completed, a number of pious monks were drawn together to dwell in it, under the patronage of this powerful protector. There can hardly be a doubt, but that Madelgarius' inclinations, directed by the inspirations of Divine grace, had been long maturing for his final resolution, to embrace a life of continence and to retire with them from the cares and distractions of this world. When the project was communicated to his wife, who also desired to spend the rest of her days in religion, they voluntarily separated about the year 653. At this time, King Dagobert was dead, and the state of France had been greatly disturbed by factions, during the troubled reigns of his posterity. The Count now sought for retirement, in that monastery he had founded. It has been said, that he received the name of Vincent, to signify the victory obtained over himself and the world.³⁷ So elevated in rank was he, that all in Austrasia and throughout France admired his spirit of self-sacrifice, and that generosity of soul, which caused him to renounce all earthly dignities and advantages, for the sake of Christ. Soon, the monastery in which he dwelt became one of the most celebrated in that age and kingdom. Numbers of his friends, and several nobles, moved by his example, hastened to enrol themselves as members of that community, and hoping to spend the remainder of their days in pious seclusion. In fact, St. Vincent was already regarded as a master of the spiritual life, and as a centre to whom all might resort for counsel and comfort. Especially several holy and apostolic men were his frequent visitors. Among these were St. Ghislain—a special friend of Vincent—St. Wasmolfe or Wasnou, St. Etto, St. Humbert, St. Usmar, St. Amand, and St. Aubert. In his society, they loved to consult on the spiritual necessities of the people entrusted to their care, and to devise the best methods to effect their sanctification. There, also, they exchanged sentiments and opinions on those eternal truths, which are best studied in solitude and in quiet conference.

Soon after his religious retirement, however, the fame and lovable character of the holy Abbot brought too many of his former friends and the nobles to disturb his peaceful retreat. This caused Vincent to resolve on seeking greater obscurity, and he now desired to found a monastery, in some more remote spot. The old forest of Soignies, not far from where the Senne takes its rise, seemed to him most suitable for his purpose. It was then a deserted spot, among the solitudes of Hainaut. There, he began the erection of another monastery, and soon was he in a position to assume its direction, under the same form of rule that had been established at Hautmont. This change of life took place, as is generally thought, about the year 670.³⁸ Soon

³⁵ This is the date, supposed by Father John Baptist Soller.

³⁷ According to other accounts, he obtained this surname, because of his victories

obtained in worldly warfare over all his opponents.

³⁸ According to the computation of Father John Baptist Soller.

again, he had a crowd of postulants seeking admission to serve God under his direction. Their lives were spent in devout prayer and praise, in announcing the great maxims of the Gospel, in charitable acts towards the poor and afflicted; while a part of their time was devoted to reclaim an inhospitable soil, and to prosecute agricultural operations, which they effected with continuous industry and perseverance. This spectacle of charity, devotedness and labour made a great and lasting impression on the minds of those rude peasants, who lived in that region of country.

While St. Vincent presided over his community, and directed the course of their lives, his humility was most remarkable, and his religious fervour was communicated by example to his monks. He taught them to repress every worldly desire, and to desire only the treasures which endure for ever; he showed them how fleeting were the ambitions and pleasures of men, and what miseries awaited those, whose lives were not in accord with God's commandments; he exhorted to preserve always the spirit of charity towards one another; while he often referred to the ascetic practices of the old monks, their holy conversation, and the regularity of their morals. These exhortations, coming as they did from one who had furnished so sublime an example in his own person, sunk deep into their souls, and they were received with the most profound respect. This once powerful Leude,³⁹ formerly covered with temporal honours and dignities, while he had been the companion of kings, and the most admired of courtiers, now chose to live in a remote desert, among a rude people, covered with the coarsest habits, and having for nourishment only a morsel of bread, with water for his drink. Oftentimes, he slept on the bare ground, to accustom himself in the ways of penitence, practised by the ancient religious. Age now began to come upon him, and with it the usual infirmities of body. He was troubled with gout. Finding his end approaching, he desired his son Landry, then Bishop of Meaux, to visit him. The monks were assembled around his death-bed, when the holy Abbot Vincent said: "Dearly beloved son, the Divine bounty hath called you to direct the religious, and hath placed you at the head of a flock. Take on yourself this work confidently, and the Lord shall be with you. Govern with goodness of heart and wisdom, those whom God hath given you to rule, and thus you shall deserve to enjoy the glory of His presence, and to receive that magnificent reward He has ever destined for His true servants." Whereupon, Landry promised his venerable father to fulfil those wishes, and to have a care over the communities of Hautmont and of Soignies. Then, his aged and holy parent felt, that his monks should be amply provided for after his departure. His thoughts were now wholly concentrated on the joys of Paradise, and the presence of his Creator, for whom he had lived and desired to die.⁴⁰ The last breath of St. Vincent is said to have been drawn, in the arms of his devoted and holy son Landry, Bishop of Meaux. St. Vincent is thought to have departed this life, about the year 677.

He is venerated, at the 14th of July, and this seems to have been the date for his death. The body of St. Vincent was interred in his monastery at Soignies, and around it in course of time grew the town of that name. The cures afterwards wrought through his intercession caused successive Bishops of Cambrai and others, to care for the respect due to his memory. His relics were translated on more than one occasion. Handsome shrines had been prepared for their reception by Marguerite, daughter to the Emperor Baudouin, and Countess of Hainaut, who designed to honour the relics of this saint. The different persons, composing the family of St. Vincent, are to

³⁹ A term applied to the former governors of provinces, by the French.

⁴⁰ See l'Abbé Destombes' "*Vies des Saints de Cambrai et d'Arras.*"

be seen figured on his shrine. When the Normans invaded that part of the country, it was deemed necessary to remove the relics of St. Vincent, with other precious depositories, to the strong city of Metz. The Count of Hainaut, denominated Regnier au Long Col, had been vanquished by those hordes, at the battle of Walcheren. He wished to remove from them, on his own shoulders, the shrine of St. Vincent, which was most likely to be desecrated by those invaders. About the middle of the thirteenth century, Margaret, Countess of Hannonia, had a magnificent silver-gilt shrine prepared, and then in 1250, the sacred head was removed from the other remains of St. Vincent, and placed in it, by Peter, Bishop of Albano, Legate to Pope Innocent IV., other local bishops and clergy assisting. When the Black Pestilence⁴¹ in 1349 produced frightful ravages, in that part of the country, an enormous concourse of the inhabitants of Mons and of Soignies, with those of the country around, went in solemn procession, carrying the shrines of St. Vincent and of his pious wife St. Vaudru.⁴² It has been stated, that a hundred thousand persons were joined in that ceremony. It pleased the Almighty, to regard and to spare his suppliant people; for soon afterwards, the plague entirely disappeared from that part of the country. Our saint has been venerated, as the special patron of Soignies and of Mons. His relics, in two beautiful mediæval shrines of rare execution,⁴³ are still preserved in the monastery at Soignies; while these are not only described, but illustrated, in separate copperplate engravings in the work of the Bollandists.⁴⁴ In one of these, presented by Margaret, Countess of Hannonia, and daughter to the Emperor Baldwin, the head of St. Vincent is kept. The larger Lipsanoteca contains the body, and it is of that size and weight, that eight strong men scarcely can raise it.

In the best known copies of the Martyrologies of Ado, of Usuard, and of other writers, belonging to the ninth century, and especially in those of earlier date, there is no entry to be found, regarding Vincentius or Madelgarius. But, in later copies of Ado⁴⁵ are to be met with notices of him, as also in the Florarius Sanctorum, on the 14th of July, that being the day of his departure from this world. Various Belgian Calendars contain the record, and especially these in the Codices of Usuard enlarged. In the Codex of Tournay,⁴⁶ and in other Manuscripts of Bruxelles,⁴⁷ his feast is entered. In certain additions to the Martyrology of Venerable Bede, this feast of St. Vincent's Deposition is set down for the 14th of July.⁴⁸ Among other Martyrologists, Greven,⁴⁹ Molanus,⁵⁰ and Wion,⁵¹ celebrate this festival. Again, Dorgan,

⁴¹ This is thought to have had its origin in Tartary about the year 1346. Soon it spread through Asia, Europe and Africa.

⁴² Le Fort has given an account of this, in his French Life of St. Vincent, at p. 262.

⁴³ See Rev. S. Baring-Gould's "Lives of the Saints, vol. vii., July 14, p. 322.

⁴⁴ See "Acta Sanctorum," tomus iii., Julii xiv. De S. Vincentio, Confessore, *alias* Madelgario, &c. Commentarius Prævius, sect. ii., p. 663.

⁴⁵ In a Codex Lobienensis, in the margin, but also in a handwriting coeval, is this entry: "Sonegias, sancti Vincenti confessoris, qui Altum Montem construxit." There is a still fuller entry regarding him, in a Codex S. Laurentii Leodii.

⁴⁶ Thus: "Vincentii confessoris Hannonie."

⁴⁷ Thus: "Apud Senogias sancti Vincentii

confessoris et conjugis beatæ Waldetrudis Castrilocensis, neptis beatæ Gudilæ. Qui sanctorum Autberti et Gisleini abbatis exhortatione, factus ex Comite monachus Christo in omnibus suis actibus servire studebat." The inaccuracy of statement, that Waldetrude had been niece to St. Gudule, may be dismissed without further comment.

⁴⁸ Thus: "Ipso die, villa quæ dicitur Somnias depositio B. Vincentii; qui monitis B. Autberti pontificis mundum relinquens, in factis bonæ conversationis sese exercuit."

⁴⁹ Thus: "Vincentii Comitis Hannonie confessoris."

⁵⁰ Thus: "Apud Sonegias, depositio B. Vincentii confessoris Christi; qui in monasterio, quod Altus Mons dicitur, tonso capite vixit plurimis annis sub sancta regula, servata caritate, separatus a S. Waldetrude con-

Menard, Bucelin, Constantinus Ghinius, Ferrarius, and Castellanus, notice him. This holy man is commemorated, likewise, in the Martyrologies of Saussay and of Miræus. At the 14th of July, a festival is entered in the Martyrology of Donegal,⁵² in honour of Maelceadar,⁵³ the Victorious, first Earl of the Hanoine. His name and designation are found within brackets, in this Calendar. This is probably the Irish form of his name; but, on the Continent, it assumes a different denomination. In Father Henry Fitzsimon's Calendar of our saints, we meet with Vincentius, *alias* Waldegarius, for the same date.⁵⁴ Father Stephen White⁵⁵ commemorates this saint, at the present date. In Convæus' list, we find St. Vincentius—called the companion of Maldeigarius—in the Irish language identical with Mac Guer, and his festival is placed at the 14th of July. In the anonymous list of our national saints, published by O'Sullivan Beare,⁵⁶ the name Vincentius is entered, at the 14th of July. He was venerated at Cambray, a city of Hainault, on the River Scheld, in the Low Countries. Formerly, in the church of Cambrai, an office of St. Vincent had been celebrated with nine Lessons, and a Mass was likewise offered. These are thought to have had an ancient origin, and to date back probably to a period, soon after the invasion of the Normans, to which allusion has been already made. In Hautmont and Soignies, likewise, special reverence was paid to his memory. In a Manuscript belonging to Soignies, there is an office for St. Vincent, and various extracts from it—such as antiphons, hymns, capitulum and proper prayer—in the Bollandists' work.⁵⁷

Devotions offered by religious communities, or any prayer said in common, especially with united fervour, must always be found very powerful with God. "If two of you," said our Lord, "shall consent upon earth concerning anything, whatsoever they shall ask, it shall be done to them by my Father who is in heaven." Therefore, we may infer, that the continuous prayers, labours and self-sacrifices of religious persons, who retire from high stations in this world, to serve God solely, are most acceptable in his sight; and the more so, when in the monastic state, a holy violence is offered by a large association of pious inmates, urged by the example of a holy superior, and animated by his exhortations.

ARTICLE II.—ST. ID, BISHOP OF ATH-FHADHAT, NOW AHADÉ OR AGHADÉ, COUNTY OF CARLOW. [*Said to have lived in the Fifth Century.*] If what is generally accepted in relation to this holy man be correct, he must have flourished at a very early period in the Irish Church. The present saint, called Id or Idus, is said to have been one of St. Patrick's disciples, and to have been invoked in the old Irish metrical prayer, which bears the name of St. Moling. The reference to Colgan's Manuscripts is relied on for

juge sua."

⁵² In his "Lignum Vitæ," where he is represented as being King of Ireland and Count of Hannonia.

⁵³ Edited by Drs. Todd and Reeves, pp. 194, 195.

⁵⁴ A note by Dr. Todd says, at Maelceadar: "This entry, within brackets, is in the more recent hand."

⁵⁵ See O'Sullivan Beare's "Historiæ Catholicæ Ibernæ Compendium," tomus i., lib. iv., cap. x., xii., pp. 49, 57.

⁵⁵ "Ad 14 Julii, S. Vincentium (ante dictum Malitegarum) filium regis Ibernæ et patronum multis Belgis." See "Apologia pro Hibernia," cap. ii., p. 15. Also, see cap. v., pp. 65, 66.

⁵⁶ See "Historiæ Catholicæ Ibernæ Compendium," tomus i., lib. iv., cap. xi., p. 50.

⁵⁷ See "Acta Sanctorum," tomus iii., Julii xiv. De S. Vincentio, Confessore, *alias* Madelgario, Commentarius Prævius, sect. iii., pp. 664 to 666.

the foregoing statement.¹ Unless the name can be resolved into Aed or Aedus, we do not find any such person in the published Acts of St. Patrick.² The Martyrology of Donegal³ registers a festival to honour Id, Bishop of Ath Fhadhat, in Leinster, at the 14th of July. That place to which he belonged is said to be situated in the barony of Forth, and it gives name to the present parish of Aghade,⁴ in the county of Carlow. However, if the traditional accounts regarding it, as found in the romantic literature of ancient Erin, be founded on anything approaching truth, the denomination of his place ought rather be called Ahade.⁵ There can hardly be a question,



Aghade Church, County of Carlow.

but that the original name of Ahade was Ath Fadad, or Fadad's Ford.⁶ There is a legendary Dindsenchas or nomenclature history of its situation, in the Book of Leinster,⁷ the substance of which is given by Professor Eugene O'Curry.⁸

ARTICLE II.—¹ See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. vii., July xiv.

² See his Life, in the Third Volume of this work, at March 17th, Art. i., chap. xxiv., for an enumeration of his disciples and officials.

³ Edited by Drs. Todd and Reeves, pp. 194, 195.

⁴ It is marked on the "Ordnance Survey Townland Maps for the County of Carlow," sheets 13, 17, 18. The townland proper is on sheet 13.

⁵ The legendary accounts of this place may be found in "Letters relating to the Antiquities of the County of Carlow, containing information collected during the Progress of the Ordnance Survey in 1839." Letter of Eugene O'Curry, dated Tulach O'Faithlim, 8th August, 1839, pp. 399 to 402.

⁶ The story goes, that Etan Cend Derg

or of the Red Head, with his household, fought Liath of Doire Leith, with his son Fadad and his two daughters Doe and Caichne, at Loch Lurcan, for the right of fishing in the Barrow. Liath was killed in this battle. Some time, afterwards, Fadad, the son of Liath, with his two sisters, Doe and Caichne, mustered their friends, and another battle was fought in the same place. There, on the banks of the Slaney, Fadad was killed. In commemoration of this event, the place was afterwards called Ath Fadad or the Fort of Fadad, a name which it retains to the present day, under the slightly Anglicized form of Ahade.

⁷ See the fine folio edition, edited by Dr. Robert Atkinson, at pp. 195, 196.

⁸ See "On the Manners and Customs of the Ancient Irish." A series of Lectures. Edited with an Introduction, Appendices, etc., by W. K. Sullivan, Ph. D., &c., vol.

The Protestant church of the union of Ballon and Aghade stands on the site of one much older,⁹ and the foundations have been utilized for the erection of the more modern building, which is said to have been so old, that the date and cost of its erection are unascertainable.¹⁰ The church is prettily situated, on a gently elevated ground, and in the midst of a highly cultivated district. A rivulet running close to the churchyard adds greatly to the beauty of this tranquil scene. Some interesting tombs and their inscriptions are to be found there.¹¹ It has been stated, that about the middle of the twelfth century, by Dermot Mac Murchad, King of Leinster, a nunnery had been here founded, for nuns of the order of St. Augustine,¹² but it was then attached to the nunnery of St. Mary de Hogges, in the city of Dublin.¹³ There is now no remembrance of the nunnery in this locality. A blessed well—but without a name—is there, while other antiquities exist, and numerous human remains have been turned up, between Ahade and the town of Tullow.¹⁴ Under the head of Ath Fadat, Duald Mac Firbis¹⁵ enters the name Id, bishop of Ath-Fadat,¹⁶ in Leinster, for this day. At the 14th of July, St. Idus, Bishop of Ath-Fada, in Leinster, is set down by Rev. Alban Butler.¹⁷ In the "Circle of the Seasons,"¹⁸ at this same date, he is simply called a bishop in Leinster. Little of a reliable character can be gleaned regarding him.

ARTICLE III.—ST. ONCHU, OR ONCHUO, PRIEST, OF KILDARE, COUNTY OF KILDARE. The feast of St. Onchuo, a priest, of Kidare, was kept on the 14th of July.¹ In the Martyrology of Tallagh,² at this same date, is entered Onchon Mic Blathmic. This shows a later entry in the Martyrology of Tallagh—at least in the published copy—than Colgan supposed; for, he thought St. Corpre, Abbot of Clonmacnoise, who died A.D. 899, was the latest person inserted in that Calendar, whereas from what we find recorded, the present holy priest flourished in the tenth century. He is called the blessed Onchuo, presbyter of Kildare.³ About him, little happens to be known. In what particular capacity he figured, in that episcopal city, does not appear from our Annals. It is probable, he had been attached to its cathedral, in some official position. Veneration was given to Onchu,⁴ son of Blathmac, at the 14th of July, according to the Martyrology of Donegal.⁵ This patronymic seems to identify him with that St. Onchu, commemorated at the 9th of July.⁶ In this sense, too, the present entry has been accepted

iii., Lecture xxxviii., p. 404.

⁹ The accompanying illustration is from a sketch by the author on the spot in September, 1889. It was copied by William F. Wakeman and drawn on the wood, engraved by Mrs. Millard.

¹⁰ See "Parliamentary Gazetteer of Ireland," vol. i., p. 15.

¹¹ See Ryan's "History and Antiquities of the County of Carlow," p. 326.

¹² See Archdall's "Monasticon Hibernicum," p. 35.

¹³ See also Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iv., chap. xxviii., pp. 185, 187.

¹⁴ Such is the account left us by Eugene O'Curry.

¹⁵ See "Proceedings of the Royal Irish Academy," Irish Manuscript Series, vol. i.,

part i., pp. 88, 89.

¹⁶ Ath Fadat, Aghade or Ahade, barony of Forth, county of Carlow. William M. Hennessy's note.

¹⁷ See "Lives of the Fathers, Martyrs and other principal Saints," vol. vii., July xiv.

¹⁸ See p. 196.

ARTICLE III.—¹ See Colgan's "Trias Thaumaturga," Appendix Quinta ad Acta S. Brigidæ, cap. ii., p. 630.

² Edited by Rev. Dr. Kelly, p. xxix.

³ See Archdall's "Monasticon Hibernicum," p. 327.

⁴ Dr. Todd, in a note, says at Onchu: "This is also added by the more recent hand, with the authorities Mar., M. Tam."

⁵ Edited by Drs. Todd and Reeves, pp. 194, 195.

⁶ See the present volume of this work, at

by the Bollandists,⁷ on the authority of Father O'Sheerin, who remarks, that on the 9th of July, his feast had been celebrated in the Martyrologies of Marianus O'Gorman, of Cathal Maguire and of Donegal. Still it is possible they had been different persons. The present saint is said to have died, in the year 929.⁸

ARTICLE IV.—ST. COLMAN, SON OF AINGEN. In the Martyrology of Tallagh,¹ the name of Colman Mac Andgein appears, at the 14th of July. The patronymic furnishes little clue to his family or descent, much less to his locality. He probably lived in or before the eighth century. In the Martyrology of Donegal,² we have entered, likewise, Colman, the son of Aingen. On the authority of Father O'Sheerin, the Bollandists³ have inserted his festival at the present date.

ARTICLE V.—FEAST OF THE DORMITION OR REST OF ST. CORMAC, OF ATH-TRUIM, OR TRIM, COUNTY OF MEATH. According to Duald Mac Firbis,¹ the Dormitatio, or Rest of Cormac, bishop of Ath Truim, now Trim,² occurs at the 14th of July. The year of his demise was 741, according to the Annals of the Four Masters.³ The Annals of Ulster place his death, at A.D. 645.

ARTICLE VI.—TRANSLATION OF TWO HEADS OF THE URSULINE VIRGINS AND MARTYRS. In the edition of that Martyrology, published at Lubeck and Cologne, a feast for the Translation of two Heads of the Ursuline Martyrs and Virgins from Cologne into Dacia is set down, at the 14th of July. Noting this festival, at this same date, the Bollandists¹ refer further consideration of the circumstance to the 21st of October.

ARTICLE VII.—ST. FAGHNA. In the anonymous Catalogue of Irish Saints published by O'Sullivan Beare,¹ a St. Faghna is mentioned, at the 14th of July. At this date, the Bollandists² doubtfully enter Fagna.³

ARTICLE VIII.—FEAST OF THE BISHOP JACOB. In the early Irish Church was commemorated the festival of Bishop Jacob, with a devout

that particular day, Art. ii.

⁷ See "Acta Sanctorum," tomus iii., Julii xiv. Among the pretermitted saints, p. 627.

⁸ See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 624, 625.

ARTICLE IV.—¹ Edited by Rev. Dr. Kelly, p. xxix.

² Edited by Drs. Todd and Reeves, pp. 194, 195.

³ See "Acta Sanctorum," tomus iii., Julii xiv. Among the pretermitted saints, p. 627.

ARTICLE V.—¹ See "Proceedings of the Royal Irish Academy," Irish Manuscript

Series, vol. i., part i., pp. 88, 89.

² Ath Truim, now Trim, in the county of Meath. See William M. Hennessy's note.

³ See Dr. O'Donovan's edition, vol. i.

ARTICLE VI.—¹ See "Acta Sanctorum," tomus iii., Julii xiv. Among the pretermitted saints, p. 628.

ARTICLE VII.—¹ See "Historiæ Catholicæ Ibernici Compendium," tomus i., lib. iv., cap. xi., p. 50.

² See "Acta Sanctorum," tomus iii., Julii xiv. Among the pretermitted saints, p. 627.

³ Thus: "Fagna alicubi inter Sanctos

invocation in the "Feilire"¹ of St. Ængus, at the 14th of July. Elsewhere, we find no account of this Bishop Jacob, at the present date.

ARTICLE IX.—REPUTED FEAST OF ST. DENTELINUS, PATRON OF REES, DUCHY OF CLEVES. [*Seventh Century.*] At this day² is venerated, also, St. Denain, Dentelinus, or Dentlin, the son of St. Maelceadar and St. Walde-trude. He was their youngest son, and he died according to some writers, while an infant, or as others state, at a very early age, and not exceeding seven years. The Bollandists³ have his Acts, in ten paragraphs. In the earlier part of the seventh century, he must have been born, as the previous Life of his sainted parent seems to show; but, unless his birth took place in Ireland, we do not understand why he should have been classed among the saints of our country. Some contend, that after receiving the holy Sacrament of Baptism, his regenerated soul was immediately received into Heaven; so that thus, from the mouth of babes and sucklings the Lord Himself received praise. His noble parents took care to have him honourably interred, as has been supposed at Rees, in the Duchy of Cleves, now in Rhenish Prussia. There, the canons of that church were accustomed to celebrate his memory on each recurring 14th day of July. They had an office with proper Lessons, and at Matins, while allusion is made to Dentelinus—yet his life could not have been very eventful—praise is chiefly bestowed on his sanctified parents. The popular tradition, that while an infant he passed to the rewards of eternal life, is recorded in it. According to one statement, Dentelinus died on the 16th day of March, but where is not known. After his death, the people seem to have entertained a great devotion for the angelic being that went to Heaven, and while invoking his intercession, miracles are said to have been wrought at Rees, in favour of the infirm and afflicted. Subsequently, the relics of St. Dentelin were conveyed to Soignies and kept in a shrine, beside those of his sainted father Madelgarius. Some were kept, however, in the church of Rees; and in the year 1040, St. Irmgrade, daughter to the Count of Zutphen, had a beautiful church erected in honour of the Blessed Virgin. It is certain, that there, in a very special manner, St. Dentelinus has been venerated, and he is regarded as patron of the place. His office has been celebrated there on the 14th of July, as also weekly, on Mondays and Wednesdays, not pre-occupied by a festival of higher degree. Moreover, the parish of St. Aldegunde at Embric had a choral office for him, on the 16th day of March. In Hannonia, no special honours seem to have been accorded to this holy infant. On his father's shrine, he is represented as a boy, with a hawk on his wrist.³ The Belgian and Cologne Martyrologies enter his feast at the 14th of July. Among these records are to be classed, the Manuscript Florarius

computata, mihi necdum nota est."

ARTICLE VIII.—¹ In the "Leabhar Breac" copy, the following *rann* is found, and translated into English, by Whitley Stokes, LL.D.

Rognavea in tepprop
Iacob innoemem
Ateocham nonailem
Conoeichenbori noeroen.

"May the bishop Jacob, who is most holy, protect us! we beseech, we entreat him, with a decade of infants."—"Transactions of

the Royal Irish Academy, vol. i., part i. On the Calendar of Oengus, p. cx. The scholiast in a comment adds: "iacop. ne [s] cio quis iacop." See p. cxviii.

ARTICLE IX.—¹ See Colgan's "Acta Sanctorum Hiberniæ," iii. Februarii, n. 3, p. 249. Also, Februarii xxv., n. 4, p. 412.

² See "Acta Sanctorum," tomus iii., Julii xiv. De S. Dentilino Puero Confess. Resæ, in Clivia, pp. 689 to 691. The editor is Father John Baptist Soller.

³ See Rev. S. Baring-Gould's "Lives of the Saints," vol. vii., July 14, p. 323.

Sanctorum, Greven, Canisius, Molanus, Ghinius, Ferrarius and Saussay. At this date, Colgan intended to publish some account of him. At the present time—as in the last century when the Bollandists made enquiry to recover some local traditions regarding this saint—little can be discovered, to throw any additional light on the history of this innocent child, on the place of his sepulture, or on the date for transference of his remains.

ARTICLE X.—REPUTED FESTIVAL OF ST. TURRINUS, BISHOP AND CONFESSOR, IN LESSER BRITAIN. The Lubeck-Cologne edition of Usuard's Martyrology has a festival, at the 14th of July, for a St. Turrinus, Bishop and Confessor in Lesser Britain. The Bollandists,¹ who record this entry, think he may be identical with St. Turiavus, treated about by them, at the 13th of this month.

ARTICLE XI.—FEAST OF ST. FURSEY, ABBOT OF LAGNY, FRANCE. St. Fursey, for whom a feast has been set at this day, was renowned for his visions, as related by the Venerable Bede. These were well known to the mediæval writers, as may be seen in the early printed work of Jacobus Januensis.² The Life of that saint is to be found, at the 16th of January.²

ARTICLE XII.—REPUTED FEAST OF HARRUCH, BISHOP OF VERDEN, SAXONY. The Bollandists remark,¹ at the 16th of July, that Camerarius has placed a festival at this date for Harruch, Abbot of Amarbarica, and eighth Bishop of Verden, who had been noticed, on a previous day.

Fifteenth Day of July.

ARTICLE I.—ST. PLECHELMUS, BISHOP OF OLDENSAL AND RURIMOND, BELGIUM, AND APOSTOLIC MISSIONARY.

[SEVENTH AND EIGHTH CENTURIES.]

A diversity of opinion exists, as to whether the present holy man had been a native of Ireland or of Scotland. On the subject, his Acts are vague, and indeed, as they have come down to us, they seem to be compilations put together, long after his time. Having few biographical notices to record, the writers indulge in diffusiveness of statement, considerably mingled with panegyric and digressive matter. The following brief particulars contain the substance of traditions regarding him.

ARTICLE X.—¹ See "Acta Sanctorum," tomus iii., Julii xiv. Among the pretermitted saints, p. 626.

ARTICLE XI.—¹ See "Legenda Sanctorum," fol. clxxxix. Edition of 1478.

² See the First Volume of this work, Art. i.

ARTICLE XII.—² See "Acta Sanctorum," tomus iv., Julii xvi. Among the pretermitted saints, p. 121.

Various modern hagiographers have accounts of this saint, who was renowned in his day. One of the chief sources for his Acts appears to have been that anonymous Life, published by the Bollandists,¹ and thought to have been compiled by some cleric, belonging to the church of Utrecht, or of Mons S. Odiliæ, following the traditions of the place. Molanus²—in two paragraphs—and Miræus³ have short Lives of St. Plechelmus, at the 15th of this month. The “*Officia Propria Sanctorum Diœcesis Ruremundanæ*,”⁴ compiled by Henricus Cuquinus, Bishop of that city, contains particulars regarding St. Plechelm’s career. It was intended by Colgan, to have the Acts of St. Plechelmus appear, at the 15th of July, but death prevented the accomplishment of his desire.⁵ The Bollandists have Acts of this saint, at the 15th of July;⁶ and, before his death, Father John Bolland had prepared commentaries⁷ on them. These were afterwards published, and they have been prefixed to an anonymous Life.⁸ The Annals of the Cistercian Monk record St. Plechelmus, a Bishop and Confessor, while they also style him the Apostle of Guelderland.⁹ In the “*Acta Sanctorum Belgii*,”¹⁰ St. Plechelmus, Bishop, is recorded at the 15th of July. Bishop Challoner¹¹ and the Rev. Alban Butler¹² have accounts of St. Plechelm, Bishop, at this same date. There are notices of St. Plechelmus—referred to A.D. 689—in Rev. Dr. J. F. S. Gordon’s *Scotchchronicon*,¹³ as also, in the Rev. S. Baring-Gould’s work.¹⁴

Having alluded with eulogy to Northumbria, Scotia and Hibernia, as having been countries in which the light of Faith dispelled the works of darkness, St. Patrick,¹⁵ St. Cuthbert,¹⁶ St. Columba,¹⁷ and St. Willibrord,¹⁸ are instanced as great servants of Christ, who wrought wonderful things for His Church. Afterwards, we are told, in his Acts,¹⁹ that the holy man Plechelmus was born within the confines of Scotia, and that he sprung from a respectable family. According to some writers, while born of illustrious parents, he belonged to the province of Northumbria.²⁰ In the works of Bishop Challoner²¹ and of the Rev. Alban Butler,²² this holy man is con-

ARTICLE I.—¹ From a tolerably ancient vellum Manuscript, furnished by a nobleman, Theodorus e Renesse Wulpus, and collated with a copy, included among the papers of Wilhelm Lindan, Bishop of Ruremond.

² See “*Natales Sanctorum Belgii*,” p. 156.

³ See “*Fasti Belgici et Burgundici*,” pp. 418 to 422.

⁴ Published at Cologne, in the year 1604.

⁵ See “*Catalogus Aliquorum Sanctorum Hiberniæ*.”

⁶ See “*Acta Sanctorum*,” tomus iv., Julii xv. De S. Plechelmo Episcopo Oldensaliæ et Ruræmundæ in Belgio, pp. 50 to 60.

⁷ These are in five sections, and forty-two paragraphs.

⁸ In thirteen paragraphs. A few notes are appended.

⁹ See vol. vii., pp. 75, 76.

¹⁰ See vol. vi.

¹¹ See “*Britannia Sancta*,” part ii., pp. 32 to 34.

¹² See “*Lives of the Fathers, Martyrs and other principal Saints*,” vol. vii., July xv.

¹³ See vol. i., p. 67.

¹⁴ See “*Lives of the Saints*,” vol. vii.,

July 15, p. 358.

¹⁵ See his Life, at the 17th of March, in the Third Volume of this work, Art. i.

¹⁶ See his Life, at the 20th of March, *ibid.*, Art. i.

¹⁷ See his Life, at the 6th of June, in the Sixth Volume of this work, Art. i.

¹⁸ See his Life, at the 7th of November.

¹⁹ “*Sanctus ergo vir, nomine Plechelmus, infra confinia Scotiæ, de clara nobilium prosapia patrum procreatus*,” &c.

²⁰ Such is the statement of Miræus.

²¹ See “*Britannia Sancta*,” part ii., pp. 32, 33.

²² See “*Lives of the Fathers, Martyrs, and other principal Saints*,” vol. vii., xv. July.

²³ “*S. Vuiro et Placelmus Hiberni ambo*.” —Petrus Lombardus, “*De regno Hiberniæ Sanctorum Insula Commentarius*,” cap. xv., p. 208. Lovanii, A.D. 1632, 4to. In the Very Rev. Monsignor Moran’s later and more improved 8vo edition of this work, printed and published at Dublin, A.D. 1868, this error has been corrected: “*S. Wiro, et S. Plechelmus Hiberni ambo e patria sua Insula egressi ad prædicandum*,” &c. See cap. xv., p. 90.

sidered to have been a noble English Saxon by birth, yet to have first seen the light in the southern part of Scotland. This his place of habitation may be understood, however, of a period, possibly subsequent to his birth. The Archbishop of Armagh, Most Rev. Peter Lombard, tells us, that this saint, whom he calls Placelmus, was an Irishman.²³ As he grew up, Plechelmus was assiduous in his study of the inspired and sacred writings. He desired, also, to follow in the footsteps of the holiest masters. From earliest youth, he was a model of humility and of modesty. He gave himself to the practice of frequent prayer, vigils and fasting. His soul was continually inflamed with the fire of Divine love.²⁴ While he prayed to be delivered from evil thoughts and concupiscence, he also asked earnestly for the light of Divine Wisdom; and, the Almighty graciously deigned to hear his petitions, for his soul was filled with exalted gifts and graces. His abstinence, in many ways, was the admiration of all who knew him. When assumed to the priesthood—for which he seems to have been specially destined—he bestowed large alms on the poor. He never taught anything in words, which he had not been the first to practise. While humble in appearance, and serene in manner and deportment, he was greatly devoted to study; besides, his lips breathed forth words of gentleness and wisdom. He knew that the mouth of the priest should announce true knowledge. The fervour of his faith was made manifest, through his works of charity. He guarded carefully the jewel of chastity. Thus, he contended against all the assaults of his spiritual enemies, like a true athlete of Christ.

About this time, it is stated, that a vacancy occurred in the See under which he appears to have laboured, and its pastor was removed from this life to the bliss of Heaven. According to some accounts, the vacant See was no other than Candida Casa,²⁵ in Scotland. This, however, is incorrect. Soon was it deemed necessary to appoint a successor, and an assembly for consultation was convened to determine on a choice. The people were unanimous in electing Plechelmus, to fill that distinguished office. Although unwillingly consenting, yet deeming it the will of God, he at last yielded. However, at this particular time, it does not appear, that he had been consecrated as bishop, and he may be considered only as a bishop-elect. With him was associated St. Wiros,²⁶ a man of great holiness and distinguished for his many virtues. At this time, St. Wiros was about to undertake a pilgrimage to Rome, and St. Plechelmus became his companion. With him, our saint resolved on visiting the tombs of the Apostles, and other holy places, in the Eternal city.²⁷ They were joined by a pious deacon, named St. Othgerus,²⁸ in England, and together, the devoted pilgrims proceeded to Rome, where Pope St. Sergius²⁹ is thought to have presided over the Apostolic See, at that time. The devotion and faith of St. Wiros and of St. Plechelm induced the Sovereign Pontiff, to raise them to the episcopal rank. They are said to have been consecrated in the church of St. Peter, Prince of the Apostles. The Pope enriched them with many sacred relics, and he bestowed on them other marks of his distinguished consideration. They were ordered by him, to revisit their native country, and to spread there the seeds of the Gospel among its inhabitants. We are told, that their people received them with great rejoicing, when they returned to take possession of their respective Sees.

²⁴ See Bishop Challenor's "Britannia Sancta," part ii., p. 33.

²⁵ In another document we read: "Sanctus Plechelmus, Episcopus de Massa Candida, vel secundum Bedam Candida Cæsa."

²⁶ See his Life, at the 8th of May, in the

Fifth Volume of this work, Art. i.

²⁷ According to Baronius' "Annales Ecclesiastici," A.D. 689.

²⁸ His feast has been assigned to the 10th of September.

²⁹ He ruled from A.D. 687 to A.D. 701.

According to Venerable Bede a Plethelm³⁰—often confounded with our Plechelmus³¹—became first Bishop of the See, called Candida Casa.³² At present, this place is known as Whitehorn.³³ However, the saint about whom we are now treating was altogether a different person to the Pechthelm mentioned by Venerable Bede,³⁴ nor is it known over what See he ruled.

Having laboured with great zeal in the country to which he belonged, St. Plechelm resolved on seeking another as a sphere for the exercise of his sacred ministry. To gain other souls to Christ, he accompanied St. Otger to France. Here Pepin³⁵ exercised the authority of king,³⁶ and he was always well pleased to receive holy men, who contributed to spread morality among his people, and who were ready to preach the Gospel among the pagans—for some even at that period appear to have remained unconverted to Christianity. There, Plechelm laboured with zeal, in the successful extirpation of idolatry; and, numbers of the pagans were baptized. He also endeavoured to train the Christians in virtuous habits, in that tract of country, now known as Guelderland, Cleves and Juliers, with several neighbouring provinces, lying between the Rhine, the Wahal and the Meuse.³⁷ It has been stated, that he and St. Wiros were present at a synod in Utrecht, called by Pope Sergius, in the year 697.³⁸ His efforts were mainly directed, to the subversion of pagan errors. Those were labours highly successful. The temples of Idols being destroyed, he erected churches to the true God, in their stead; thus planting the standard of the cross on the sites, where Gentile abominations had formerly prevailed.

After many years of evangelical labour, old age grew upon him. Then Pipin, Mayor of the French palace, sent him to Mons Petri, afterwards St. Odilia,³⁹ near Ruremonde,⁴⁰ that he might spend the remainder of his days in greater quiet. So greatly was he esteemed by Pipin, that each year in the commencement of the Lenten season, he left the palace, and in the spirit of rare humility, that great prince visited his church with naked feet. He made a humble confession of his sins, likewise, to the saint, and received absolution, shedding tears abundantly. He also asked counsel, as to how he should best govern the subjects entrusted to his care, and as to how he might most

³⁰ See Rev. S. Baring-Gould's "Lives of the Saints," vol. vii., July 15, p. 358.

³¹ Antonio Pagi and the author of "Bata-via Sacra" have committed this mistake.

³² "Sedes Episcopalis est suffraganea Glascuensi in Scotia Archiepiscopo. Vide Notitiam nostram Episcopatum orbis Christiani. Miræus "Fasti Belgici et Burgundici," pp. 421, 422.

³³ Situated in the parish bearing a like denomination, in the south of Wigtonshire, Scotland. See the Map of Wigtonshire, illustrating Mr. John Nicholson's "History of Galloway."

³⁴ At the year 731, he writes: "At vero provinciæ Northanhymbrorum, cui Rex Ceolvulf præest, quatuor nunc Episcopi præsulatum tenent Wilfrid in Eboracensi Ecclesia, Æthelwald in Lindisfarronensi, Acca in Hagulstadensi, Pechthelm in ea quæ Candida casa vocatur, quæ nuper multiplicatis fidelium plebibus, in sedem Pontificatus addita, ipsum primum habet Antistitem."—"Historia Ecclesiastica Gentis Anglorum," lib. v., cap. xxiv.

³⁵ The renowned Pepin de Heristal, so remarkable for his liberality in founding churches and religious institutes, and a great patron of Irish missionaries, who arrived in France during his time.

³⁶ For twenty-eight years he governed France, during the nominal reigns of Thierri, Clovis III., Childebert III., and Dagobert II. He left as heir his son Charles Martel. See Michaud's "Biographie Universelle, Ancienne et Moderne," tome xxxii." p. 441.

³⁷ See Rev. Alban Butler's "Lives of the Fathers, Martyrs, and other principal Saints," vol. vii., July xv.

³⁸ See Rev. Dr. J. F. S. Gordon's "Sco-tichronicon," vol. i., p. 67.

³⁹ It is said to have been so called after one of St. Ursula's companions. See Bishop Challenor's "Britannia Sancta," part ii., p. 33.

⁴⁰ So called from the River Roer or Ruhr, on which it is built, at its junction with the Meuse.

⁴¹ This had been built on the River

promote the Faith among them. This penitential course of life Pepin followed, until his death took place in 714, in the castle of Jopil,⁴¹ near Liege.⁴² Notwithstanding, God's holy servant did not cease from the duty of ministration while here; for, he engaged indefatigably in arduous works of the ministry. It is related, that he lived to the age of one hundred years, and that he was greatly loved by all the people. Full of years and of virtues, he rendered his spirit to the great Creator, on the Ides of July—corresponding with the 15th day of this month. The year for his demise has been set down, at 732.⁴³ He was buried in a church, dedicated to the Blessed Virgin, and situated on the mountain top. His relics became instruments for working many miracles, which afterwards took place, through his intercession. Several afflicted persons were healed at his tomb.

For over one hundred years, the remains of St. Plechelm and his holy companions were preserved in the church of Mons S. Odiliæ, until that celebrated invasion of the Normans, which occurred in the middle of the ninth century. Then, the relics of Saints Wiro, Plechelm and Otger were removed to Utrecht. Baldricus, Bishop of Utrecht, caused the head and chief part of St. Plechelm's body to be transferred to the church of Oldenzel, in the diocese of Daventer. Of this place, our saint is regarded as the patron, and his office, as a double of the First-class with an Octave, was there recited. He was also greatly venerated in Mons S. Odiliæ, and at Rurimonde. We have already seen, how the church and monastery of St. Peter had been destroyed, in the latter place, and how for a time, the relics of the saints had been lost.⁴⁴ The bodies of Saints Wiro and Plechelmus, Bishops, with that of St. Otger, deacon, were placed within the altar of the cathedral church. An inscription was added on the base to this effect: "*Partes Reliquiarum SS. Wironis, Plechelmi et Otgeri.*" The calamities of that time caused the relics and that inscription buried among ruins to pass into oblivion. However, they were once more recovered in the year 1594, and in the church of the Holy Ghost was found that interesting inscription on the base of its altar. This discovery, with an office of a double rite, was celebrated on Tuesday after the Festival of the Most Holy Trinity. In the time of Miræus,⁴⁵ the head of St. Plechelmus was preserved at the church of Oldenseel, in the diocese of Daventer, and this relic was much venerated, by the people.

In various Continental as in our insular Calendars, this holy bishop is commemorated, at the 15th of July. Especially, in the Belgian, Utrecht,⁴⁶ Cologne⁴⁷ and Treves⁴⁸ Martyrologies is his feast inserted. Thus, in the additions to Usuard's Martyrology, by Hermann Greven;⁴⁹ in the Florarius Manuscript;⁵⁰ in John Molan;⁵¹ and in Peter Canisius;⁵² the festival of this

Meuse.

⁴² See an account of this finely situated city, in "*Gazetteer of the World*," vol. viii., pp. 728, 729.

⁴³ See Rev. Alban Butler's "*Lives of the Fathers, Martyrs, and other principal Saints*," vol. vii., July xv.

⁴⁴ An account of these events may be found, in the *Life of St. Wiro*, at the 8th of May, in the Fifth Volume of this work, Art. i., chap. ii.

⁴⁵ See "*Fasti Belgici et Burgundici*," p. 420.

⁴⁶ In the *Manuscript Martyrology of St. Mary's church*: "*Plechelmi Confessoris et Pontificis.*" On the margin is inscribed, Aldenzale.

⁴⁷ In the edition of 1490, "*Ipsodie, S. Plechelmi Ep. Conf.*"

⁴⁸ In the *Manuscript Martyrology of St. Martin*, "*Plechelmi Confessoris.*"

⁴⁹ Printed at Cologne, A.D. 1515 and 1521: "*Plechelmi Tweintiensi Episcopi et Confessoris in Aldensele quiescentis.*"

⁵⁰ Thus: "*Item S. Plechelmi Ep. et Confessoris: obiit anno salutis DCCXXXII.*"

⁵¹ In the first edition of his additions to Usuard, published in the year 1568. In the later editions of Usuard, Molanus has "*Civitate Oudensele, natale S. Plechelmi Ep.*" Also in his *Natales*, and *Indiculus Sanctorum Belgii*.

⁵² In both editions of his *German Martyrology*, where our saint is styled "*Twentien-*"

holy Bishop is commemorated, at the present date. In like manner, Arnold Wion,⁵³ Hugh Menard,⁵⁴ Benedict Dorgain, Constantine Ghinius,⁵⁵ Miræus,⁵⁶ and Andrew Saussay,⁵⁷ have notices. Also, Ferrarius,⁵⁸ a Manuscript Kalendar of the Order of St. Benedict,⁵⁹ and Balduin Willot,⁶⁰ record St. Plechelm, at the 15th of July. The English Martyrology,⁶¹ Father Henry Fitzsimon and the anonymous Calendar published by O'Sullivan Beare,⁶² record this holy Bishop, Plechelmus or Plechelnus, at this same date. The Rev. Alban Butler⁶³ gives an account of St. Plechelm, Bishop, Confessor, and Apostle of Guelderland, at the 15th of July. This holy saint was greatly venerated in Scotland.⁶⁴ In the "Menologium Scoticum" of Thomas Dempster, St. Plechelmus is commemorated,⁶⁵ at this date.⁶⁶ Among the Scottish Entries, in the Kalendar of David Camerarius, is a record⁶⁷ of this saint, at the 15th of July.⁶⁸ In the Circle of the Seasons, St. Plechelm is set down as a Bishop and Confessor, at this same date.⁶⁹

A modern Protestant writer⁷⁰ describes the Irish as a race, who, without a government of their own, have sent forth colonies to aid in founding vast republics, and rulers to hold the reins of empire when they had proved too weighty for the grasp of ordinary kings; who, without an army of their own, have directed the tide of conquest in every land; who, without a parliament, have laid all legislative assemblies under obligation by the wisdom of their statesmen, and the unrivalled eloquence of their orators; who, without a press, have added the choicest ornaments to the classic literature of the world; who, without religious freedom, have guided theological thought; and without political freedom, they have taught other states vainly calling themselves free, what freedom means, and how it may be permanently won.⁷¹ If such remarks apply to the present century, our missionaries on the Continent of Europe have abundantly demonstrated the services rendered to religion and civilization there during many past ages.

ARTICLE II.—ST. COMMAN, SON OF DIOMMA, OR DIMMAL. The lonely hills and solitudes of our Island were once peopled with devoted men, who were engaged in celebrating the praises of God, although it is now difficult to know where the exact dwelling places of many had been. In the Martyrology of Tallagh,¹ at the 15th of July, there is an entry of Comman Mac

sem Episcopum."

⁵³ In his "Lignum Vitæ."

⁵⁴ In his Benedictine Martyrology.

⁵⁵ In "Natalibus Sanctorum Canonico-rum."

⁵⁶ In Fastis Belgicis et Burgundicis.

⁵⁷ In Martyrologium Gallicanum.

⁵⁸ He says: "Apud veteres Salios, S. Plechelmi Episc. Candidæ Casæ."

⁵⁹ In these words: "S. Plechelmi Ep. Candicasensis sub Archiepiscopo Eboracensi, monachi in Anglia. Hic Aldezael requiescit corporaliter, excepto sinistro brachio."

⁶⁰ He has: "Oldenzaliæ, urbe provinciæ Transilulanæ, asservatur caput et præcipua pars corporis S. Plechelmi Episcopi in Scotia, pars Ruremundæ."

⁶¹ Of John Wilson, in the first and second edition.

⁶² See "Historiæ Catholicæ Iberniæ Compendium," tomus i., lib. iv., cap. xi., xii.,

pp. 50, 56.

⁶³ See "Lives of the Fathers, Martyrs, and other principal Saints," vol. vii. xv. July.

⁶⁴ See Bishop Forbes' "Kalendars of Scottish Saints," p. 434.

⁶⁵ Thus: "In Oudenzeel Plechelmi episcopi Candidæ Casæ, Belgii Apostoli, Ruremundæ patroni. T. ML."

⁶⁶ See *ibid.*, p. 205.

⁶⁷ Thus: "Sanctus Plechelinus Episcopus Candidæ Casæ."

⁶⁸ See Bishop Forbes' "Kalendars of Scottish Saints," p. 239.

⁶⁹ See p. 197.

⁷⁰ Rev. A. O'Connor, B.A., T.C.D.

⁷¹ See "A History of the Irish People," book i. Manchester, 1876, 8vo.

ARTICLE II.—¹ Edited by Rev. Dr. Kelly, p. xxix.

² Edited by Drs. Todd and Reeves, pp. 194, 195.

Dimmai. We find registered the name Comman, son of Diomma, in the Martyrology of Donegal,² at the same date, but no further particulars are given.

ARTICLE III.—THE SONS OF EARCAN, OF BRUGH-LAOGH. We find a festival entered, to honour Mac Ercaín, at the 15th of July, and the Martyrology of Tallagh¹ calls his place Bruigh-long, while that of Donegal² spells it Brugh-laogh, and the sons of Earcan are set down, without any specification of their actual number or particular names. Their place has not been identified.

ARTICLE IV.—ST. RONAN, SON OF MAGH. In the Martyrology of Tallagh,¹ at this date, there is an entry Ronani mic Magi. Veneration was given to Ronan,² son of Magh, at the 15th of July, as we find inserted in the Martyrology of Donegal.³

ARTICLE V.—FESTIVAL OF THE TWELVE APOSTLES. In the ancient Irish Church, on the 15th day of July, was celebrated the Festival of the Twelve Apostles, as we read in the "Feilire"¹ of St. Ængus. There is an Irish stanza annexed,² in which those Twelve Apostles are severally named; and succeeding it, there is another,³ enumerating the Twelve Apostles of Ireland. This ancient Festival, styled the Separation of the Apostles of Christ for their Missions in various parts of the old world, has been often alluded to by the early Greek and Latin Fathers. The Bollandists,⁴ who place it at the 15th of July, have a learned disquisition⁵ on its origin and history, to which the reader is referred.

ARTICLE VI.—ST. HARRUCH, BISHOP OF VERDEN, IN SAXONY. The

ARTICLE III.—¹ Edited by Rev. Dr. Kelly, p. xxix.

² Edited by Drs. Todd and Reeves, pp. 194, 195.

ARTICLE IV.—¹ Edited by Rev. Dr. Kelly, p. xxix.

² A note by Dr. Todd says at Ronan: "The more recent hand adds here," mac magi [son of Magh]." For this the Martyrologies of Tallagh and of Marianus O'Gorman are quoted.

³ Edited by Drs. Todd and Reeves, pp. 194, 195.

ARTICLE V.—¹ In the "Leabhar Breac" copy is the following Irish *rann*, translated into English, by Whitley Stokes, LL.D.

1nna apul beac
 2oipocat cech naíam
 3ofoaíl neíluag oíam
 4h.u popíl naóaim.

"The twelve Apostles who excel every number, before a countless host Jesus distributed them among Adam's seed,"—

"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. cx.

² On the lower margin are these lines:—

Simon, maían ír matha
 páipichalon, tomar, tacha
 petur, anoiras, pílip, pol,
 eoin ocuí naóa íacob.

Thus translated into English:—

"Simon, Matthaëus and Matthew, Bartholomew, Thomas, Thaddæus, Peter, Andrew, Philip, Paul, John and the two Jameses."

—*Ibid.*, p. cxviii.

³ This is headed "XII. Apostoli Hiberniæ," and then follow these lines:

Da pínen, da Cholom charo,
 Cíapan, Cainvech, Comgall cam,
 Da bñenaino, Ruadain collu.
 7innseo, moíu mac naíppaech.

feast of Harruch has been placed at the 15th of July, by Arnold Wion,¹ Dorgain, Menard and Bucelin. At first, being a native of Scotia, he became Abbot of Amarbaricense; and afterwards, he was the eighth bishop in order over the See of Verden, in Saxony. He was a man abounding in all the virtues, yet his Acts and period have not been clearly ascertained.² The English Martyrologies, Father Stephen White,³ and Father Henry Fitzsimon, record St. Harruc, Bishop, at the 15th of July. The name Harruc occurs, likewise, in the anonymous Calendar of Irish Saints, published by O'Sullivan Beare.⁴ The Bollandists,⁵ while doubting the warrant for enrolling his name among the saints, and showing certain misstatements of some Calendarists regarding him, insert notices at this day—stated to be that on which his death occurred. At this date, Thomas Dempster⁶ also enters his festival, and of course makes him a saint of Scotland; while Camerarius and Lesley support the same conclusion.

ARTICLE VII.—REPUTED FEAST OF ST. VINCENTIUS MADELGARIUS. In a certain Calendar, Father Boland found a festival entered at the 15th of July, for St. Vincentius Madelgarius,¹ but it was probably a mistaken entry for that holy man's feast, which is properly referable to the day preceding.

Sixteenth Day of July.

ARTICLE I.—ST. BRECCAN OR BRECAN, OF CLUAIN-CATHA, ABBOT OF MOVILLE, COUNTY OF DONEGAL, AND BISHOP OF ARD-BRECCAN, COUNTY OF MEATH.

[SIXTH AND SEVENTH CENTURIES.]

THE notices left us in the Irish Calendars and by our writers on Irish ecclesiastical history are here at best but meagre, and they are also confusing to a degree, that leaves us very uncertain regarding their adaptability

Thus translated into English: "The Twelve Apostles of Ireland:—

"Two Finnens, two chaste Colombs, Ciaran, Caindech, fair Comgall, Two Brenainns, Ruadan with splendour, Nindid, Mobii, son of Natfraech."

—*Ibid.*, p. cxviii.

⁴ See "Acta Sanctorum," tomus iv., Julii xv. De Divisione Apostolorum," pp. 6 to 16.

⁵ By Father Guilielmus Cuper, S.J. This is written in three sections, consisting of 44 paragraphs.

ARTICLE VI.—¹ This Martyrologist, while calling him Bishop of Verden, adds, that he was also a martyr about A.D. 831; for

which statement, there appears to be no warrant.

² Such is the statement of Krantzius, in "Metropolis," lib. i., cap. xxix.

³ See "Apologia pro Hibernia," cap. iv., p. 44.

⁴ See "Historiæ Catholicæ Ibernæ Compendium," tomus i., lib. iv., cap. xi., xii., pp. 50, 55.

⁵ See "Acta Sanctorum," tomus iv., Julii xv. Among the pretermitted saints, p. 3.

⁶ In his "Menologium Scoticum" thus: "Verdae Harruchi abbatis Amarbaracensis et episcopi octavi, et martyris, B."—Bishop Forbes' "Kalendars of Scottish Saints," p. 205.

ARTICLE VII.—¹ See the Bollandists "Acta Sanctorum," tomus iv., Julii xv.

to one and the same person. It must be difficult, therefore, to form a correct judgment from the *data* that remain for our consideration ; however, the accounts being inherently obscure ought to serve as an apology for the incomplete and perhaps disconnected form in which they are here presented.

The name of Breacan, Cluain Catha, occurs in the Martyrology of Tallagh¹ at the 16th of July. There was a CluainCatha, now called Battlefield, a townland and a gentleman's seat in the barony of Corran, and county of Sligo.² Yet, this does not seem to have been his place. We are told, that Breacan belonged to the race of Eoghan, son of Niall. In this case, it seems probable, that he was born in the present peninsula of Innishowen, in the north of Ireland. He first saw the light—so far as we can reasonably conjecture—some years before the beginning of the seventh century. One very doubtful account has it, that St. Breacan, who gave name to the foundation at Ardraccon,³ was son to Eochaidh Baldearg, Prince of Thomond, and grandson to Carthen Finn, first Christian ruler of that territory. The Cluain-Catha, to which allusion has been made, in the present saint's case, may be sought for within the barony of Inishowen, in the county of Donegal. Yet, it now appears to be an obsolete denomination. After a careful search among the townland names of Ireland, no etymon corresponding with it in that locality can be discovered, except it be Cloncha or Clonca. This is now a parish, in which there are traces of a primitive monastery with these of several churches or cells, the names of which are not known. Both history and tradition mention a conventual church at Malin, of which the only vestiges at present are a heap of stones. There are numerous remains of antiquity, as also natural curiosities in this neighbourhood. Pilgrimages were performed to this place, and these terminated by bathing in a small hollow, among the rocks at Malin Head. This cavity is filled at every tide, and it was reputed to effect the cure of various diseases. The old church of Cloncha⁴ is now falling into ruin. It is thought to have been formerly an abbey or a priory. Near it there is a stone pillar⁵ ornamented with scrolls and emblems. It is apparently the shaft of a cross ; for, the upper part, broken off, lies at some distance. A curious Druidical circle, and what is called Ossian's grave, at Ungal, in this parish, are shown.⁶

The O'Clerys state, that he was Abbot of Magh-bile,⁷ now Moville, a small market and post town, in the parish of Lower Moville, barony of Innishowen, and county of Donegal. The town is at the south-eastern extremity of the parish, and it is finely situated on the western shore of Lough Foyle. It lies about fifteen miles, north-north-east from Londonderry.⁸ The town there is clean and regular, and as the place has become a great resort for sea-bathers in the summer season,⁹ while the strongly impregnated marine waters of Lough Foyle ebb and flow at convenient times, so various lodging and private houses have been fitted up for the accommodation of visitors, a

Among the pretermitted feasts, p. 2.

ARTICLE I.—¹ Edited by Rev. Dr. Kelly, p. xxix.

² See Dr. O'Donovan's "Annals of the Four Masters," vol. iii., n. (o), p. 290.

³ See Harris' Ware, vol. ii., "Writers of Ireland," book i., chap. iv., p. 32.

⁴ It has been suffered to lapse into decay since 1827.

⁵ It is eighteen feet high.

⁶ See Lewis' "Topographical Dictionary of Ireland," vol. i., pp. 351, 352, and vol. ii., p. 338.

⁷ This appears to be the saint, whose fes-

tival has been assigned to the 6th of December by Duaid Mac Firlbis. See "Proceedings of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i., pp. 86, 87.

⁸ See "Parliamentary Gazetteer of Ireland," vol. ii., p. 810.

⁹ The accompanying illustration of this town from a photograph, furnished by William Laurence, O'Connell-street, Dublin, has been drawn on the wood by William F. Wakeman. The engraving is by Mrs. Millard.

¹⁰ See Third Volume of the present work,

small inn being also greatly availed of. It is sheltered from westerly gales, by the Slievesnaght and Craignamaddy Mountains. The scenery surrounding the town is remarkably grand. The religious foundation here dates back to the days of St. Patrick,¹⁰ who when he came into Innishowen met the three Deachnans, the sons of his sister, in the country of Ailill, son of Eoghan.¹¹ There he ordained Oengus, son of Ailill, and remaining on Sunday, that place received the name of Domhnach-bile.¹² Its original designation



Moville, County of Donegal.

was probably Magh-bile, or "Plain of the Sacred Trees,"¹³ which it still bears. The ruins of the old church are situated, however, in the townland of Cooly,¹⁴ in the parish of Upper Moville, and beside them stands a large stone cross. There are no very distinct traces of this religious foundation in our ecclesiastical Annals; for abbots and bishops—connected with it by certain writers¹⁵—rather belonged to the better known Magh-bile, or Moville, in the county of Down. Nor can we find to which of those places the O'Clerys assign the

at the 17th of March, Art. i. Life of St. Patrick, Apostle of Ireland, chap. xiv.

¹¹ This is stated, in an old Irish Life of St. Patrick, discovered many years back by Eugene O'Curry, among the Irish Manuscripts, belonging to the British Museum.

¹² It is generally supposed, that wherever St. Patrick remained on a Sunday—especially when any religious establishment had been there founded—that it received the denomination Domhnach; while the word bile was used by the ancient Irish to determine the site of a large tree, under which their chieftain was inaugurated. Hence it was regarded as a sacred tree, and one held in high veneration by the clansmen. To cut it down was considered to be the greatest triumph of their enemies, and most reproach-

ful to the pride of their tribe.

¹³ See "Acts of Archbishop Colton in his Metropolitan Visitation of the Diocese of Derry, A.D. MCCCXCVII," edited by the Rev. William Reeves, D.D., M.R.I.A. Additional Notes. F, pp. 121, 122, and n. (r), *ibid.*

¹⁴ The townlands Cooly, Carrownaff, Glencrow and Tiryrone were held under the See of Derry.

¹⁵ As in the case of Archdall. See "Monasticon Hibernicum," County of Donegal, Moville, p. 103. In the same work, at the County of Down, Moville, pp. 124 to 126, he introduces some of those Abbots, while his references to the "Annals of the Four Masters" are not to be found in Dr. O'Donovan's accurate edition.

present St. Breacan, although the context seems to indicate Magh-bile in Innishowen. By whom St. Breacan had been preceded or succeeded, as also his period, we do not learn; but, if we are to connect him with Braccanus, a celebrated Abbot who gave name to a monastery founded in Meath, and which from him was afterwards designated Ard Braccan or the "Hill of Bracan," he probably lived first at Moville, in the county of Donegal, before the middle of the seventh century.

According to Sir James Ware's account,¹⁶ the founder of Ardbraccan cœnobium, Braccanus, flourished A.D. 650. However, it does not seem likely that he lived to that year. He is said to have predicted and described the future wars of Ireland.¹⁷ In the Book of Kells, there is a charter for Ardbraccan given by Muirheartach Ua Maelseachlaind, King of Ireland.¹⁸ By the O'Clerys, Breacan is likewise styled Bishop, of Ard Breacain, which had been regarded as one of the ancient bishoprics,¹⁹ that had been aggregated within the present extensive diocese of Meath, including the whole of its former territory, and embracing at present the counties of East Meath and West Meath. The religious house here established was ruled by a long succession of abbots, and at least for five centuries after its foundation, it underwent various vicissitudes of reverse, such as burning, plundering and desecration, as frequently recorded in our Irish Annals.²⁰ After the year 1170, when the steeple of the Abbey fell, this religious establishment seems to have passed away, as we find no further mention of it in the Irish Annals, while the annexation of its See to the Meath diocese caused the town to fall into obscurity. Still, it seems to have been the favourite place of residence for the Bishops of Meath, Catholic and Protestant, both before and after the Protestant Reformation. Before the Confederation of 1641, a strong castle here formed the episcopal residence. This was replaced by a fine architec-

¹⁶ See "De Scriptoribus Hiberniæ," lib. i., cap. iii., p. 24.

¹⁷ "Vaticinia illa, necnon alia Sanctis Patricio, Columbæ et Molingo ascripta, collegisse et publicasse dicitur Gualterus de Islip alias Istelip Hiberniæ Quæstor anno MCCCXVII."—*Ibid.*

¹⁸ A copy of this is to be found, in the Meath Extracts, belonging to the Irish Ordnance Survey, vol. i., p. 55, now preserved in the Library of the Royal Irish Academy.

¹⁹ The Protestant bishops of Meath have a handsome residence at this place. See Mr. and Mrs. Hall's "Ireland: its Scenery, Character," &c., vol. ii., p. 385.

²⁰ These memorials are very well set forth in Rev. A. Cogan's "Ecclesiastical History of the Diocese of Meath, Ancient and Modern," vol. i., chap. vii., pp. 48 to 54.

²¹ It consists of a main building, with two connected wings.

²² See "Parliamentary Gazetteer of Ireland," vol. i., pp. 49, 50.

²³ The accompanying illustration taken from a photograph, and drawn on the wood by William F. Wakeman, has been engraved by Mrs. Millard.

²⁴ See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. i., chap. vii., p. 49.

²⁵ His feast occurs on the 4th of September.

²⁶ His term of years is said to have been one hundred and eighty-nine.

²⁷ These Annals again enter it at A.D. 662, according to another authority which they quote.

²⁸ See Dr. Donovan's edition, vol. i., pp. 268, 269, and nn. (d, e), *ibid.*

²⁹ Edited by Drs. Todd and Reeves, pp. 194, 195.

ARTICLE II.—¹ Edited by Rev. Dr. Kelly, p. xxix.

² Colgan calls it, "Ecclesia de Cluainmhor Mhaoscria, in regione de Feara Tulach," where St. Scotha is venerated, on the 16th of July. See "Acta Sanctorum Hiberniæ," xiii. Martii, Vita S. Mochoemoci, n. 17, p. 597.

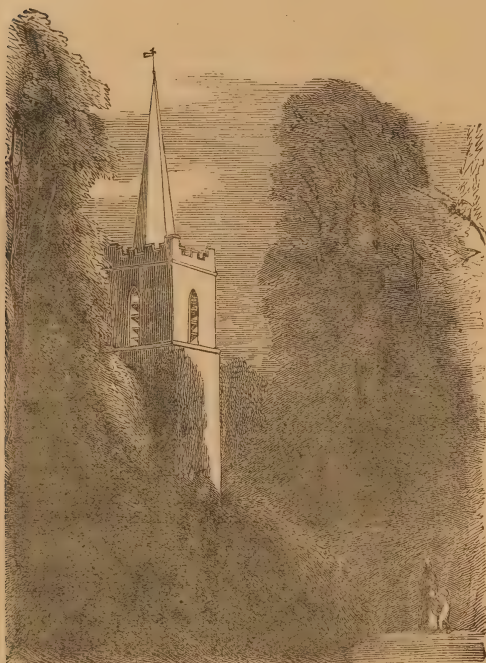
³ See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. iii., chap. lxxiv., pp. 556, 557. See also Acts of S. Foillan or Faelan, at the 26th of August.

⁴ It is marked, on the "Ordnance Survey Townland Maps for the County of Westmeath," sheets 9, 14.

⁵ See Lewis' "Topographical Dictionary of Ireland," vol. i., p. 310.

⁶ See "Letters containing Information relative to the Antiquities of the County of Westmeath, collected during the Progress of

tural palace,²¹ built since 1766, from designs by James Wyatt, Esq., the material being the celebrated limestone abounding in that neighbourhood. An extensive, finely planted and tastefully embellished demesne surrounds it. In the graveyard adjoining the Protestant church and within it, there are several interesting monuments erected to distinguished persons.²²



Ardbraccan Church, County of Meath.

Ardbraccan was subsequently a rectory and parish, in the barony of Lower Navan, and near the town of that name, in the county of Meath. Around the village which is here, there is a large extent of rich land, while a conspicuous and finely wooded hill, on which the village stands, and not far from the southern bank of the Blackwater River, presents a picturesque appearance to the visitor. It is probable, that the present Protestant church,²³ having a square tower, surmounted by a narrow spire and showing amid the finely grown trees surrounding it, occupies the site of the early monastic buildings. According to one statement, having governed at Ardbraccan for some time, St. Bracan proceeded to the west of Ireland, where on the large Island of Aran, off the Bay of Galway, he built the church called after

him Templebraccan, where his residence was fixed. There, too, he is said to have died, and that his festival had been celebrated on the 1st of May. Again, a feast has been assigned to him at the 6th of December.²⁴ However, we have good reason for believing, that the St. Bracan of Ardbraccan must have been distinct from St. Bracan of Aran. It seems probable, that after completing a certain term of rule as Abbot, and perhaps Bishop, in Aran, he died and had been buried there, some time in the earlier part of the seventh century. Our reasons for supposing that the present St. Bracan did not live to A.D. 650 are, that he had been succeeded by St. Ultan,²⁵ who is said, to have attained an extraordinary age²⁶ and to have died A.D. 653, by the author of the Annals of Clonmacnoise, or A.D. 656, according to the Annals of Ulster²⁷ and those of the Four Masters,²⁸ on the 4th day of September. The Martyrology of Donegal,²⁹ at the 16th of July, designates the saint of whom we have been

the Ordnance Survey in 1837," vol. i. Letter of John O'Donovan, dated Castle-town Delvin, October 5th, 1837, p. 254.

²⁷ See his Life, at the 8th of March, in the Third Volume of this work, Art. i.

²⁸ See Rev. Dr. Lanigan's "Ecclesiastica

treating as Breacan, of Cluain-catha, in Inis Eoghain; yet, we cannot be at all sure, that the O'Clerys are to be relied on implicitly, for those notices which they have furnished and applied at this date to the present saint.

ARTICLE II.—ST. SCOTH, VIRGIN, OF CLUAIN-MOR-MOESCNA, PROBABLY CLONMASKILL, COUNTY OF WESTMEATH. In the Martyrology of Tallagh,¹ at the 16th of July, appears the name Scoth, Cluana moescna.² This appears to be identical with Clonmaskill, in the barony of Fertullagh, county of Westmeath.³ Or it may be Clonmaskill,⁴ in the parish of Castletowndelvin, and barony of Delvin, in the same county. At an early period after the Anglo-Norman Invasion, Hugh de Lacy built here a castle for his brother-in-law, Sir Gilbert de Nugent, who resided in it for a time, while its ruins now occupy the sides of a quadrangular fort, having had a round tower at each corner.⁵ This was anciently the seat of the Barons of Delvin.⁶ There is a St. Scota, referred to in the Life of St. Senan, Abbot of Iniscattery.⁷ She is called the daughter of Cobhtach, and she is also regarded as his paternal aunt. Her festival is supposed to have fallen on this day. If the identification be correct, she must have been born about or after the middle of the fifth century. Towards the close of his life, St. Senan wished to visit her cell. This must have happened, it seems probable, after the middle of the sixth century. The nunnery of this St. Scoth, or Scota, seems to have been not far from the monastery,⁸ which was in the district, known as Irros, in the county of Clare. For an account of the present St. Scota, we are referred by Colgan,⁹ to the Martyrologies of Tallagh, of Marianus and of Ængus, at the 18th—probably a mistake for the 16th—of July. Her religious house was situated a few miles northwards from Mullingar. This monastery is supposed to have perished during the Danish wars.¹⁰ The name of this holy woman is entered in the Martyrology of Donegal,¹¹ at this same date, as Scoth, Virgin, of Cluain mór Moescna.

ARTICLE III.—ST. TORPTHA, OR TORBACH MAC GORMAN, ARCHBISHOP OF ARMAGH. [*Eighth and Ninth Centuries.*] At the 16th of July, the Martyrologies of Tallagh,¹ and of Donegal,² register simply the name, Torptha. He was identical with a celebrated Archbishop of Armagh, whose father's name was Gorman. He descended from the Kinel-Torbaich, *i.e.*, the Hy Kellaich,³ of the Bregian district,⁴ in the east of Meath.⁵ He was an admirable lector and abbot of Ard-Macha. He only sat for one year, after having been elevated to the primatial dignity.⁶ He is known as Torbach Mac Gorman. He departed this life, on the 16th of July, A.D. 807,⁷ or *recte* 812.⁸

History of Ireland," vol. i., chap. ix., sect. iv., n. 52, pp. 446, 447, and vol. ii., chap. xi., sect. iv., n. 30, p. 92.

⁹ See "Acta Sanctorum Hiberniæ," viii. Martii, n. 27, p. 536.

¹⁰ See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. iii., chap. lxxiv., p. 557.

¹¹ Edited by Drs. Todd and Reeves, pp. 194, 195.

ARTICLE III.—¹ Edited by Rev. Dr. Kelly, p. xxix.

² Edited by Drs. Todd and Reeves, pp. 194, 195.

³ From this family descended Conn na mbocht, or "Conn of the poor," owing to the number he supported, at Clonmacnoise.

⁴ See Colgan's "Trias Thaumaturga," Septima Appendix ad Acta S. Patricii, pars iii., p. 294.

⁵ See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. xx., sect. xi., p. 252.

⁶ See Harris' Ware, vol. i., "Archbishops of Armagh," pp. 42, 43.

⁷ See Colgan's "Acta Sanctorum Hiberniæ," xix. Februarii De S. Nuadato Archiepiscopo Ardmachano, cap. v., p. 373.

⁸ See Dr. O'Donovan's "Annals of the

ARTICLE IV.—ST. MAELODHAR, OF BRI-MOLT, NOW PRIMULT, KING'S COUNTY. A festival in honour of Maelodhar, of Bri-molt, is inserted in the Martyrology of Tallagh,¹ at the 16th of July. William M. Hennessy identifies Bri-molt with the present Primult or Ballyburley, in the barony of Warrenstown, King's County. Maolodhran seems to have been another form of this saint's name. The united parishes of Primult or Ballyburley and Coolcor are situated, partly in the barony of Warrenstown² and partly in that of Lower Philipstown,³ King's County, and they are now so thoroughly consolidated, that their former separate ecclesiastical history, as also their civil statistics, cannot well be stated.⁴ They were rectories in the diocese of Kildare.⁵ The River Mongach, at this locality, is said to have formed the southern mere of Ancient Meath.⁶ The Martyrology of Donegal,⁷ at this same date, has entered Maelodhar of Bri-molt.

ARTICLE V.—TRANSLATION OF THE BODY OF ST. BERTIN, ABBOT. On the 16th of July, A.D. 846, the holy Abbot Floquinus raised the body of St. Bertin, buried in the Abbey of Sithiu, and had it transferred to a more distinguished position.¹ Wherefore, an ancient Kalendar of Bruxelles alludes to this event as the Elevation of the Remains of St. Bertin, Abbot. This commemoration is to be found, likewise, in a Manuscript Usuard, belonging to Tournay. The Bollandists² notice this celebration. Arnold Wion³ and Dempster⁴ both commemorate this Festival. The chief feast of St. Bertin is at the 5th of September.

ARTICLE VI.—ST. GOBBAN, BEG. At this date—xvii. of the August Kalends—the Irish Kalendars introduce a Feast for a St. Gobban, surnamed “the small.”¹ The simple record, Gobban, occurs in the Martyrology of Tallagh,² at the 16th of July. In the Martyrology of Donegal,³ at the same date, the name is written Gobban, Beg. We may presume, he had been so denominated from his small stature; for the word beg signifies “little.” In the Irish Calendar, among the Ordnance Survey muniments, he is set down at the xvii. of the August Kalends—July 16th—under a similar appellation.⁴

ARTICLE VII.—ST. TENENAN, OR TENAN, BISHOP OF LEON, BRITANY. Albert Le Grand has an account of St. Tenenan at the 16th of July. His

Four Masters,” vol. i., pp. 420, 421.

ARTICLE IV.—¹ Edited by Rev. Dr. Kelly, p. xxix.

² This portion contains 5,433a. 6p.

³ This portion contains 2,435a.

⁴ The union is represented, on “Ordnance Survey Townland Maps for the King's County,” sheets 3, 4, 10, 11.

⁵ See “Parliamentary Gazetteer of Ireland,” vol. i., 157.

⁶ By John O'Donovan. See “Letters containing Information relative to the Antiquities of the King's County, collected during the Progress of the Ordnance Survey in 1837,” vol. i., p. 139.

⁷ Edited by Drs. Todd and Reeves, pp. 194, 195.

ARTICLE V.—¹ According to Molanus.

² See “Acta Sanctorum,” tomus iv., Julii xvi. Among the pretermitted feasts, p. 123.

³ In “Lignum Vita.”

⁴ In “Menologium Scoticum” thus: “xvi. In Sithiu Bertini abbatis per Folquinum abbatem translatio. VV.”—Bishop Forbes’ “Kalendars of Scottish Saints,” p. 206.

ARTICLE VI.—¹ See Colgan's “Acta Sanctorum Hiberniæ,” xvi. Januarii, Vita S. Fursæi, lib. iii., n. 6, p. 92.

² Edited by Rev. Dr. Kelly, p. xxix.

³ Edited by Drs. Todd and Reeves, pp. 194, 195.

⁴ Thus Gobban beg.—“Common Place

father was a prince, called Tinidorus, said to have been the nephew of St. Ioava, or Jovava,² who flourished in the sixth century. Lobineau, who treats of him, states, that Tenenan or Tinidor belonged to the Island of Great Britain, and that he was a priest before he passed over to Armorica. For a long time, he lived unknown in the woods, and near a place where Landerneau has since been built. Thence he was drawn, notwithstanding his own reluctance, to become a bishop. After the death of St. Goluenus, according to one account, St. Tenenanus was called on to rule over the See of Leon, in Britany. According to Lobineau, he ruled after Cetomerin.²

ARTICLE VIII.—VISIT OF ST. LIVNIUS TO THE MONASTERY OF GHENT, BELGIUM. At the xvii. Kalends of August—16th of July—A.D. 563, St. Livnius, with three disciples, dear to him and to God, visited the Coenobium of Ghent. There was he kindly received by Abbot Florbert and his monks. His Acts may be found, at the 12th of November.

ARTICLE IX.—FEAST OF ST. SINACH MAC DARA, PATRON OF MOYRAS PARISH, COUNTY OF GALWAY. This day is kept a festival in honour of their Patron, St. Sinach Mac Dara, by the people of Moyras Parish. The Life of this saint is to be found, at the 28th day of September, which is that for his principal feast.

ARTICLE X.—FESTIVAL OF THE CHILD-MARTYR MAMMES. In the early Irish Church, as we learn from the "Feilire"¹ of St. Ængus, on the 16th of

Book F," p. 63. In the Royal Irish Academy.

ARTICLE VII.—¹ See his Life, at the 2nd of March.

² See "Historie de Bretagne," tome i., liv. ii., num. ccxx., p. 76.

ARTICLE VIII.—¹ See Chronicon Sancti Bavenis, "Recueil des Chroniques de Flandre." Par J. J. De Smet, Chanoine de la Cathedrale de St. Bavo a Gand, tome Ier, p. 461.

ARTICLE X.—¹ In the "Leabhar Breac" copy, is the following Stanza, with its English translation by Whitley Stokes, LL.D. :—

Doitcra cechoia
O Chriſt acht conetir
Iſge coſluaz ſuabair
Inmacain Mametir.

"Every day will go to thee, of Christ if thou only ask it, the prayer, with the gentle host, of the child Mammes."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, pp. cxi.

² In addition to this, some Irish stanzas are quoted thus :

Atchimirí mometir
Iſir ſſuichib rena
Cotirac himchomſail
ſinochua ir Colman Ela.

ſraipe noſaitchim
Doichair mochinao
ſar eian coſbam cuman
Inſirar umal roan.

Cotirac ſompſer [τ] al
Inuair ead abbat
Cotiracur atarſhir
Inuair anair.

Theselines are thus rendered into English :—

"I beseech Mammes,
Among ancient seniors,
Findchua and Colman Ela,
That they come into my company.

"For this I beseech them
To expel my sins.
Short be the time till they remember
me,
The three, humble, pure.

"Let them come to attend me
At the hour of death's warning

July, the child-martyr Mammes was venerated. A commentary annexed tells us, that he suffered martyrdom, at the early age of twelve.² Little seems to be known regarding this saint, who is commemorated by the Bollandists³ at this date, and who is thought to have suffered martyrdom at Cæsarea in Cappadocia. He is noticed in old copies of St. Jerome's Martyrology.

ARTICLE XI.—REPUTED FEAST OF ST. HILLARMUS. The Martyrology of Tallagh¹ registers Hillarmus, as having a festival at this date. His name does not appear, however, to be that of an Irish saint, and it may have been intended for Hilarinus, martyr at Ostia, or for Helerius, martyr in Cæsarea added, an Island in the British Sea, or Hilarius, martyr: all of whom are commemorated, at the 16th of July, in ancient Calendars.² But, indeed, the entry must have been intended for St. Elier, or Helier,³ a holy hermit, who lived in the Island of Jersey,⁴ off the coast of Normandy, and who had been converted to the true faith by St. Marcou,⁵ a saintly abbot of Armorica. He then led a solitary life in a cave, on the Island of Jersey, where he was murdered by robbers or infidel barbarians. The chief town on that Island still bears his name. He is venerated, at this day, and his feast is specially recorded in the French Breviaries.⁶

Seventeenth Day of July.

ARTICLE I.—ST. FREDIGAND OR FRIDEGANDUS, ABBOT AT DEUREN, NEAR ANTWERP, BELGIUM.

[ABOUT THE SEVENTH CENTURY.]

AMONG the virtues of our primitive saints, their love for prayer was always very remarkable. Besides the morning and evening, they had other stated times, also, at which they assembled to pray. Many even rose in the night, to occupy themselves in this holy exercise. They were taught, moreover, to profit of the intervals from sleep, by reciting the Lord's prayer, or some verses of the Psalms. Every morning, they repeated the Apostles' Creed, which they were careful to use on all occasions of danger, as the symbol and shield, which so well guarded their faith. Thus were their minds constantly elevated towards God, and their affections centered in him.

Like many accounts regarding the early saints, those relating to St. Fredegandus are unsatisfactory, for want of consistency and agreement on

That I may see their semblance

At the time of their protection (?)."

—*Ibid.*, pp. cxviii., cxix.

³ See "Acta Sanctorum," tomus iv., Julii xvi. De SS. Paulo et Mammete Mart. Cæsareæ in Cappadocia.

ARTICLE XI.—¹ Edited by Rev. Dr. Kelly, p. xxix.

² See the Bollandists' "Acta Sanctorum," tomus iv., Julii xvi. Sancti qui xvii. Kalendas Augusti coluntur.

³ See Rev. Alban Butler's "Lives of the Fathers, Martyrs, and other principal Saints," vol. vii., July xvi.

⁴ See an interesting account of this self-governing Island and its history, in Samuel Lewis' "Topographical History of England," vol. ii., pp. 632 to 639.

⁵ His festival is held on the 1st of May.

⁶ Especially in those of Rennes, of Coutances and of the Cistercian Abbey at Beaubec, in the diocese of Rouen.

particulars related. He is said to have flourished in the eighth century; although other inferences may be drawn from the Acts which remain. It may be necessary therefore to observe, that the array of testimony which follows, must serve to furnish the only statements that can be offered; if these are not conclusive, we can only regret, none others exist or are accessible to us, in the endeavour to evolve the true facts of his history and period.

On the 17th of July, according to Miræus,¹ is commemorated in some parts of the Low Countries St. Fredegand. In the "*Natales Sanctorum Belgii*" by Molanus, we find St. Fredegand mentioned at the same date,² with some biographical notices, drawn probably from traditions or written records. Colgan had prepared notices of St. Fredigand for the 17th day of July,³ but he did not live to publish them. At the 17th of July, the Bollandists⁴ have some notices regarding this pious missionary, and which serve to throw a coloured light on his period and career. Those *memoranda* are Acts⁵ by some anonymous writer, and an account of miracles,⁶ wrought through his intercession, also the work of some unknown compiler.⁷ There is a Previous Commentary⁸ prefixed to both by Father Guilielmus Cuper. There are intrinsic evidences to show, that the short Manuscript Life contained in the Register of the Cathedral at Antwerp cannot be regarded as a very ancient one; neither is it historically reliable, since in the narrative we detect anachronisms of statement, that cannot readily be reconciled. There is an office of this saint celebrated in the church at Duerne, and in it under a Double Rite there are proper Lessons for the Second Nocturn, in which it is stated, that he came from Ireland into Gaul with other holy men, to preach the Gospel in the country about Antwerp. Notices of this saint are to be found in Bishop Challoner's work,⁹ as also in that of Rev. Alban Butler,¹⁰ at the 17th of July. The latter, however, incorrectly calls him Turninus—taking the denomination of his place for the name of the saint.¹¹ In *Les Petits Bollandistes*,¹² there are notices of this holy missionary, at the present date. So many uncertain accounts of him are given, however, that it is difficult to pronounce with any great degree of certainty on these varying statements.

Although, by the anonymous author of his Acts, St. Fredegand—also called Frego and Fredegad—is said to have been born within the Liberties of Antwerp, and at a place called Turninum,¹³ afterwards Turne¹⁴ or Deurne, on the banks of a river called Schinda, which flows into the Scheld; yet, by

ARTICLE I.—¹ See "*Fasti Belgici et Burgundici*," pp. 430, 431.

² The account is contained in three paragraphs, pp. 162, 163.

³ See "*Catalogus Actuum Sanctorum quæ MS. habentur, Ordine Mensium et Dierum*."

⁴ See "*Acta Sanctorum*," tomus iv., Julii xvii. De Sancto Fredegando Abbate Turinini prope Antverpiam, pp. 288 to 297.

⁵ Ex *Regestro Cathedralis Ecclesiæ Antverpiensis*, tome i., ad annum MDXCIII., fol. 257.

⁶ Ex Ms. Belgico auctoris anonymi collecta et Latine reddita.

⁷ Notes to both tracts have been added by the editor.

⁸ In three sections, and twenty-eight paragraphs.

⁹ See "*Britannia Sancta*," part ii., p. 36.

¹⁰ See "*Lives of the Fathers, Martyrs, and other principal Saints*," vol. vii., July xvii.

¹¹ He quotes the Manuscripts of Colgan, at the 17th of July for his statement. Yet, in these Manuscripts, Colgan calls him Fredigandus.

¹² See "*Les Vies des Saints*," tome viii., xvii^e Jour de Juillet, p. 386.

¹³ According to Miræus, this was the former Latin designation of the place.

¹⁴ Its origin is thus commented on by Gramay: "*Inter vicos terræ Ryensis antiquitatis merito primas tenet Turninum a turribus (ne quis Turnum aut Troianum aliquem somniet) dictum*."—"*De Antiquitatibus Antverpiensibus*," lib. iv., cap. iv.

¹⁵ See *Les Petits Bollandistes*, "*Vies des Saints*," tome viii., xvii. Jour de Juillet, p. 386.

other Belgian writers, this statement has been questioned. By the French he has been called Fregaud.¹⁵ This saint was an Irishman by birth, according to his ancient office recited at Deuren, as also in the opinion of Molanus, Miræus, and Malbranq. He appears to have embraced the monastic state of life, and if it be true, that he was a native of Ireland, it seems most likely his profession was made in our country. According to all accounts, he was remarkable for his many virtues, even in early youth. He became a priest, when he had attained the requisite qualifications through age and study. He became a companion of St. Fursey,¹⁶ St. Foillan,¹⁷ and St. Ultan, when they left Ireland, to spread the Faith in the north-western Continental countries. However, nothing definite seems to be known regarding this connexion.

St. Fredegand is said to have been a companion of St. Foillan, where his mission in the Low Countries took place, and to have been like him an apostolical preacher. The district of Ryland appears to have been that selected by Fredegand for his special harvest of souls. According to the published Acts of our saint, the illustrious Willibrord¹⁸ had there built a small monastery about the year 700, and into this Fredegand entered as a monk; while his piety and diligence, in this state, caused him to be elected as Abbot over the community. He laboured with unwearied zeal to bring the people to a perfect practice of Christian virtue. At this period, also, Pepin of Herstal had obtained great victories over the Frisons, and through the ministry of St. Willibrord, many of these were brought over to embrace the Catholic faith. One of his captains was named Gommar,¹⁹ and it is stated, that St. Fredegand had many conversations on religious matters with him, so that in fine he became a great saint. It is likewise related, that St. Rumold²⁰ was a companion and confidant of both. The country about Antwerp was the chief scene of St. Fredegand's labours.²¹ It seems to have been assumed, that he belonged to the Benedictine Order; but this is more than doubtful, if he came in company with St. Fursey and other missionaries into France.²² The results of his preaching were very remarkable. Abundant fruits were gleaned, while personally he contended against the obstacles to sanctity, so that his eternal reward might be obtained. This holy man was greatly distinguished for his success in spreading the Gospel through those parts. St. Amand²³ founded a monastery at Querquelodora at Duerne, and the Bollandists suppose, that St. Fredegand was set over it, but whether as Abbot, before Firminus²⁴ or after his time, cannot well be determined. According to another account, in 726, a pious and wealthy man named Rohingus and his wife Bebelina bestowed the site on St. Willibrord, who there built a church in honour of the Apostles St. Peter and St. Paul.²⁵ The monastery at Dorne, near Antwerp, is thought by some to have been the foundation of St. Fredegand; and, there he is said to have become a monk, while other writers state, that he presided over it as the first Abbot. Before the Norman Invasion, Turninum was a fortified town, and it seems to have been approachable by

¹⁶ See his Life in the First Volume of this work, at the 16th of January, Art. i.

¹⁷ His feast occurs, at the 30th of October.

¹⁸ His feast occurs on the 7th of November. The Venerable Bede treats about his mission, in "*Historia Ecclesiastica Gentis Anglorum*," lib. v., cap. xi.

¹⁹ He departed this life, on the 11th of October, about the year 774.

²⁰ See his Life in the present volume at the 1st day of this month, Art. i.

²¹ See Rev. Alban Butler's "*Lives of*

the Fathers, Martyrs, and other principal Saints," vol. vii., July xvii.

²² See in connexion with this subject Carolus Cointius in "*Annalibus Francorum*," ad annum 650, tomus iii., num. 5.

²³ He died A.D. 684. His feast is on the 6th of February.

²⁴ He is said to have ruled there about A.D. 725 or 726.

²⁵ See Mabillon's "*Annales Ordinis S. Benedicti*," tomus ii., lib. xx., num. lxxii., p. 76.

ships. The site of this religious establishment was in a marshy place ; yet vessels seem to have had access to it from the sea, before the present mounds or embankments had been erected on the Scheld. This place is said to have been more ancient than the stately city of Antwerp, which afterwards had been built near it, and where at present a truly magnificent Gothic cathedral,²⁶



The City and Cathedral of Antwerp, Belgium.

with a steeple 441 feet in height, dominates proudly over the streets and houses. The interior has five aisles, and the elevation of 360 feet²⁷ presents a wonderfully fine perspective. Noble churches and religious institutes still manifest the permanent character of that impression made on a free people, yet preserving the traditions of their fathers in the Faith, and observing well the precepts learned from their first teachers.

St. Fredigand died in the Netherlands, about the close of the seventh century, as has been generally believed.²⁸ His relics formerly reposed in his monastery at Dorne, where they had been deposited. However, in the ninth century, the Normans made an irruption into this part of the country, and, in 836, they burned Turninum, and utterly destroyed that religious establishment.²⁹ They also tore down the walls

and towers of the city, killing numbers of the people, and bringing others away as slaves. Only a solitude remained. To guard the precious relics of our saint from sacrilege, in the time of the Norman devastations, they were

²⁶ The accompanying illustration, from an approved view, presents the lofty completed tower and the upper part of the cathedral as they appear over the adjoining houses. This illustration has been drawn by William F. Wakeman, on the wood, engraved by Mrs. Millard.

²⁷ See James Bell's "System of Geography, Popular and Scientific," vol. ii., part i. Belgium, chap. vi., p. 78.

²⁸ In the Acts of our saint, taken from the Register of the church at Antwerp, there appear to have been the following additions in a more recent hand : "Cujus festum per totam diocesim Leodiensem principale, non

tamen celebre ipso die Alexii, decima septima die Julii, recolitur. Cujus corpus nobiscum in conventu cum omni honore pariter et reverentia tempore exequiarum positum fuerat, et exaltatum ibidem pluribus annis, post ejus desessum in dicta libertate oratorium seu ecclesia extructa, fuerat consecrata quoque in honore sancti Fredigandi, qui fuit de Ordine sancti Benedicti, militans laudabiliter sub eo, et ad Deum feliciter ac ovanter transcendit."

²⁹ An account of this destruction is to be found in the Life of St. Gummarus, written by Brother Theobald, who flourished in the eleventh century, or more probably in the

translated to the collegiate church of St. Peter, at Monstier. This was built near the River Sambre,³⁰ and it was situated about two leagues from Namur. Again, it has been stated, regarding the relics, that Adalard, superior of Sithieu, with Folquinus the Bishop, received St. Fredegand's remains, about A.D. 845 or 846.³¹ His relics were thus translated to the territory of Liege; but, after the Norman incursions, it may be inferred from accounts left us, that some relics of St. Fredigand still remained at Deurne. At Monstier, the chief remains were honourably enshrined in the monastery. St. Fredigand has been venerated as the special patron of Deurne.³² At St. Omer, in the diocese of Arras, St. Frégaud, confessor—as he is so called in French—had special honours also paid to his memory.

A long period had elapsed, after the translation of St. Fredegand's remains and the destruction of Deurne, until the reign of the Emperor Maximilian I., who reigned from 1493 until 1519. During that time, about the Festival of St. John the Baptist in summer, a great pestilence broke out at Deurne. The parish priest exhorted his people to have devotion towards their holy patron, and a new statue of St. Fredigand was ordered from a sculptor to be erected in their church. From the moment of its erection, the plague suddenly ceased. In gratitude for this favour, and mindful of their powerful intercessor before the throne of God, leave was obtained from the venerable bishop of Cambray, Jaques de Croy,³³ to have a solemn annual procession with the Blessed Sacrament and the statue of St. Fredegand, on each recurring 1st of May. Soon the fame of miracles wrought through their patron's intercession caused numbers of persons to visit St. Fredegand's chapel, where they were cured of various diseases. In token of gratitude, white wands were left there, while different cases of curative miracles wrought were placed upon record, and these are apparently well authenticated.³⁴

In the Martyrologies, the feast of St. Fredigandus is set down at the present date. In the Florarius Manuscript additions to Usuard, as also in Greven's additions, and in those of Molanus, he is commemorated. By some he is said to have been of Argenton. He is noticed by Saussay, by Wion, by Menard, by Dorgan, by Bucelin, and by Ferrarius. In Father Henry Fitzsimon's list, Fridegandus, Confessor, is mentioned for the 17th of July. The same name occurs, likewise, in the anonymous Calendar of Irish Saints, published by O'Sullivan Beare. The Office and Mass of St. Fredigand are to be found in Breviaries and Missals, belonging to the churches of Liege, Namur,³⁵ and Duerne.³⁶ By Molanus and Father Stephen White,³⁷ he is called a blessed preacher. In his *Menologium Scoticum*,³⁸ Dempster has entered a feast for St. Fridigand, Confessor, at this date.³⁹ In Butler's *Lives of the Saints*,⁴⁰ and in the *Circle of the Seasons*,⁴¹ at the 17th of July, we find recorded St. Turninus, but this is evidently a mistake for St. Fredigandus. In the church of the Blessed Virgin Mary at Antwerp, there was formerly a

twelfth century.

³⁰ See Bishop Challoner's "Britannia Sancta," part ii., p. 36.

³¹ According to Father Malbranq in "De Morinis," lib. vi., cap. vi.

³² See Les Petits Bollandistes, "Vies des Saints," tome viii., xvii^e Jour de Juillet, p. 386.

³³ He ruled over that See from 1504 to 1516, when he died.

³⁴ See the Bollandists' "Acta Sanctorum," tomus iv., xvii. Julii. De Sancto Fredegando Abbate, &c. Miracula ex MS.

Belgico auctoris anonymi collecta et Latine reddita, p. 296.

³⁵ In these, his memory is combined with that of St. Alexius, Confessor.

³⁶ Here was recited his proper Office, as a Double.

³⁷ See "Apologia pro Hibernia," cap. ii., p. 15.

³⁸ Thus: "xvii. Argenton monasterio Fridigandis confessoris. ML."

³⁹ See Bishop Forbes' "Kalendars of Scottish Saints," p. 206.

⁴⁰ See vol. vii., xvii. July.

chapel dedicated to him.⁴² The 4th of December, according to the Carthusian Martyrology,⁴³ was the date for his feast.

We have to admire in St. Fredigand the united characteristics of a holy monk and also of a zealous priest, whose thoughts and actions were ever engaged on the work God had destined him to fulfil. The duty of self-sanctification he achieved without self-esteem. He was also distinguished as an apostolic man, and a great preacher of God's word. If some of this seed fall among the brambles and in the rocky places, a part is sure to find its roots in good soil, and to bring forth an abundant increase.

ARTICLE II.—ST. FLANN, BISHOP OF RECRANN. On the 17th of July, veneration was given, according to the Martyrology of Tallagh,¹ to Flainn, of Inber Becce. Where this inlet lay seems difficult, at present, to determine. According to the Martyrologies of Marianus O'Gorman and of Maguire, this saint's festival was observed, on the 17th of July.² St. Flann, son of Kellach, son to Cronnmael, was Bishop of Recrann, a monastery founded by St. Columbkille. It is often supposed to have been in an island situated in that part of Ulster, called Dalriada. This lies off the coast of Antrim. It seems most certain, however, that the Recrann in question may have been situated in the eastern part of Bregia.³ This latter was formerly called Rechra or Rachra,⁴ and *Rechrea insula*, by Adamnan;⁵ and, from a very remote period, it belonged to Christ Church, Dublin.⁶ It is called Rechen in a grant, dated about the year 1038; while Portrane, the parish to which it is attached, is called Portrahern, said to be a corruption of Port-Rechrainn. In the year 1204, the same places appear under the names of Lambay and Portrachelyn. About the middle of the sixth century, St. Columba, who founded a church here, placed St. Colman Mac Roi over it. The death of Cobthach, Abbot of Rechra—probably this place—and who died in 748, is recorded. It would seem, that he was immediate successor to the present holy bishop. Who had been the immediate predecessor of Bishop Flann, son of Kelleah, does not appear to have been recorded. He died in A.D. 734, according to the Annals of the Four Masters.⁷ The simple entry, Flann, Beg—meaning Little—appears in the Martyrology of Donegal,⁸ at this same date.

ARTICLE III.—ST. SISTAN OR SIOSTAN, PRIEST, OF LOCH MELGE, NOW LOUGH MELVIN, COUNTIES OF FERMANAGH AND LEITRIM. The merits of

⁴¹ See p. 199.

⁴² Afterwards, it was commonly called the chapel of St. Ursula.

⁴³ See O'Sullivan Beare's "Historiæ Catholicæ Ibernæ Compendium," tomus i., lib. iv., cap. xi., xii., pp. 50, 54.

ARTICLE II.—¹ Edited by Rev. Dr. Kelly, p. xxix.

² See Colgan's "Trias Thaumaturga," Quinta Appendix ad Acta S. Columbæ, cap. viii., p. 509.

³ "The Editor is not able to decide whether this is the Rechrainn in the east of Bregia, where St. Columbkille erected a church, or Rechrainn, now Rathlin, or Ragharee Island, off the north coast of Antrim."—Dr. O'Donovan's "Annals of

the Four Masters," vol. i., n. (z), p. 336.

⁴ A Poem in praise of this Island has been attributed to the founder, St. Columba, and it is found among the Laud Manuscripts, in the Bodleian Library, Oxford, No. 615, pp. 103, 104.

⁵ See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. ii., cap. 41, pp. 164, 165.

⁶ See Archdall's "Monasticon Hibernicum," pp. 148 to 154, where the Registry of Christ's Church is quoted.

⁷ See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 336, 337.

⁸ Edited by Drs. Todd and Reeves, pp. 194, 195.

ARTICLE III.—¹ Edited by Rev. Dr.

several holy servants have ascended like incense before the throne of God, and have secured his rewards. However, hardly can the patient pilgrim even alight on the sod, where their bodies rest. Yet, their undiscovered remains have sanctified that earth, with which they have long since mingled. Record or vestige of many holy persons that once existed in our Island can hardly be found; still a magical spell, like an indescribable charm, hallows the surrounding lovely scenes, blessed with their presence during life. In the Martyrology of Tallagh,¹ at the 17th day of July, is the following entry: Sistan sac. for Loch Melge. From the contraction *sac*, meaning *sogarth* we may probably conclude that he had been a priest. The Lough Melge, now Lough Melvin, with which he was connected, is a beautiful sheet of water, bordering on the counties of Fermanagh and Leitrim; but, it lies chiefly within the bounds of the latter county. From the shores of Lough Melvin, its former holy inhabitants have departed long ago from the scenes of this life. Their souls have been received into a brighter and happier world. The Martyrology of Donegal² records a festival in honour of Siostan, Priest, of Loch Melghe, at the 17th of July. In a table appended to this record, this saint's name is Latinized Xistus.³

ARTICLE IV.—ST. CRAEBHNAT, VIRGIN. The name, Corpната, occurs in the Martyrology of Tallagh,¹ at the 17th of July. It seems very possible, that an Irish Life of St. Creunata, transcribed by Brother Michael O'Cleary, had reference to this holy woman, and it yet exists in the Burgundian Library at Bruxelles.² Some notices—most probably regarding this saint—or it may have been a Life, seem to have been prepared by Colgan for publication, at the 17th of July, as on the posthumous list of his Manuscripts we find a St. Cranata, Virgin,³ entered. It is likely, this was another form of St. Craebhnat's or Corpната's name. In the Martyrology of Donegal,⁴ Craebhnat, Virgin, is recorded at this same date.

ARTICLE V.—REPUTED FEAST OF A ST. PLECHMUS. At the 17th of July, Convæus has placed St. Plechmus on his list of Irish Saints. He is styled a Count, a Bishop, and a distinguished preacher, at Oudenzeel, Diocesis Daven-triensis.¹ No doubt, from this description, we are to understand St. Plechel-mus, whose Acts have been given already, at the 15th of this month.

ARTICLE VI.—FESTIVAL OF THE SCILLITANI MARTYRS, AT CARTHAGE, AFRICA. In the ancient Irish Church, as we learn from the "Feilire"¹ of St.

Kelly, p. xxix.

² Edited by Drs. Todd and Reeves, pp. 194, 195.

³ See *ibid.*, pp. 470, 471.

ARTICLE IV.—¹ Edited by Rev. Dr. Kelly, p. xxix.

² It is classed among the Manuscripts, vol. iv., part ii., p. 22.

³ According to the "Catalogus Actuum Sanctorum quæ MS. habentur, Ordine Mensium et Dierum."

⁴ Edited by Drs. Todd and Reeves, pp. 194, 195.

ARTICLE V.—¹ See O'Sullivan Beare's "Historiæ Catholicæ Iberniæ Compendium," tomus i., lib. iv., cap. x., p. 48.

ARTICLE VI.—¹ In the "Leabhar Breac" copy is the following *raim*, translated into English by Whitley Stokes, LL.D. :—

ROMMOPAT ANITGE
HOPUM ATQUE HAPUM
CECH MARTYR ATUMEM
LAPLUG SCILLITAPUM.

Ængus, there was a commemoration at this date of a number of holy martyrs, who suffered for the Faith, at Carthage, in Africa. There is a Latin commentary, in explanation of this event appended.² This martyrdom has been referred by Baronius³ to A.D. 202; while there are Acts and elucidations in the Bollandists' great work,⁴ at the 17th of July,⁵ the festival day assigned for that Passion.

ARTICLE VII.—REPUTED FESTIVAL OF THE TRANSLATION OF ST. ODILIA, VIRGIN. The Bollandists,¹ who notice this feast at the 17th of July, state, that they give it on the authority of their Florarian Manuscript, which relates how Odilia was one of the ten beautiful queens and virgins in the retinue of St. Ursula.² Her body was found by a special revelation at Cologne, together with the remains of her two sisters, Ema and Jutta, as also of a certain bishop. The Translation is said to have taken place, A.D. 1285, to the monastery of the Brothers of the Holy Cross in Huy or Hoya,³ an ancient town of Belgium, in the diocese of Liege. On that occasion many miracles were wrought. Not finding more regarding her, the Bollandists defer the matter to their general account of St. Ursula and of her companion martyrs, to be inserted at the 21st of October.

ARTICLE VIII.—REPUTED FEAST OF ST. GOLGUS, ABBOT. At the present date, David Camerarius mentions a Golgus, Abbot,¹ said to be alluded to by Adamnan, in his Third Book—assumed to be in his work *Vita S. Columbæ*—and by other writers. While the Bollandists insert this reputed feast,² on his authority, they remark, that under such form,³ they could not find his name, and therefore, they defer classing Golgus, Abbot, among the saints, until strengthened by further authority than that of Camerarius.

"Magnify us may the prayers *horum atque harum*, every martyr whom we recount, with the host of the Scillitani."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. cxi.

² It is thus given *Scellitarum*, "i. proprium [nomen] gentis .i. populus magnus qui [in uno die] occisus est proscilita peregrinis Scilla nomen civitatis, scillita vero patronymium a scilla diruatum est, in scilla uero populus magnus est, multi uirorum ac feminarum in hoc die decollati sunt."—*Ibid.*, p. cxix.

³ In "Annales Ecclesiastici," tomus ii., sect. i. to vi., pp. 232, 233.

⁴ See "Acta Sanctorum," tomus iv., Julii xvii. De SS. Martyribus Scillitanis Sperate, Narzale, Cittino, Veturio, Felice, Acyllino, Lætantio, Januaria, Generosa, Vestina, Donata, Secunda, Carthagine in Africa, pp. 204 to 216.

⁵ Besides, two different versions of their

Acts, there is a Previous Commentary by Father Gulielmus Cuper, in three sections and forty-two paragraphs.

ARTICLE VII.—¹ See "Acta Sanctorum," tomus iv., Julii xvii. Among the pretermitted saints, p. 204.

² See her Acts, at the 21st of October.

³ In the Department of Liege, and pleasantly situated in a valley on the Meuse. See "Gazetteer of the World," vol. vii., p. 188.

ARTICLE VIII.—¹ Among the Scottish Entries in the Kalendar of David Camerarius, we have the following insertion: "17 Die. Sanctus Golgus Abbas."—Bishop Forbes' "Kalendars of Scottish Saints," p. 239.

² See "Acta Sanctorum," tomus iv., Julii xvii. Among the pretermitted saints, p. 202.

³ Probably Camerarius meant to have written Colgius, who is mentioned by Adamnan, in lib. iii., cap. 20, but whose festival—if one he had—is not known.

Eighteenth Day of July.

ARTICLE I.—ST. THENNA, THENOG, THENEW, OR THANAW, AT
GLASGOW, SCOTLAND.

[FIFTH AND SIXTH CENTURIES.]

WE must always feel it to be a regrettable circumstance, that ignorance and credulity have so often disfigured and distorted the Acts of too many among our ancient saints; and, in few of those, perhaps, is the matter more objectionably revealed, than in the Legends current regarding St. Thenew, and her illustrious son, St. Kentigern,¹ Bishop of Glasgow. The learned Bollandists, Fathers Henschenn² and Soller, complain of these foolish and incredible traditions; the first at the 13th day of January, when alluding to him, and the latter at the present day, which has been set down as the festival for St. Thenna or Thenew³—otherwise called Thametis, Thenog, Thanaw, and Thennat. It need scarcely be observed, that her biography is indeed obscure and uncertain, while it is mostly drawn from bardic and popular traditions relating to her renowned son St. Kentigern. Moreover, wildly improbable as those stories are, they are inconsistent with one another; for, various versions are extant of accounts, referring to their origin and adventures. The Life of St. Kentigern by Joceline, a monk of Furness, contains a legendary history of his mother, and as more than intimated, taken from poetic songs and histories that were not canonical.⁴ From a fragment of the Life of St. Kentigern,⁵ written at the desire of Herbert, Bishop of Glasgow, who died A.D. 1164, the compiler of the Aberdeen Breviary seems to have taken the Proper Lessons for her feast. These have been chiefly followed by the Scottish writers, Dempster, Camerarius, Hunter, King and others. There are notices of this holy woman, whose festival is celebrated on this day, by Les Petits Bollandistes,⁶ and by the Right Rev. Bishop Forbes.⁷ There is an account of this saint, likewise, in Rev. S. Baring-Gould's work.⁸

In the Life of St. Kentigern to which allusion has been already made, St. Thenew is said to have been daughter to the King of Laudonia, and that she had been brought up in the faith of the church, although she had not been

ARTICLE I.—¹ Two festivals are assigned to him; one at the 13th day of January, and the other at the 13th of November.

² See "Acta Sanctorum," toms i., Januarii xiii. De S. Kentigerno Ep. Glasguensi in Scotia, Commentarius Prævius, num. 6.

³ See "Acta Sanctorum," toms iv., Julii xviii. De S. Thenna seu Thenew Matrona Matre S. Kentigerni. This has been compiled by Father John Baptist Soller in three paragraphs, pp. 422, 423. The authorities cited are the Aberdeen Breviary and more recent Scottish Calendars.

⁴ For the original and a translation of this Tract, the reader is referred to the "Lives of St. Ninian and St. Kentigern," compiled

in the twelfth century, edited from the best Manuscripts. By Alexander Penrose Forbes, D.C.L., Bishop of Brechin. See "The Historians of Scotland," vol. v., Edinburgh, 1874, 8vo.

⁵ This is now preserved in the British Museum among the Cottonian Manuscripts, A. xix., fol. 76. It has been translated and published, also, by the Bishop of Brechin, Alexander Penrose Forbes, D.C.L.

⁶ See "Vies des Saints," tome viii., xviii^e Jour de Juillet, p. 413.

⁷ See "Calendars of Scottish Saints," pp. 451, 452.

⁸ See "Lives of the Saints," vol. vii., July xviii., pp. 433, 434.

baptized. But, Camerarius states, that St. Thametis or Thennat was queen of the Scots, and very celebrated in Glottiana, a province of the Scots. Again, Father Thomas Innes has it, that she was a daughter to the King of the Midland Britons.⁹ However, among the various opinions afloat, this holy woman is said to have been Irish,¹⁰ since it has been stated that she was of Scotia. Notwithstanding all that has been written about her, nothing can be determined with certainty regarding her origin or place of birth. We can only briefly allude to popular traditions, for the following narrative of what concerns her earlier years. She was sought in marriage by Ewen, who was son to Urien Rheged, King of Cumbria, and a very beautiful youth; but she refused all his solicitations, while this so incensed her father, that he sent her to a swineherd, who was in secret a Christian. This good man preserved her honour, and taught her the practices of religion, which, united with her naturally fine disposition, caused her to be innocent and guileless as a maiden. She was engaged in very humble occupations while under the roof of her protector, and she was often employed at work in the open fields.

She is called Thanes by Fordun.¹¹ In the Welsh language she is named Dwynwen or Denyw.¹² While Archbishop Ussher styles her Thenis, Themí or Thenna; the Metrical Chronicle of Scotland gives her the name of Cameda.¹³ While under care of the swineherd, a malicious woman is said to have laid a snare for her innocence, and that being decoyed into a wood, she was violently oppressed by a youth, who conceived a passion for the unsuspecting maiden. According to various Legends of his Life, the result of this intercourse was her conception of Kentigern. Soon the anger of her father was aroused, that his daughter should have presented signs of her approaching maternity. Other accounts have it, that this pious woman became acquainted with some Christian friends. From these she learned to entertain a great respect for religious truths and a love for the Blessed Virgin. It is stated, that at an early age, she had made a vow of chastity. On the other hand, she is represented as having been married, and after the death of her husband, she is said to have renounced her position in the kingdom, and to have given herself entirely to heavenly contemplation. In a story, greatly flavoured with romance, it is stated, that she was accused of a grievous crime, of which, however, she is held to have been altogether innocent. Her father deemed her to have been disgraced, in consequence of it, and had decreed an exemplary punishment. She was sentenced to be cast down from a steep rock, called Kep-duff—said to have been in the Lammermoor—according to the Fragmentary Life of St. Kentigern;¹⁴ while, in that by Jocelyn,¹⁵ it is called Dumpelder. Notwithstanding this act of violence; she was miraculously preserved from death, owing to the aid of our Blessed Lady. She was cast on the shores of Fife. She landed, in most providential manner, at Culross. She had not professed the Christian religion, at this time, according to some accounts.

The story of St. Thenog's adventures, when she was cast on the shore of Fife, is very romantic. It is said, that the chieftain of the place where she

⁹ See "Civil and Ecclesiastical History of Scotland," book ii., sec. vii., p. 125.

¹⁰ See Right Rev. Patrick F. Moran's "Irish Saints in Great Britain," chap. v., p. 142.

¹¹ See "Scotichronicon," vol. i., lib. iii., cap. 24: Goodall's edition, p. 128.

¹² See Rees' "Essay on the Welsh Saints," p. 261, and the Mabinogion, part i., p. 17.

¹³ See vol. ii., p. 221.

¹⁴ See the "Lives of St. Ninian and St.

Kentigern," compiled in the twelfth century, edited from the best Manuscripts. By Alexander Penrose Forbes, Bishop of Brechin. Vita S. Kentigerni, cap. iv., pp. 128, 248.

¹⁵ See *ibid.*, "Historians of Scotland," vol. v., cap. iii., pp. 38, 166.

¹⁶ This is stated to have been made of twigs and pitch, covered with leather.

¹⁷ See Right Rev. Patrick F. Moran's

lived had ordered her to be placed in a small boat,¹⁶ at the mouth of Aberlissig River ; afterwards, she was conducted out beyond the Isle of May and towards the open ocean, where without sail or oar Thenog was abandoned to her fate. "If she be worthy of life," said the chieftain, "the God whom she invokes can free her, if He will it, from the perils of the sea." Accordingly, Divine Providence guarded her from danger, and the intercession of the Blessed Virgin Mary afforded the medium of escape. By the force of the waves, the little boat was driven near to St. Servan's cell, at Culross. At this time, she was about to give birth to a child. Seeking the retirement of a cave near the shore, St. Kentigern was there born. Some shepherds who lived in the neighbourhood, soon discovered the mother and child, to whom they brought food and clothing. Afterwards, hearing of those circumstances, St. Servan took Thenog and Kentigern under his protection. A chapel was afterwards built near that spot where the latter was born, and the ruins of a mediæval church are to be seen in that place.¹⁷

As the Almighty had decreed, her innocence was vindicated, and Thenog was received in a kind manner, by St. Servan,¹⁸ when she was unjustly persecuted. Her protectress, the Blessed Virgin Mary, procured for her the grace of baptism, at St. Servan's hands,¹⁹ and at the same time her son Kentigern was baptized. St. Thenna, having thus become the mother of St. Kentigern,²⁰ at Culross, her great care was now directed towards his proper instruction. Afterwards, St. Servan became her spiritual director, as also the instructor of her illustrious son, St. Kentigern. When he grew up, the British church founded in Strathclyde by St. Ninian had faded, owing to the influences exercised by the pagan population, that made inroads into the Christian districts, and it remained for St. Kentigern to re-found it in that same century, when St. Columba arrived in Scotland.²¹ Thenog lived a most retired, penitential, and holy life, not far from Glasgow. Her fasts and abstinence were continuous, while in prayer and vigils her time was mostly spent. She often held pious conferences, with her illustrious son, from whom she never chose to be separated, during the whole course of her virtuous and exemplary life. When her death drew near, she cried out : "O Lord Jesus, I have left the kingdom, which I received from you, and for your sake, but place me, I earnestly beseech, in your own kingdom." One absurd statement has it, that she departed this life in the year 445, and during the reign of Eugene II. ; whereas, it is altogether certain, her son, St. Kentigern, prolonged his life beyond the middle of the sixth century. The *Petits Bollandistes*,²² are nearer to the date, when they set down A.D. 580, as that for her death. According to Dempster and those who follow him, her remains were deposited at Dalgarnoch. She was buried in St. Mungo's church, in the city of Glasgòw, however, as has been most generally believed.

At an early period, a church was dedicated to her, in this city ; and it was in a very conspicuous part of Glasgow. That fine church was demolished, during the Reformation. The popular name of her church at Glasgow, at the time of the Reformation, was San Theneukes Kirk ; afterwards, by a further corruption, it went by the name of St. Enoch's²³ Her festival is placed

"Irish Saints in Great Britain," chap. v., pp. 143, 144.

¹⁸ His feast occurs at the 1st of July, where notices of him may be found in the present volume, Art. ii.

¹⁹ Such is the account contained in the *Breviarium Aberdonense*, Pars *Estivalis*, fol. xxxiv. b.

²⁰ See Bishop Challenor's "*Britannia*

Sancta," part ii., p. 36.

²¹ See "*Chronicles of the Picts, Chronicles of the Scots, and other early Memorials of Scottish History*," edited by William F. Skene, Preface, sect. viii., p. cliv.

²² See "*Vies des Saints*," tome viii., xviii^e Jour de Juillet, p. 413.

²³ See "*Origines Parochiales Scotiæ*," part i., pp. 5, 16.

at the 18th of July, in the Aberdeen Breviary. She is commemorated as a widow, by Adam King,²⁴ and also by Thomas Dempster,²⁵ at this same date. Also, in the Scottish Entries in the Kalendar of David Camerarius,²⁶ her festival is noted. Divesting her story of the mythological narratives with which it has been clouded, we may well conclude, that St. Thenna loved God ardently from her earliest years, nor was she one of those negligent worshippers, who bide their time and opportunities, when turning only to Him in the decline of their days, after a career in which everything—pleasure, avarice, ambition—has had its share; everything, but that one thing, which ought to be kept in mind—a practical knowledge of which, and a constant meditation on which, constitute true wisdom.

ARTICLE II.—MINNORINUS, ABBOT OF ST. MARTIN'S MONASTERY, COLOGNE. [*Tenth Century.*] It seems very probable, that the present holy man was born in Ireland, about or a little later than the beginning of the tenth century. The form of his name is an unusual one in our early Annals, but it may have been somewhat transformed when he went to the Continent. Where he had been educated has not transpired, nor when he left the shores of Ireland. In his early days, however, the country had been woefully harassed by the Danes and other Northmen, so that it is not unlikely, many Irishmen betook themselves to more distant countries, where greater protection had been afforded than could be enjoyed at home. The city of Cologne, on the left bank of the Rhine—at first known as Ara Ubiorum¹—had been founded by Claudia Agrippina Augusta,² wife of the Emperor Claudius,³ in the first century of the Christian era; and, in succeeding ages,⁴ the church was well established there, with numerous pious votaries. Several fine churches were erected in it, and other religious institutions. It suffered greatly during the ravages of Attila and the Huns, in the fifth century.⁵ Especially after the apostolate of St. Boniface⁶ in Germany, the church was placed on a secure foundation in Cologne. It was erected at first into an episcopal See, and afterwards it became the See of an archbishop,⁷ who possessed very

²⁴ Thus: "18. S. Thennow widow mother of S. mungo vnder King Eugenius 2. In Scot. 445.—Bishop Forbes' "Kalendars of Scottish Saints," p. 158.

²⁵ In his "Menologium Scotorum" thus: "Apud Dalgarnoch, Thennae viduae S. Kentigerni matris, miraculose mulieris. B. K."—*Ibid.*, p. 206.

²⁶ Thus: "18 Die. Sancta Thametis, aliis Thennat Scotorum Regina, et in Glottiana praesertim Scotiae prouincia celeberrima."—*Ibid.*, p. 239.

ARTICLE II.—¹ It was then regarded as an *entrepôt* for commerce of the Ubii, an ancient German tribe. See Elisée Reclus' "Nouvelle Géographie Universelle," tome iii., liv. iii., chap. iii., sect. iii., p. 606.

² "The circuit of the outer walls is nearly seven miles, so that it is a place of considerable extent. These walls are flanked by a number of towers; and the entry on the land side is through strongly fortified gateways, of which there are altogether twenty-four, and in some of these the initials C. C. A. A. Colonia Claudia Agrippina Augusta, are still visible."—J. S. Buckingham's "Belgium,

the Rhine, Switzerland, and Holland," vol. i., chap. xiii., pp. 210, 211.

³ See "The Popular Encyclopedia; or, Conversations Lexicon," vol. ii., p. 315.

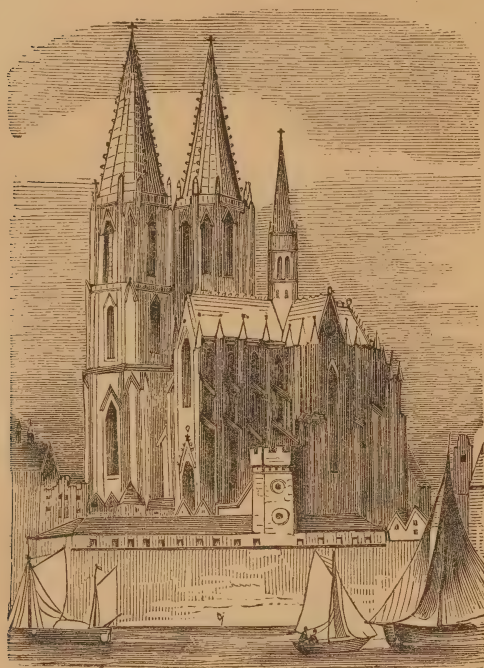
⁴ In the beginning of the fourth century, A.D. 313, Maternus, Bishop of Cologne, assisted at a council held in Rome. See Fleury's "Histoire Ecclésiastique," tome iii., liv. x., sect. xi., p. 25.

⁵ See Rev. Dr. John Alzog's "Manual of Church History," vol. ii., Period ii., Epoch i., part i., chap. i., sect. 152, p. 24, and sect. 157, p. 80. Translated by Rev. F. J. Pabisch, and Rev. Professor Thomas S. Byrne.

⁶ The Life of this holy Apostle has been written already and published at the 5th of June, in the Sixth Volume of this work, Art. i.

⁷ The suffragan Sees were Tongres, afterwards called Maestricht until A.D. 708, and now Liege, Utrecht, Münster, Minden and Osnabrück. See Rev. Dr. John Alzog's "Manual of Church History," vol. ii., Period ii., Epoch i., part i., chap. 4, sect. 200, p. 266.

extensive powers during the middle ages. This city became likewise a great emporium of commerce, and there ships sailing up and down the Rhine reached the most distant countries of the known world. On account of the power, influence, and numbers of its clergy, as also owing to the variety of its churches, chapels, monasteries, nunneries, and relics, Cologne has been styled "the Rome of Germany."⁸ One of the great glories of this ancient city—indeed of the world—is the magnificent Gothic cathedral, in course of



Cathedral of Cologne.

erection from A.D. 1248, and only completed with all its chief details, in our own day. It is in the form of a cross, 404 feet in length by 180 feet in width, an admitted defect of proportion. The front entrance of noble elevation is flanked with two superb towers, which are again surmounted with spires, crocketed to the pinnacles on which are floriated crosses. These latter are of amazing height.⁹ Several massive buttresses surround the exterior of the building: while *arc-boutants* stretch along its transepts, and from the outer walls of the aisles to the inner ones of the nave. Crocketed pinnacles arise in profusion over the roofs. The choir has an elevation of 200 feet. For nearly six hundred years since its commencement, this grand structure remained incomplete, and the portions built were even becoming ruinous, until the late King

of Prussia, and afterwards First Emperor of Germany, Frederick William, resolved on its completion; and, in the year 1843, he laid with great ceremony, the first stone, exclaiming as he rung on it the silver trowel, "Alaf Coeln," or "Cologne for ever." At enormous cost, it has now been finished, within and without.¹⁰ The interior has a truly noble and solemn appearance, with its ranges of massive and stately columns supporting the spandril arches beneath the roof, which is accessible through a winding stone stairs within

⁸ See "Gazetteer of the World," vol. iv., p. 621.

⁹ In the accompanying illustration, a rare view of the choir part is presented from an approved engraving. It was drawn by William F. Wakeman on the wood, engraved by Mrs Millard.

¹⁰ Before its completion in 1863, the writer first saw this noble cathedral at a disadvantage, scaffolding having been erected within and without; in the year 1886, he visited it for the second time, when all seemed completed, but the re-flagging and tiling of the floors.

the flanking towers. The four central columns, dividing the nave and transepts, are 40 feet in circumference and clustered. The groined roofs are truly magnificent, and all the shafts of columns and windows finely carved, have gracefulness and massiveness wonderfully combined. When the Blessed Bruno, brother to the Emperor Otho I., died as Archbishop of Cologne on the 11th of October, A.D. 965,¹¹ he was succeeded in the See by Folcmar, deacon and economus of St. Pantaleon's church, and who afterwards wrote his Life. This prelate did not long survive. It seems most likely, that Minnborinus professed the religious life in Cologne, or at some place near it, after the middle of the tenth century. We have not been able, however, to ascertain such particulars. Ebergerus, who was then Archbishop of Cologne, bestowed the monastery of St. Martin in that city, for use of the Scots, as the Irish were then called, in 975.¹² On the site, which was originally an Island on the River Rhine, a church had been built, but this has long disappeared. In its place arose the Gross St. Martin, which was dedicated A.D. 1172, but its lofty tower was not added, until the beginning of the fifteenth century.¹³ The lines of that church assume the form of a Greek cross. The first abbot placed over the first monastery here founded was Minnborinus, a Scot, *i.e.*, an Irishman, and he was chosen for the position, on account of his eminent piety and character. The holy Minnborinus presided happily over St. Martin's house twelve years. He died on 15th Kal., Aug. A.D. 986.¹⁴ He was succeeded by his countryman Kilian, an Irish Scot, who ruled over that establishment as Abbot for sixteen years, when he departed this life on 19th of the January Kalends, A.D. 1003.¹⁵ Afterwards, the supply of Irish inmates seems to have declined. In consequence of misconceiving the historic name Scotia—as formerly solely applicable to Ireland—this house and its possessions had been surrendered in the middle ages to a community of Scotch Benedictines.¹⁶ The interior of the fine church there was modernized in 1790, and the place is still one of special interest and curiosity for most Irish and Scottish Catholic tourists.

ARTICLE III.—ST. CRONAN MAC UALACH, OR MAC H. LUGADA, ABBOT OF CLONMACNOISE, KING'S COUNTY. It is mentioned in the Martyrology of Tallagh,¹ that Cronan Mac h Lugada had a festival, at the 18th of July. By nearly all our authorities his name is greatly varied in spelling.² In the Martyrology of Marianus O'Gorman he is called Mac Ua Luagada, Abbot of Clonmacnoise. But in Mr. O'Curry's copy of the Martyrology of Marianus O'Gorman, he is called Mac Ua Laigde, abb. Cluan mic Nois.³ He is also

¹¹ He was buried in the church of St. Pantaleon, which he had founded. See Fleury's "Histoire Ecclesiastique," tome xii., liv. lvi., sect. xii., pp. 138, 139.

¹² Thus does the entry read in Mariani Scotti "Chronicon," at the corrected chronology of A.D. 975: "Ebergerus archiepiscopus Coloniensis immolavit Scottis in sempiternum monasterium sancti Martini, in Colonia."—"Monumenta Germaniæ Historica," tomus v., edidit Georgius Heinricus Pertz, p. 555.

¹³ See Murray's "Handbook for Travellers on the Continent," sect. iv., Route 36, p. 251.

¹⁴ See "Monumenta Germaniæ Historica," tomus v., Mariani Scotti Chronicon.

Edited by Professor G. Waitz, p. 555.

¹⁵ See *ibid.*

¹⁶ In Murray's "Handbook for Travellers on the Continent," it is stated and most incorrectly, that in 980, Bishop Warin gave St. Martin's to the Scotch Benedictines. See sect. iv., Route 36, p. 251.

ARTICLE III.—¹ Edited by Rev. Dr. Kelly, p. xxix.

² See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 254, 255, and n. (y), *ibid.*

³ Note of Dr. Todd, in the Martyrology of Donegal," pp. 196, 197.

⁴ There are some beautiful illustrations of

called the Abbot St. Cronan Hua Laighde. He appears to have immediately succeeded St. Colman M'Brandon, who ruled as superior over the famous religious establishment of Clonmacnoise,⁴ on the banks of the Shannon, King's County, and who died A.D. 623.⁵ The Annals of Clonmacnoise, however, place his death at A.D. 624, while those of Ulster enter it at A.D. 627,⁶ which seems to have been the true year. The present St. Cronan Mac-Ua-Loegde was called to bliss, according to Colgan,⁷ in the year of Christ 637⁸—a mistake no doubt for A.D. 627—and he departed this life, on the 18th day of July. In the Martyrology of Donegal,⁹ which assigns his feast to this day, we have the entry Crónan, son of Ualach.

ARTICLE IV.—ST. CELLACH, OR CEALLACH, SON OF DUNCHAD OR DUNCHADA. In the Martyrology of Tallagh,¹ a festival occurs at the 18th of July, in honour of Ceallach Mac Dunchada, Regis. From the latter affix to this saint's commemoration, we are to infer probably, that he was a scion of royal race. The Martyrology of Donegal,² at this same date, enters the name Ceallach, son of Dunchadh, without any other distinction. There is an Irish Life of a St. Cellac, Bishop and Martyr, transcribed from an ancient record, by Brother Michael O'Clery, and it is now preserved among the Burgundian Manuscripts,³ in the Library at Bruxelles. For want of further description, we cannot pronounce, if it refer to the present St. Cellach, or to some other bearing the same name.

ARTICLE V.—ST. DUBH OR DOBOGAN, SON OF COMARDE, OR COMAIRDA. In the Martyrology of Tallagh,¹ we find that veneration was given to Dubh mac Comairda or Comarde, at the 18th of July. At this same date, the Martyrology of Donegal² styles him Dobogan, son of Comarde.

ARTICLE VI.—ST. FAILBE OR FAILBHE MACCRAIC DIBHIGH. The name of Failbe or Failbhe Mac Cruaich Dibich, is inserted in the Martyrology of Tallagh,¹ at the 18th of July. In like manner, the Martyrology of Donegal² enters Failbhe Maccraic Dibhigh, for the same day.

ARTICLE VII.—REPUTED FEAST OF A ST. HENAIR. The name Henair is

the ruins here in Mr. and Mrs. Hall's "Ireland: its Scenery, Character," &c., vol. ii., pp. 191, 192.

⁵ "Age of Christ 623. Colman Mac Ua Bardani, of the tribe of Dalbarrdaine, Abbot of Cluain-mic Nois died."—Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 246, 247.

⁶ See *ibid.*, n. (m).

⁷ See "Acta Sanctorum Hiberniæ," xxvii. Februarii. De S. Ædhlugo Abbate de Cluain-Micnois. Ex variis, n. 2, p. 417.

⁸ Archdall has followed Colgan's misprint in the "Monasticon Hibernicum," p. 380.

⁹ Edited by Drs. Todd and Reeves, pp. 196, 197.

ARTICLE IV.—¹ Edited by Rev. Dr. Kelly, p. xxix.

² Edited by Drs. Todd and Reeves, pp. 196, 197.

³ It is classed vol. iv., part ii., p. 54.

ARTICLE V.—¹ Edited by Rev. Dr. Kelly, p. xxix.

² Edited by Drs. Todd and Reeves, pp. 196, 197.

ARTICLE VI.—¹ Edited by Rev. Dr. Kelly, p. xxix.

² Edited by Drs. Todd and Reeves, pp. 196, 197.

ARTICLE VII.—¹ Edited by Drs. Todd and Reeves, pp. 196, 197.

² See *ibid.*, pp. 426, 427.

inserted in the Martyrology of Donegal,¹ at the 18th of July. In the table appended to this work, his name is Latinized, Januarius. We cannot discover who he had been or when he lived.

ARTICLE VIII.—ST. FIONNTAINN, PRIEST OF FOCHUILLICH. It is mentioned in the Martyrology of Donegal,² that a festival was celebrated at the 18th of July, in honour of Fionntainn, Priest, of Fochuillich. Riognach, sister of Finnian, was his mother. The present name of his place does not seem to have been identified. In Colgan's list of saints bearing the name of Fintan,³ he is called a Priest, and he is said to have had connexion with a place called Fochuidicke³—but this seems to have been a misprint. It is difficult to identify his locality. The Irish Calendar, compiled for the Irish Ordnance Survey, at xv. of the August Kalends—corresponding with this date—enters his feast.

ARTICLE IX.—ST. COBHTHACH, ABBOT OF KILDARE. [*Ninth Century.*] We are informed by Colgan,¹ that a St. Cobhthach, son of Muiredach, was an Abbot at Kildare, and that he was a man of singular wisdom. He appears to have been venerated, on the 18th of July. In an ancient Irish Poem, his merits have been extolled. It is quoted in the Annals of the Four Masters,² and it has thus been translated into English:—

“Cobhthach of the Cuirreach of races,³ intended King of Liphthe of tunics,
 Alas! for the great son of Muiredach. Ah grief! the descendant
 of the comely fair Ceallach.
 Chief of scholastic Leinster, a perfect, comely, prudent sage,
 A brilliant shining star was Cobhthach, the successor of Connladh.”⁴

How long he ruled there is not recorded, but he probably succeeded Ceallach, son of Ailell, Abbot of Cill-dara, and the Abbot of Iona, who died in Pictland, A.D. 863,⁵ or 865.⁶ The death of the present holy Abbot Cobhthach has been assigned to the year 868,⁷ or 869.⁸

ARTICLE X.—REPUTED FEAST OF ST. BERTIN. In a Manuscript belonging to Trinity College, Dublin, and classed B. 3. 15. there is a Calendar pre-

ARTICLE VIII.—¹ Edited by Drs. Todd and Reeves, pp. 196, 197.

² See “Acta Sanctorum Hiberniæ,” xvii. Februarii, Appendix ad Vitam S. Fintani, cap. i., p. 355.

³ Thus: Fionntainn sogant fochuilliche. See Common Place Book F, p. 63, in the Royal Irish Academy's Library.

ARTICLE IX.—¹ See “Trias Thaumaturga,” Quinta Appendix ad Acta S. Bridiæ, cap. ii., p. 629.

² See Dr. O'Donovan's edition, vol. i., pp. 512, 513, with notes (a, b), *ibid.*

³ In Cormac's Glossary, at the word *Cuirreach*, it would seem, that the ancient Irish had chariot races here; and in any case

the quotation in the text shows, that races had been established there from times remote.

⁴ Allusion is made to St. Conleth, first Bishop of Kildare, whose feast was held on the 3rd of May, and whose Life has been inserted at that date in the Fifth Volume of this work, Art. i.

⁵ According to Dr. O'Donovan's “Annals of the Four Masters,” vol. i., pp. 500, 501.

⁶ See Rev. Dr. Reeves' Adamnan's “Life of St. Columba,” Additional Notes O, p. 391.

⁷ According to Dr. O'Donovan's “Annals of the Four Masters,” vol. i., pp. 512, 513.

⁸ The Annals of Ulster have his death,

fixed, in which at Kal. xv. Aug. (18th of July), there is a Feast entered for St. Bertin.¹

ARTICLE XI.—ST. MIANACH, SON OF FAILBHE. According to the Martyrology of Tallagh,¹ veneration was given at the 18th of July to Mianach mac Failbe. The O'Clerys state, that he was of the race of Conall Gulban, the son of Niall. Thus, he belonged to the great St. Columkille's family stock. Marianus O'Gorman and Maguire record this saint.² The Martyrology of Donegal³ also records him at the same date, as Mianach, son of Failbhe.

ARTICLE XII.—FEAST OF ST. CHRISTINA AND HER SEVEN BROTHERS, MARTYRS. In the "Feilire" of St. Ængus,¹ at the 18th of May, the Irish Church celebrated the Festival of St. Christina and her Seven Brothers, Martyrs. To this are postfixed some comments, to explain who she had been, while traditions regarding her are given.² It is stated, that from her the Lacus Christinæ, near Rome, and yet a distance of three days' journey from it, had been denominated. Another legend is, that she constructed a causeway from Rome to Mount Garganus, in which she was aided by a certain wealthy man, who made proposals of marriage to her, which she would not accept on any other condition. However, when it was finished, the grace of God came upon him, and both served the Lord in continency. At this day, the Bollandists have no account of this saint and of her seven brothers; but they have a festival and Acts of St. Symphorosa and of her seven sons.³ Those Acts appear to have no reference whatever, to what is found regarding St. Christina and her brothers, in the "Feilire" of St. Ængus.

ARTICLE XIII.—REPUTED FEAST FOR THE TRANSLATION OF THE RELICS OF ST. OTHILIA, OR ODILIA, VIRGIN AND MARTYR, AT HOYE IN BELGIUM. This holy virgin—said to have been one of St. Ursula's companions—is commemorated on the 18th of July, by Greven, Wion, Molanus, Dempster,¹ and others. It is held to be the feast for some Translation of her relics. While noting it, at

A.D. 869. "Cobhthach mac Muredaich, Princeps Cille dara dormivit."—Rev. Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus iv., *Annales Ultonienses*," p. 230.

ARTICLE X.—¹ Again, at Kal. xi. Jan., there is a feast for St. Bertin, *ibid.* His chief feast was held on the 5th of September.

ARTICLE XI.—¹ Edited by Rev. Dr. Kelly, p. xxix.

² See Colgan's "Trias Thaumaturga," Quarta Appendix ad Acta S. Columbæ, cap. iii., p. 481.

³ Edited by Drs. Todd and Reeves, pp. 196, 197.

ARTICLE XII.—¹ From the "Leabhar Breac" copy, Dr. Whitley Stokes gives the following stanza and its English translation:—

Sloigeo inapugna
Snaoripum inpro raerpoai
Comorperrup brathipe
inap.ina noemroai,

"May the host of the queen, the sainted Christina, with seven brethren, protect us unto the noble peace."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. cxi.

² See *ibid.*, p. cxix.

³ See "Acta Sanctorum," tomus iv., Julii xviii. De Sanctis Martyribus Symphorosa cum septem Filiis, Crescente, Juliano, Nemesio, Primitivo, Justino, Staceto et Eugenio, Tibure in Latio. A Previous Commentary in Four sections and thirty-seven paragraphs, by Father John Pinius, S.J., precedes the Passion, written by some anonymous author, and previously published by Theodore Ruinart, in his "Acta sincera et selecta." See pp. 350 to 359.

ARTICLE XIII.—¹ In his "Menologium Scotorum," thus: "Huyi Odiliæ Ursulanae translatio."—Bishop Forbes' "Kalendars of

the present date, the Bollandists² refer for further accounts to the 21st day of October, when the general Acts of St. Ursula and of her companion martyrs were to be more fully investigated. That task has been left for the thoroughly learned and able Father Victor De Buck, S.J., and it has since been completed in a most exhaustive and wonderfully researchful manner.

Nineteenth Day of July.

ARTICLE I.—ST. OSSIN OR OISSEINE, AND FIFTY MONKS, OF TENGAIDH.

IN the earlier and middle ages of our national church, the social conditions and the level of cultivation and knowledge were different from what they are at present. Since then, they have undergone numerous changes. Men found in the monastic profession the natural form of a religious life; for that it was, which presented to their minds the highest idea of earnestness in fulfilling God's purpose, and their own desire for self-improvement. Now, the world's complicated refinements and enjoyments lead men into its vortex, while hoping at life's close to escape from its entanglements, and to be reconciled with the Creator, whose wise designs they have so often frustrated.

At the 19th of July, the Martyrology of Tallagh¹ registers a festival to honour Ossin o Thergaidh ocus Coeca Manach imbi. From such an entry, we should be inclined to suppose, that Ossin must have been an Abbot, and that he presided over a community of fifty monks, at a place set down as Thergaidh, but more correctly Tengaïdh, as given in the O'Clerys' Calendar. It is difficult to know where this place had been situated. Nor can we find, among the townland names of Ireland, any near approach to it in spelling or in pronunciation. Among the parishes, however, there is one, denominated Taney² or Tauney, in the half-barony of Rathdown, and county of Dublin. Taken in its simple way, as Tawny or Tawna, or Tawny, there are no less than sixteen townlands so denominated in Ireland; while, in composition, there are one hundred and eleven places having relation besides with these etymons.³ The mother church of Taney or Tawny, in the county of Dublin, was the head of a rural deanery of great extent, and several other chapels were subservient to it.⁴ The Archdeacon of Dublin⁵ possessed the dignity and prebend of Taney, at least from the time of Archbishop Luke,⁶ until the Reformation, when the chapter of the cathedral church of the Most Holy

Scottish Saints," p. 206.

² See "Acta Sanctorum," tomus iv., Julii xviii. Among the pretermitted feasts, p. 349.

ARTICLE I.—¹ Edited by Rev. Dr. Kelly, p. xxix.

² Already allusion has been made to this place, in the First Volume of this work, and at the 23rd of January, when treating of St. Lucain or Lucan, of Tamnach or Tawny, Art. vii.

³ See "General Alphabetical Index to the Townlands and Towns, Parishes and Baronies of Ireland," pp. 850 to 852.

⁴ According to the Repertorium Viride of Archbishop Alan.

⁵ In the time of St. Laurence O'Toole, one Torquil—evidently of Scandinavian origin—was Archdeacon of Dublin.

⁶ See an account of his episcopacy from A.D. 1228 to 1255, in John D'Alton's "Memoirs of the Archbishops of Dublin," pp. 90 to 94.

⁷ See William Monck-Mason's "History and Antiquities of the Collegiate and Cathedral Church of St. Patrick, near Dublin," book i., chap. ix., sect. i., pp. 44 to 46.

Trinity had been dissolved by a mandate of King Henry VIII. An Inquisition held in the 38th year of his reign, January 27th, reports the extent and value of the Archdiaconal possessions. At that time, there were six acres of glebe annexed to the benefice, and lying to the east and south-east of the church.⁷ The Regal Visitation of 1615 returns the church and chancel to have been then in good repair. It is evident, that the deserted Protestant church there does not date back to that period.⁸ In the graveyard attached to it are buried Mr. William Halliday,⁹ an accomplished Hiberno-Celtic



*Taney Church and Cemetery, County of Dublin.

scholar and linguist, with some other persons of distinction. The former Protestant church has been closed for services, since the erection in 1818 of a more modern one, cruciform and in the pointed style, yet architecturally and artistically very defective. The River Dodder runs for upwards of a mile along the northern boundary of Taney—or as sometimes called—Churchtown parish. The scenery around this locality is highly picturesque and charming. The summits of the Three Rock Mountain and of the Two Rock Mountain are other boundary lines of this parish, while there the surfaces become wild and rugged, yet presenting superb views.¹⁰ Of course it cannot be asserted, that the holy Abbot and his fifty monks had after all any connexion with this place. Colgan hazards a conjecture, but allowing merely its possibility, that the pre-

⁸ The accompanying illustration, drawn on the spot by William F. Wakeman, was taken from the railway embankment near Dundrum. By him it has been transferred to the wood, engraved by Mrs. Mil-lard.

⁹ He died in 1812, in the twenty-fourth year of his age. Beside his remains lie those of his distinguished brothers, Doctor Daniel Halliday and Charles Halliday.

¹⁰ See "Parliamentary Gazetteer of Ireland," vol. iii., pp. 310, 311.

sent Ossin may have been identical with the Bishop Asicus, mentioned by Jocelyn,¹¹ in his Life of St. Patrick.

It seems quite evident, however, that the present holy man cannot be confounded with Asicus, the Bishop of Elphin, whose feast has been assigned to the 27th of April. At the 19th of July, in the Martyrology of Donegal,¹² we find recorded Oisseine, and fifty monks, of Tengaidh. In the Irish Calendar, which belonged to the Irish Ordnance Survey,¹³ there is an entry of this Oseine, at the xiv. of the August Kalends,¹⁴ which corresponds with the present date. We cannot find any other records, to afford satisfactory information regarding St. Oissene and his fifty monks of Tengaidh.

ARTICLE II.—ST. AEDHAN, ABBOT OF LISMORE, COUNTY OF WATERFORD. The name of St. Aedhan, Abbot of Lismoir, appears in the Martyrology of Tallagh,¹ at the 19th of July. In the list of Aids or Aedhans given by Colgan, the present holy Abbot is included.² In the Irish Calendar, compiled for use of the Irish Ordnance Survey, at xiv. of the August Kalends, there is an entry of this holy man,³ who is not designated, however, as Abbot. His name also occurs in the Martyrology of Donegal,⁴ at this date, as Aedhan of Lis-mór.

ARTICLE III.—ST. CIARAN, OF TIGH-NA-GORTIGH. Veneration was given, at the 19th of July, as we find recorded in the Martyrology of Tallagh,¹ to Ciaran o Tigh h. nGortigh. This place to which allusion is made has not been identified. He is entered in the Martyrology of Donegal,² as Ciaran, of Tigh-na-Gortigh.

ARTICLE IV.—ST. COBRAN, OF CLUAIN. We find registered in the Martyrology of Tallagh¹ that a festival to honour a St. Corbran, Cluana, was celebrated, at the 19th of July. There is a St. Cobhran, son of Enan, and a brother to St. Moab or Abban, and to a St. Moeldubh. Colgan thinks him to be identical possibly with St. Cobran, venerated in the church of Cluain Enaich, at the 19th of July.² A doubt seems to have been entertained, that the present holy man had been identical with St. Auxilius, a disciple of St. Patrick, and the patron of Killossy, in the county of Kildare, owing to some fancied resemblance of etymology, assimilating both names.³ This

¹¹ See "Trias Thaumaturga," Vita Sexta S. Patricii, cap. cvii., pp. 89, 90, and n. 122, p. 114.

¹² Edited by Drs. Todd and Reeves, pp. 196, 197.

¹³ Now in the Royal Irish Academy's Library.

¹⁴ Thus: Oirene agur caogao manach ó Thengairh. See Common Place Book F, p. 63.

ARTICLE II.—¹ Edited by Rev. Dr. Kelly, p. xxix.

² See "Acta Sanctorum Hiberniæ," xxxi. Januarii, Appendix, cap. i., p. 221.

³ Thus: doóan lior moir.

⁴ Edited by Drs. Todd and Reeves, pp. 196, 197.

ARTICLE III.—¹ Edited by Rev. Dr. Kelly, p. xxix.

² Edited by Drs. Todd and Reeves, pp. 196, 197.

ARTICLE IV.—¹ Edited by Rev. Dr. Kelly, p. xxix.

² See "Trias Thaumaturga," Quarta Appendix ad Acta S. Columbæ, cap. iii., p. 482.

³ See Rev. Drs. Todd's and Reeves' edition of the "Martyrology of Donegal," Table appended, pp. 360, 361.

⁴ Edited by Rev. Drs. Todd and Reeves, pp. 196, 197.

⁵ By Father John Colgan.

⁶ See "Trias Thaumaturga," Quarta Appendix ad Acta S. Columbæ, cap. x., num.

saint is noticed in the Martyrology of Donegal,⁴ at the 19th of July. It is supposed,⁵ as an alternative conjecture, that he may have been the son of Enan, and of Micotha, a sister to St. Columkille. The church of Cluain, to which he was attached, is said to have been near Derry. He is classed among the disciples of St. Columba.⁶

ARTICLE V.—ST. MOCOLMOC OR COLMAN MAC H. AMLA. We find entered in the Martyrology of Tallagh,¹ at the 19th of July, the name of Mocolmoc mac h Amla. The true and original name of this holy man was Colmoc, the *mo* being prefixed, as a term of endearment. Nor is it easy from the clue given by the Martyrologist to find his family pedigree. His time and place are alike unknown. The Martyrology of Donegal,² at this same date, registers Colman, *i.e.*, Mocholmóg.

ARTICLE VI.—ST. FERGHUS. It is recorded in the Martyrology of Tallagh,¹ that a festival, in honour of Fergus Sci, was celebrated at the 19th of July. At the same date, the Martyrology of Donegal² simply enters his name as Ferghus.

ARTICLE VII.—ST. DIMANUS OR DIMAUS. Much uncertainty prevails regarding the present saint, as may be gleaned from the conflicting statements that succeed. No less than five different festivals for Dima or Dioma, monk of Iona, are in various Calendars. The reader is referred to the 22nd of February,¹ for fuller notices. There we have considered his Acts, as relating to his labours and preaching among the Mercians and Midland Angles. According to one supposition, he left Ireland, probably in the first instance for Iona, which he left for another mission, and laboured with St. Chad² among the Midland Angles. According to John Lesley,³ a holy man named Dimaus laboured with others to spread the faith in Scotland, during the reign of Donald or Donovald, the fifty-third King of Scotland. On such a statement seems to have been built the assignment of a feast for him at this day. By other writers, he is called Dimanus or Dimannus. The Martyrologium Anglicanum assigns a feast to the present day, for Dimanus, whose name is eulogized in the edition of 1608, as also in that of 1640. This pious servant of God is said to have been a disciple to St. Columkille, yet this seems hardly probable, as he flourished at a much later period. According to some writers, his festival is assigned to the present day. He is venerated according to others, on the 22nd of February, on the 8th of April,⁴ on the 19th of June,⁵ and at the 16th of November.⁶ Dimannus is said to have been an Abbot,

17, p. 488.

ARTICLE V.—¹ Edited by Rev. Dr. Kelly, p. xxix.

² Edited by Drs. Todd and Reeves, pp. 196, 197.

ARTICLE VI.—¹ Edited by Rev. Dr. Kelly, p. xxix.

² Edited by Drs. Todd and Reeves, pp. 196, 197.

ARTICLE VII.—¹ In the Second Volume of this work, Art. ix.

² See his Life at the 7th of January, in the

First Volume of this work, Art. i.

³ In his History of Scotland, lib. iv.

⁴ According to Camerarius.

⁵ According to Father Hugh Menard's Benedictine Martyrology.

⁶ According to Dempster and the Kalendar of Philip Ferrarius.

⁷ Thus: "19 Die. Sanctus Dimannus Abbas. Cœlo ipsum dedit Strahnauernia Scotiæ provincia sub Christi annum 670."—Bishop Forbes' "Kalendars of Scottish Saints." Scottish Entries in the Kalendar

according to one account. His festival is entered at the 19th of July, by Camerarius,⁷ who cites King for an authority. The conjecture is, that he died 670, but on this head nothing certain can be affirmed. By Bishop Forbes,⁸ the present St. Dimanus is distinguished from the Scottish Diuma, one of the four priests who went a missionary to the Midland Angles, as mentioned by Venerable Bede.⁹ The Bollandists¹⁰ have notices of St. Dimanus, at the 19th of July, while they take occasion to rebuke the uncritical habits of the Scottish and Irish hagiologists, when treating about their saints.

ARTICLE VIII.—REPUTED FEAST OF ST. BLAAN OR BLANUS, BISHOP OF DUNBLANE, SCOTLAND. The present St. Blanus—as he is called by Dempster¹—is said to have been the son of an Irish mother, who was sister to St. Cathan,² an Irish bishop, who lived in the Scottish Island of Bute. According to Camerarius,³ St. Blanus had a feast at the 19th of July. Citing Dempster and Camerarius for this feast, the Bollandists,⁴ likewise, enter it, but defer to the 10th of August further notices. The festival of St. Blann has been referred by Dempster⁵ to the 19th of July. The Irish Calendars refer his feast to the 10th of August, where more concerning him may be found.

ARTICLE IX.—REPUTED FEAST OF ST. CATHAN, BISHOP IN THE ISLAND OF BUTE, SCOTLAND. A feast has been entered, at the 19th of July, as noticed by the Bollandists,¹ on the authority of Dempster and Camerarius. However, as his history is largely connected with that of St. Blaen, they reserve for the 10th of August more special observations regarding him.

ARTICLE X.—FESTIVAL OF ST. SISINNIIUS, MARTYR. In the "Feilire" of St. Ængus,¹ at the 19th of July, a feast is recorded for St. Sisinnius, Martyr.

of David Camerarius, p. 239.

⁸ See "Kalendars of Scottish Saints," p. 324.

⁹ See "Historia Ecclesiastica Gentis Scottorum," lib. iii., cap. xxi.

¹⁰ See "Acta Sanctorum," tomus iv, Julii xix. Among the pretermitted saints, p. 580.

ARTICLE VIII.—¹ See "*Historia Ecclesiastica Gentis Scotorum*," tomus i., lib. ii., num. 136, p. 77.

² See *ibid.*, lib. iii., num. 237, p. 138.

³ It is thus set down: "Hoc eodem die Sanctus Blanus Episcopus Dumblanensis."—Bishop Forbes' "Kalendars of Scottish Saints." Scottish Entries in the Kalendar of David Camerarius, p. 239.

⁴ See "Acta Sanctorum," tomus iv., Julii xix. Among the pretermitted feasts, pp. 579, 580.

19 In the "Menologium Scoticum," he states at the 19th of July: "Dunblani Blani episcopi primi qui in Insula Buta ab ignoto juvene, vi compressa matre Bertha genitus, et cum ea in exigua cimba sine fundo mari Oceano, ut perderetur, a S. Cathano avunculo commissus, divina providentia servatus, matre ab ave miraculose

pasta, appulitque in portum Beutorne, ubi a Sanctis Congallo et Kenneho repertus, sacro fonte levatus, educatusque est, et ab avunculo ordinatus, impetrata a Papa Rom. benedictione, filium Regis triduanum ad vitam revocavit in Anglia, et sedem suam fixit Dunblani, quo nullus in Scotia sanctor. S." —Bishop Forbes' "Kalendars of Scottish Saints," p. 206.

ARTICLE IX.—¹ See "Acta Sanctorum,"
tomus iv., Julii xix. Among the pretermitted
saints, p. 580.

ARTICLE X.—¹ In the "Leabhar Breac" copy the following *rann*, translated into English by Whitley Stokes, LL.D., occurs:—

Noemitze Sirenni
 Atmeirb manitrnerca
 Taric em pprtorca
 Comorbuidin bnerai.

“Sissinius holy prayer, thou art weak unless thou hope it : quickly he comes at thy wish, with a great, alert troop.”—“Transactions of the Royal Irish Academy,” Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. cxi. See also pp. cxix., cxx.

In a gloss, which is added, we are informed, that he belonged to the family of Nero, but that he had been baptized by Pope Clement, with all his family. It is stated, that owing to Theodora his wife, Sisinnius first became a convert to the Faith; while he was instrumental in bringing three hundred and three nobles, illustrious persons and friends of Nero, to believe in the Christian's God.² His festival, taken from early copies of St. Jerome's Martyrology, is entered at this date by the Bollandists,³ and from such notices we glean, that Sisinnius suffered at Alexandria, but little more do they seem to know regarding him.

Twentieth Day of July.

ARTICLE I.—ST. MOLOCA OF SLIEVE BLOOM.

THE Lord of the Vineyard assigns to each the place where He has best fitted him to work. Every place chosen by Him is beautiful and blessed. In every one, His children shed around them the light of His grace, and the warmth of His charity. Many He leads to their place, by the circumstances of their lives, and by the direction He gives to their thoughts and feelings. In the case of religious vocation, the call is more distinct. It vibrates to the core of the heart; it is unmistakable, and it must not be resisted. The mere outlines of a few facts and dates even serve to aid our knowledge of persons and of things; but, they are rather tantalizing, when we fail to complete their bearing and sequence, in many of the notices we feel bound to preserve, however incomplete. A saint bearing the title and designation of Moloca occurs in the Irish Calendars, at the 20th of July;¹ yet, we have no special *data* to dwell much on his life record. As his name occurs in the published Martyrology of Tallagh, we may fairly infer, that he flourished most probably earlier than the tenth century. In this latter Calendar, his name is written "Molochæ Slieve Bladhma," at the xiii. of the Kalends of August, or at the 20th of July.² His place of residence appears to have been situated somewhere on or near Slieve Bloom,³ a range of mountains, at present separating the King's and Queen's Counties.⁴ Although some ancient religious foundations had formerly an existence there, yet we have no indication left to determine the precise locality of this saint. However, the romantic position and surroundings on all sides of Sliabh Bladhma, no doubt must have rendered his habitation a meet spot in those times for holy communing. On the face

² The glossographer adds in Latin, "nec passio ejus narratur hic."

³ See "Acta Sanctorum," tomus iv. De Sancto Sisinnio Martyre Alexandriæ, p. 587.

ARTICLE I.—¹ See "Colgan's "Acta Sanctorum Hiberniæ," xxix. Januarii, n. 4, p. 188.

² See Rev. Dr. Kelly's "Calendar of Irish Saints," &c., p. xxix.

³ On the eastside of this range near Ballyfin House and Demesne is a tract known as O'Moore's Forest, and said to have been formerly demesne land, belonging to the ancient tanists of Leix. Through the Gap of Glandine is a pass through which a steep

mountain road extends into the King's County. On the old map of Leix and Ophaly, Ballyfin is shown as being a place of importance. The Mac Crossans were mediæval occupiers of this place, and their names afterwards were changed into Crosbie. The Pole family had their residence from the time of King Charles II. at Ballyfin. It is now the magnificent mansion of Sir Charles Coote. The account of John Crosbie, Bishop of Ard-fert, being the first inhabitant of this house, contained in the "Anthologia Hibernica," is not correct. See vol. iv., p. I.

⁴ See Sir Charles Coote's "General View of the Agriculture and Manufactures of the

of those mountains, in the shadow of the woods,⁵ in the murmurs of their rivers, the presence and the tones of an eternity were betokened; not dark and decrepid, but ripe, vigorous, and crowned with an undecaying youth. The red deer browsed at evening, or slept during mid-day in the sylvan covert, almost undisturbed by human presence. The heron and kingfisher dozed on those river banks, while hawks soared in the open firmament seeking for the quarry. We have already treated of another St. Moloca or Molagga, at the 20th day of January;⁶ but, by referring to his Acts, we are led to the conclusion, that he cannot be identified with the present holy man, for no references in them have allusion of Slieve Bloom. However, it is thought he had connexion with Fingall, in the more eastern part of Leinster. It is



Interior of Timoleague Abbey, County of Cork

even stated, that he visited the western confines of the Leinster province, on his way to Clonmacnoise; but, this could have been accomplished without his coming near to the Sliebh Bloom Mountains. There is a Life of this St. Molagga in the old Book of Fermoy, and it is valuable for its topography and local allusions. The tract, however, seems to end abruptly and as if it had not been finished.⁷ More especially was this saint connected with Tech-

King's County," chap. i., sect. i., p. 3.

⁵ In the old leases of the Queen's County farmers and peasantry the tenants, previously to the present century, were "obliged to cut, burn, or destroy so many acres of wood, to clear the land for the plough."—Sir Charles Coote's "General View of the Agriculture and Manufactures of the Queen's County," chap. i., sect. 4, p. 16. The result of such covenants has been to denude of wood

whole districts—and especially the Slieve Bloom Mountains—while no adequate provision has been made to plant various tracts and spots, where the soil can only profitably be engaged in growing timber.

⁶ See the First Volume of this work, Art. i.

⁷ See "Proceedings of the Royal Irish Academy," vol. i., part i., Irish Manuscript Series, p. 30.

Molagga, now Timoleague, in the southern part of Cork County. The most interesting ruins of a Franciscan monastery are still to be seen in that place, and these have been already described.⁸ There is also a very interesting description, with some accompanying sketches, of Leabba Molaga—said to have been the place of his sepulture—at Aghacross on the Funchion River, by John Windale.⁹ Here there is a long narrow oblong old church. The walls are standing, but a window in the north wall and another in the side wall are somewhat damaged. Among the saints—variedly called in our Calendars Molagga, Molaca, Mailoca, Moelocus, Molacus and Moloch—no Acts of the present saint can be found. Regarding him our Calendars have only a brief record. According to the Martyrology of Donegal,¹⁰ veneration was given at the 20th of July to Moloca, of Sliabh Bladhma. Especially on the eastern slopes, and to the very summits of this range, a variety of picturesque valleys, through which winding streams generally flow, may be visited by pedestrian excursionists. In the Irish Calendar, at the xiii. of the Calends of August, corresponding with July 20th, we find inserted, a festival in honour of this saint.¹¹ No popular traditions seem to remain among the mountaineers regarding St. Moloca, at the present time; so that nothing more can be added to elucidate his exact period in history, or the date for his departure from this life.

ARTICLE II.—ST. CURIFIN OR CUIRBIN, THE PIOUS, IN HY-FIDHGEINTE, COUNTY OF LIMERICK. This saint seems to have lived before or during the ninth century, as he is named by our earliest Calendarist. In the “Feilire” of St. Ængus,¹ at the 20th of July, there is a festival set down for “pious Curufin.” In an Irish commentary postfixed to this proper name, we find the following remark,² as translated into English: “in Ui-Fidgente in Munster is Curufin.” In the Martyrology of Tallagh,³ at this date, the simple entry Curifin occurs. The O’Clerys connect this holy man, with the territory of Hy-Fidhgeinte, which derived its denomination from the descendants of Fiacha Fidgeinte, son to Daire Cearb, who was the son of Oilill Flannbeg, King of Munster, in the latter part of the third century. It comprised the barony of Coshma, and all that portion of the present Limerick County, which lies to the west of the River Maigne. Thus, we are told, in an old document, that the country of the Hy-Fidgeinnta extended from Luachair Bruin to Bruree, and from Bruree to Buais.⁴ A festival is inserted in the Martyrology

⁸ In the Life of St. Molagga, Art. i., chap. iii., at the 20th of January, in the First Volume of this work, may be found an illustration of the exterior, and taken from an original drawing of John Windale, Esq., Cork. From the pencil of the same artist, and copied by William F. Wakeman, an interior view of the same ruin is here presented as drawn on the wood, and engraved by Mrs. Millard.

⁹ According to his Manuscript, now preserved in the Royal Irish Academy. See “Topography of County Cork, W. and N.E.,” pp. 67 to 99.

¹⁰ Edited by Drs. Todd and Reeves, pp. 196, 197.

¹¹ Thus entered: “moloca sleibe b’laoma.” See Irish Ordnance Survey Office Copy, “Common Place Book F,” p. 64.

ARTICLE II.—¹ In the “Leabhar Breac”

copy is to be found the following stanza, translated into English, by Whitley Stokes, LL.D. :—

húibneptai inbanmec
Sabina raer ainbech
in Romula ruamach
la Curufin craibbech.

“Alert are the women-children Sabina, noble, great, and city-having Romula, with pious Curufin.”—“Transactions of the Royal Irish Academy,” Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus. p. cxi.

² In Irish: Curufin .i. in tīb fíogentí a muman ata Curufin.—*Ibid.*, p. cxx.

³ Edited by Rev. Dr. Kelly, p. xxix.

⁴ See Dr. O’Donovan’s “Annals of the Four Masters,” vol. iii., n. (m), p. 46.

of Donegal,⁵ at the 20th of July, in honour of Cuirbin, the Pious, in Ui Fidhgeinte, in Munster. It is likely, this saint is identical with one entered Cruibin, at this same date, in the Introduction to that work.⁶

ARTICLE III.—ST. CARAMNAN OR CARMNAN. The name of St. Caramnan, without any further addition, appears in the Martyrology of Tallagh,¹ at the 20th of July. In the Martyrology of Donegal,² at this same date, his name is written Carmnan.

ARTICLE IV.—ST. FAELCHON OR FAELCHU. We find a festival recorded in the Martyrology of Tallagh,¹ in honour of Faelchon, at this date, July 20th. In the Martyrology of Donegal,² we find his name as Faelchu, on this day.

ARTICLE V.—ST. FAILBE OR FAILBHE. It is mentioned in the Martyrology of Tallagh,¹ that veneration was paid to Failbe, at the 20th of July. The Martyrology of Donegal² has a festival for Failbhe, at this same date.

ARTICLE VI.—FESTIVAL OF SABINA AND ROMULA. In the ancient Irish Church, at the 20th of July, a festival for Saints Sabina and Romula is entered, as we find recorded in the "Feilire"¹ of St. Ængus. To the name of St. Romula is annexed a comment,² that she belonged to Rome. The Bollandists³ notice a festival at this date for St. Sabina, on the authority of a Manuscript Florarius Sanctorum; but, it is thought to have been a mistaken entry for *santus Sabinus*⁴—two martyrs bearing the latter name, the one in Africa,⁵ the other at Damascus,⁶ having place in their Acts on the 20th of July. About Romula—at this day—they have no account.

ARTICLE VII.—FESTIVAL OF ST. GEREBERN, MARTYR. Elsewhere, at the 15th of May, we have already given the Acts of St. Gerebern,¹ who was the protector and companion of St. Dympna.² On this day, June 20th, the Bollandists³ set down a feast for the Translation of his relics.

⁵ Edited by Drs. Todd and Reeves, pp. 196, 197.

⁶ See Appendix for Cruibin, to p. xlvii.

ARTICLE III.—¹ Edited by Rev. Dr. Kelly, p. xxix.

² Edited by Drs. Todd and Reeves, pp. 196, 197.

ARTICLE IV.—¹ Edited by Rev. Dr. Kelly, p. xxix.

² Edited by Drs. Todd and Reeves, pp. 196, 197.

ARTICLE V.—¹ Edited by Rev. Dr. Kelly, p. xxix.

² Edited by Drs. Todd and Reeves, pp. 196, 197.

ARTICLE VI.—¹ See "Leabhar Breac" copy, in "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, by Whitley Stokes, LL.D., p. cxi.

² In Irish: Romula .i. 1 Róim pobul. The

English is: "Romula, *i.e.*, in Rome was she."—*Ibid.*, p. cxx.

³ See "Acta Sanctorum," tomos v., Julii xx. Among the pretermitted saints, p. 2.

⁴ This is added: "Equidem existimo Sabinam ex Sabino Hieronymianorum effictam, in codices aliquos parum accuratos transisse; certe nulla istius nominis pro hoc die nota est."

⁵ See De Sanctis Martyribus Africanis Sabino, Luciano, Petro, Amabili, Nonnina, Saudo, Agrippiano, Medadulo, Respectato, cum aliis xlii.—*Ibid.*, pp. 45, 46.

⁶ See De Sanctis Martyribus Damascenis Sabino, Maximo, Juliano, Cassio, Macrobio, Paula cum aliis x.—*Ibid.*, p. 46.

ARTICLE VII.—¹ See the Fifth Volume of this work, at that date, Art. ii.

² See *ibid.*, Art. i.

³ See "Acta Sanctorum," tomos v., Julii xx. Among the pretermitted feasts, p. 2.

ARTICLE VIII.—REPUTED FEAST OF ST. ONAN, DEACON OF ROSS. In the Calendar of Camerarius, there is inserted a festival for St. Onan, a Deacon of Ross,¹ at the 20th of July. For this, he cites the authority of Boëtius and of others; but, the Bollandists,² who quote such statements, and enter him, at this same date, think the authority not sufficient for noting him among the saints, and they enquire, whether he can have been identical with the Onan, deacon, and an incomparable man, mentioned by Dempster,³ at the 23rd of December, as having had veneration in Scotland.

ARTICLE IX.—REPUTED FEAST FOR THE TRANSLATION OF ST. RUPERT'S RELICS AT SALZBURGH. In the "Menologium Scoticum" of Dempster,¹ there is a festival for the Translation of St. Rupert's Relics, at Saltzburgh, in the fourteenth century.²

Twenty-first Day of July.

ARTICLE I.—ST. ARGOBASTUS OR ARBOGASTUS, BISHOP OF STRASBOURG, GERMANY.

[SEVENTH CENTURY.]

CHAPTER I.

INTRODUCTION—BIOGRAPHIES OF ST. ARBOGAST—COUNTRY OF HIS NATIVITY—HE LEADS A SOLITARY LIFE THERE—HE BECOMES A HERMIT IN THE VOSGES MOUNTAINS—HIS ELEVATION TO BE BISHOP OF STRASBURG—FAVOURS CONFERRED BY KING DAGOBERT II.

ANCIENT writers, who flourished soon after his time, have not been found to furnish us with particulars regarding the actions of this celebrated saint. For this very reason, and because few materials had been recovered from tradition, the earliest known writer of his Life has not overloaded his narrative with unauthenticated stories, which occur in too many among the Lives of Saints.

In the tenth century, Uthon III., or Udon, Bishop of Strasburgh, wrote the Life of his predecessor St. Arbogast.¹ The author was accustomed to sign his name Voton, in some subscriptions to be found in ancient documents.² His Life of St. Arbogast is judiciously short, and for the very good reasons he gives. Not knowing Arbogast's history, like a sensible writer and a lover

ARTICLE VIII.—¹ Thus: "20 Die. Sanctus Onanus Diaconus Rossensis."—Bishop Forbes' "Kalendars of Scottish Saints." Scottish Entries in the Kalendar of David Camerarius, p. 239.

² See "Acta Sanctorum," tomus v., Julii xx. Among the pretermitted feasts, p. 4.

³ In the Menologium Scoticum.

ARTICLE IX.—¹ Thus: "xx. Juvaviae

inventio reliquiarum Rudberti Archiepiscopi a Wichardo anno 1312. B."

² See Bishop Forbes' "Kalendars of Scottish Saints," p. 206.

ARTICLE I.—CHAPTER I.—¹ See Dom. Ceillier's "Histoire des Auteurs Sacrés et ecclésiastiques," tome xi., p. 781.

² There is an account of him, in the "Histoire Littéraire de la France," tome vi., x. Siecle, pp. 302 to 304.

the truth, Utho,³ or Voton, as he is more properly called, chose to include two traditional miracles only, with the general traits of character borne by St. Arbogast, in the memory of his clients and diocesans. In that old compilation, known as the "*Hystoria plurimorum Sanctorum*," published at Louvain, A.D. 1485, there are notices of St. Argobastus, bishop and confessor, at this date.⁴ In the List of Colgan's Manuscripts,⁵ as furnished by Charles Mac Donnell, Esq., there is a *Vita S. Argobasti*, intended for publication, at the 21st of June. There are some notices of this holy bishop by Thomas Dempster, in his "*Historia Ecclesiastica Gentis Scotorum*,"⁶ where he is called indiscriminately Argobastus, Arbogastus and "Armegastus, S. Florentii comes."⁷ Also Dr. Meredith Hanmer has notice of him.⁸ His Acts have been issued by the Bollandists⁹ from a Manuscript of St. Maximin at Treves, collated with a Manuscript belonging to Wibling, and with other copies of it previously published. They have been edited by Father Peter Boschius, S.J., and a Previous Commentary, in five sections and in fifty paragraphs, introduces them. Besides, they had a small paper Life of our saint, drawn from a Manuscript, belonging to the Vatican Library.¹⁰ In their valuable work,¹¹ among many others left us by the Benedictines of the Congregation of St. Maur, we have only a few notices of St. Arbogaste, Bishop of Strasburgh. Bishop Challenor¹² and the Rev. Alban Butler¹³ have an account of him, at this date. The Abbé Hunkler has specially treated¹⁴ about this holy missionary, hermit and prelate. The "*Petits Bollandistes*"¹⁵ have an account of St. Arbogaste, Bishop of Strasbourg.¹⁶ A brief notice of him occurs, in the "*Nouvelle Biographie Générale*,"¹⁷ and in the Rev. S. Baring-Gould's work.¹⁸

By most of the earlier accounts, he is allowed to have been a Scot or an Irishman by birth.¹⁹ The date for his birth cannot be ascertained; but, it occurred, most probably, about the beginning of the seventh century. The anonymous author of a Eulogy²⁰ on St. Florentius,²¹ another Bishop of Strasburgh, makes St. Arbogastus a native of Scotia. This, too, is the earliest known allusion we find to the present holy bishop. In the Chronicle of Sens, written in the thirteenth century by Richer, he is said, also, to have been a native of Scotia.²² On such grounds, it is to be supposed, the Scottish writers

³ He died Bishop of Strasburg, A.D. 965. See Rev. S. Baring-Gould's "*Lives of the Saints*," vol. vii., July 21, p. 501.

⁴ See fol. xcvi., xcvi.

⁵ See "*Catalogus Actuum Sanctorum quæ Ms. habentur, Ordine Mensium et Dierum*."

⁶ See tomus i., lib. i., num. 28, pp. 25, 26.

⁷ Joannes a Nigra Valle is quoted for this appellation.

⁸ See "*Chronicle of Ireland*," p. 145.

⁹ See "*Acta Sanctorum*," tomus v., Julii xxi. De S. Arbogasto Episcopo Argentoratensi in Germania Prima, pp. 168 to 179.

¹⁰ Num. 110. This seems to be a compendium from the former Acts, and it is in three Lessons, apparently intended for choir purposes. These very much agree with the Lessons of the Breviary printed at Strasburg in 1489.

¹¹ See "*Histoire Littéraire de la France*," &c., tome iii., pp. 427, 621, 622.

¹² See "*Britannia Sancta*," part ii., pp. 36, 37.

¹³ See "*Lives of the Fathers, Martyrs and*

other principal Saints," vol. vii., July xxi.

¹⁴ In his "*Histoire des Saints d'Alsace*."

¹⁵ In "*Vies des Saints*," par Mgr. Paul Guérin, tome viii., xxi^e Jour de Juillet.

¹⁶ At pp. 575 to 581.

¹⁷ Edited by M. le Dr. Hoefer, tome iii., col. 21.

¹⁸ See "*Lives of the Saints*," vol. vii., July 21, pp. 501, 502.

¹⁹ See Bishop Challenor's "*Britannia Sancta*," part ii., p. 36.

²⁰ This was composed some time after the Translation of St. Florentius' Relics, ordered by Rathon or Rathon, one of his successors, about the commencement of the ninth century. Surius has published this Eulogy, after polishing—which means spoiling—the verses in his Life of St. Florentius, which he has published at the 7th of November, in "*De Probatis Sanctorum Historiis*."

²¹ He succeeded St. Arbogast, and his feast was held on the 7th of November. He is said to have died A.D. 687.

²² See Dacherii "*Spicilegium*," tomus ii., *Chronici Senoniensis*, lib. i., cap. 5, p. 606.

claim him as a countryman.²³ In the very old Breviary of Strasburg, printed A.D. 1489, he is made a native of Hibernia,²⁴ and this evidently disposes of the early local traditions regarding the place of his nativity. Likewise, in the old Missal, printed at Strasburg, A.D. 1512, a similar statement is made.²⁵ Various other authorities serve to confirm the foregoing account. There are some other authors,²⁶ however, by whom he is said to have been born in Aquitaine, known at a later period as Guyenne. His parents are stated to have held a distinguished position in this province, and to have procured for him a most excellent education; while Arbogast responded to their attentions by his application and the progress he made in holiness. Knowing the dangers to which every Christian is exposed in the world, their son formed the heroic resolution of quitting them, and of leading a solitary life. His parents used every effort and influence to dissuade him from such a purpose; but, their son had already learned to overcome his natural inclinations, and to resist the importunities of flesh and blood.²⁷

At first, it is stated, he became a monk in his own country²⁸—supposed to have been Scotia. This is the opinion, likewise, of the learned Benedictine, Father John Mabillon.²⁹ He left Ireland, to spread the faith in a more distant country. He crossed over to France, which became the country of his future labours. He travelled onwards to the Heiligesforst, or Sacred Forest, about the year 630,³⁰ according to some accounts. He settled down as a hermit, in Alsace, however, about the year 660.³¹ There he dwelt among the Vosges Mountains near the River Saur—vulgarly called Sur—about three leagues from Haguenau. In that retreat, he led a very austere life, and keeping apart from men, he advanced rapidly in the way of perfection. Yet, it seems, he was not able to conceal his merits and sanctity, from the knowledge of the people; and several fervent neophytes were soon found to enrol themselves under his direction, so that the place where he dwelt ceased to be a desert. There, too, was built a church in honour of the Blessed Virgin and of St. Martin of Tours. The monastery of Surburg³² was founded, owing to the liberality of King Dagobert II., and of other influential persons. It has been thought, that Shutteran monastery had also been built, or endowed,³³ by St. Arbogast; while others have stated Ebersheimunster, but this latter was the foundation of Duke Athico,³⁴ father to St. Odilia. According to Possevin, St. Arbogast had been a secretary and counsellor³⁵ to King Dagobert I., and it said he flourished A.D. 643; but this statement is quite incorrect. It is the one followed by Thomas Dempster.³⁶ While St. Arbogast

²³ See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. vii., July xxi.

²⁴ In the First Vespers of his Feast, at the 21st of July, are these words: "Hunc nobis specialem mater Hibernia misit pastorem," &c. Antiphon 2. Besides the proper Invitatorium, in the First Nocturn of Matins, we find: "Clarior ortus natalibus, Hibernia oriundus, velut unum ex fluminibus, paradisi, Arbogastus emissus est."

²⁵ In the Sequence to Mass of his Feast are these words: "Letetur tanto Filio mater Hibernia: exultet Hospite religiosa Gallia."

²⁶ Among these are Uthou, the author of his Latin Life.

²⁷ See Les Petits Bollandistes, "Vies des Saints," tome viii., xxi^e Jour de Juillet,

pp. 575, 576.

²⁸ See Bishop Challenor's "Britannia Sancta," part ii., p. 36.

²⁹ See "Annales Ordinis S. Benedicti," tomus i., lib. xv., sect. lix., p. 487.

³⁰ See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. vii., July xxi.

³¹ See Les Petits Bollandistes, "Les Vies des Saints," tome viii., xxi^e Jour de Juillet, p. 576.

³² In the year 830, under the Abbot Hil-dimundus the rule of St. Benedict prevailed there.

³³ However, Jodocus Coccius attributes its endowment to King Dagobert.

³⁴ It is said, at the instigation of St. Deodatus, Bishop of Nevers.

³⁵ In Apparatus, tome i., p. 126.

lived in France, it is related, that King Dagobert II. dwelt at Kirchem, near Molsheim.³⁷ According to another account, his palace was at Isenbourg, near Rouffach.³⁸ He had been an exile in Ireland from the year 653, whither he had been banished by Grimoald,³⁹ mayor of the palace, who had elevated his son Childebart to usurp his inheritance. Under the reign of King Dagobert II.,⁴⁰ Rodthaire, also called Lothaire, Bishop of Strasburgh, departed this life, about A.D. 670.⁴¹ When Lothaire, Bishop of Strasburgh, died, King Dagobert deemed this a proper time to draw St. Arbogast from his retreat; and although he felt great reluctance to assume such an office, the royal choice was unanimously approved both by the clergy and the people. With general acclaim, he was consecrated, and he had then a further opportunity for manifesting his zeal to extend the kingdom of Christ among his people.

By some writers, Arbogast—said to have been a “godley Preacher”—is set down as the second Bishop of Argentine or Strasburgh.⁴² According to one account, his rule began in the year 669;⁴³ but, this seems to be too early a date, since it is generally held, that Dagobert II., surnamed the Younger, only returned from his exile to France in the year 674.⁴⁴ He became Bishop over this See, it is stated, through the influence of King Dagobert II., by whom he had been often called to court.⁴⁵ The old Latin name *Argentoratum* was that by which Strasbourg was formerly known; and, it is stated, the temple of Hercules stood on the site of its present magnificent cathedral. So early as the fourth century, it has been alleged, that an episcopal See was here established, but that its ancient basilica had disappeared, owing to the ravages of barbarians, who brought back the empire of paganism on its ruins.⁴⁶ However, when these barbarians had been obliged to yield obedience, in their contest with the Christian kings of Austrasia, religion once more was established. The ancient bishopric of Strasburg in Alsace, lay on both banks of the Rhine.⁴⁷ It is stated, that King Dagobert enriched the See of Strasburgh with several large estates; and that, for the love he bore our saint, the manor and town of Rufach, or Ruffeich, near Colmar,⁴⁸ had been bestowed on it, together with an extensive country situated on both sides of the River Alse or Elle,⁴⁹ together with the old royal palace of Isenberg. The city of Strasburg in the middle ages was a free city of the German Empire, and had power to elect its own magistrates, exempt from subjection to any neighbouring prince, and entitled to assert its independence at the Germanic Diet.⁵⁰ In 1681, it

³⁶ “Floruit anno DCXLIII. Colitur die XXI. Julii. Molan. Addition. Usuardi. Guil. Eisengrinus. Fr. Irenicus, lib. III. German. Exeg., cap. XLVIII.”—“*Historia Ecclesiastica Gentis Scotorum*,” tomus i., lib. i., num. 28, p. 26.

³⁷ See Rev. Alban Butler’s “*Lives of the Fathers, Martyrs and other principal Saints*,” vol. vii., July xxi.

³⁸ See Les Petits Bollandistes, “*Vies des Saints*,” tome viii., xxi^e Jour de Juillet, p. 577.

³⁹ “Grimoalde le fit enlever et conduire en Irlande, que les auteurs de ce temps-là nommaient *Scotia*.”—Bossuet’s “*Abregé de l’Histoire de France*,” liv. i. *Œuvres Complètes* de Bossuet, tome x., col. 1179.

⁴⁰ Dagobert, King of Austrasia, died A.D. 678. See Le Sieur F. de Mezeray’s “*Histoire de France*,” tome i., liv. viii., p. 268.

⁴¹ See “*Histoire Littéraire de la France*,” tome iii., vii. siècle, p. 622.

⁴² See Dr. Meredith Hanmer’s “*Chronicle of Ireland*,” p. 145.

⁴³ See M. le Dr. Hoefer’s “*Nouvelle Biographie Generale*,” tome iii., col. 21.

⁴⁴ See Michaud’s “*Biographie Universelle, Ancienne et Moderne*,” tome x., p. 11.

⁴⁵ See Rev. Alban Butler’s “*Lives of the Fathers, Martyrs and other principal Saints*,” vol. vii., July xxi.

⁴⁶ See “*Les Plus Belles Cathédrales de France*,” Notre-Dame de Strasbourg, p. 140.

⁴⁷ See “*The Popular Cyclopaedia, or Conversations Lexicon*,” vol. vi., p. 421.

⁴⁸ See Rev. S. Baring-Gould’s “*Lives of the Saints*,” vol. vii., July 21, p. 502.

⁴⁹ Jodocus Coccus, when treating on the reign of King Dagobert, alludes to this donation, in cap. xv.

⁵⁰ See “*Gazetteer of the World*,” vol. xii., p. 755.

fell under the dominion of France; but, in 1870, it was besieged and taken by the Germans, to whose Empire it was then annexed, and to whom the citizens are now subjected.

CHAPTER II.

THE HOLY LIFE OF ST. ARBOGAST—HE RESTORES PRINCE SIGEBERT TO HIS PARENTS—GRATITUDE MANIFESTED BY KING DAGOBERT II.—MIRACLE AT THE RIVER ILL—WORKS ATTRIBUTED TO ST. ARBOGAST—HIS PASTORAL LABOURS—HIS DEPARTURE FROM THIS LIFE—HONOURS PAID TO HIS MEMORY—FESTIVALS AND COMMEMORATIONS—CONCLUSION.

THE life of Arbogast was spent in great holiness,¹ while such was his gentleness and goodness, that every one of his subjects obeyed him with pleasure, and even sought to anticipate his wishes and directions. During the period of his episcopacy, idolatry yet lingered in that part of the country, and especially were its traces to be found among those almost inaccessible mountains and forests, where old customs are most apt to linger. Our saint adopted the best effective measures to eradicate those practices, and he was prepared even if necessary to spend his life could he only gain souls to Christ. Among other matters, it is stated, that St. Deodatus,² Bishop of Nevers, was on familiar terms with our saint, when, retiring from the Heilige-vrst or Sacred Forest, he lived in the Ebersheim monastery,³ and presided over it. This friendship lasted during the lifetime of Arbogast, and it was continued to his successor and countryman St. Florentius.⁴

Among his many other miracles, it is stated, that through his prayers, Arbogast recalled to life Sigebert, the only son of King Dagobert. While hunting one day in the forest of Ebersheim,⁵ he had been killed by a wild boar, while separated from his companions.⁶ That animal was of enormous size. Being hard pressed by the young prince, it turned on the horse which he rode, fixing its tusks in the flesh and causing such pain, that in fright the wounded steed fled, and in its agony threw Sigebert on the ground. While some writers state, that he was then attacked and dangerously wounded by the infuriated boar; others have it, that he was entangled by the reins or stirrup leathers of the horse and dragged along the ground, having been trampled on repeatedly by the frightened animal on which he had ridden. His attendants, finding him in that deplorable condition, brought his body to the palace, where the king and queen were plunged into an excess of grief. Soon the dolorous news spread among their subjects. It was resolved, that St.

CHAPTER II.—¹ See Bishop Challenor's "*Britannia Sancta*," part ii., p. 36.

² Called Apostle of the Vosges Mountains. His festival occurs, at the 19th of June.

³ This was founded by Duke Atticus, father of St. Odilia, Virgin. Their history, with a curious copperplate engraving of their images, sculptured on stone may be found in Mabillon's "*Annales Ordinis S. Benedicti*," tomus i., lib. xv., sect. lix. to lxii., pp. 487 to 493.

⁴ Thus Mabillon writes: "*familiaritate usus Arbogasti episcopi Argentinensis, origine Scotti; ac deinde beati Florentii, ejus-*

dem Arbogasti successoris et conterranei."

⁵ Thus was it called, either on account of its abounding in wild boars, or perhaps from the incident here narrated. It would seem that a monastery had been afterwards erected on its site, known as Ebersheimmunster, Latinized *Apri-monasterium*. There, too, was a little town, dependent on the See of Strasburg, and on the River Ill, not far from Schlestad.

⁶ According to some, the king himself was on this hunting excursion. See Henricus Pantaleon, in "*Prosopographia Virorum illustrium Germaniæ*," tomus i., p. 133. Bale, 1565, 1566, fol.

Argobast should be sent for, and when he arrived, that scene of woe moved him to tears. The queen fell on her knees, before the holy bishop, and asked him to pray for her son's restoration. Accordingly, St. Arbogast entered the church fasting, and he remained all night in fervent prayer. Towards morning he approached where the dead prince lay, beseeching the Blessed Mother of God to intercede on his behalf. To the great amazement and joy of all, the dead prince came to life, and as if he had awakened from a gentle sleep. The cere-cloths with which he had been covered were soon exchanged for his ordinary habiliments.⁷

The record of this miracle regarding the restoration of Sigisbert, son of Dagobert III., has a special interest in connexion with French history.⁸ It is related, that the king felt so grateful for the miracle which restored his son, that he wished to confer the most generous rewards on St. Arbogast. However, the saint refused to receive any gift, which was offered to himself personally; yet, he accepted those endowments which were awarded to his cathedral and See. Whereupon, Dagobert gave to these Rouffach, and the palace of Isenbourg, with all its domain.⁹ The king endowed, likewise, the Abbey of Wissembourg, in the same city. He also placed the authenticated deed for these dotations in the hands of St. Arbogast, and in presence of the nobles belonging to his court. Having thus received them, on his return to Strasbourg the holy prelate placed those deeds on the altar, in presence of his clergy, and of the people, while he offered them in turn to our Blessed Lady. This generous grant, and the miracle which he wrought, not only gained him respect from the king, but likewise from all his subjects, who extolled the name of Arbogast, as one worthy to rank with those pastors raised by the Almighty in his Church, to triumph over the inveterate practices of idolatry and the wiles of heresy, in the fourth and fifth centuries.¹⁰

After the performance of the foregoing miracle, which caused him to become very celebrated, our saint is said to have lived many years. In a wood on the brink of the River Ill,¹¹ he had caused a small cell to be built. When the day had been spent in continuous labour and in the discharge of his ministerial functions, he would often leave the city when night set in for this hermitage, which reminded him of his former place for retirement. Here would he meditate in solitude, on the grandeur and sacredness of his duties, while like another Moyses he negotiated for the interests of his people with the Almighty, when he engaged in prayer. One evening having arrived at the banks of that river, the accustomed boat was wanting to cross it; but, his

⁷ Such is an abridged account of what Utho relates, but in a manner more diffuse.

⁸ "On y trouve des traces du Dagobert, qu'on ne connoissoit pas avant le XVII. siecle."—"Histoire Literaire de la France," tome vi., x. siecle, p. 303.

⁹ This dotation was afterwards called Haut-Mundat.

¹⁰ This gift by deed of the palace of Isenbourg and of its domain formed the germ of temporal sovereignty for the Bishops of Strasbourg. However, at the commencement, the temporalities were not so extended, as in after times, because several Bishops added new lands to their See. At first, Rouffach, the Castle of Isenbourg, and the village of Sundheim, long since destroyed, Soultz, and Alschwiller, also destroyed, were parcels of this grant; as likewise, Wunheim, Rimbachzell, Hartmannsweiler, Gundolsheim,

Gueberschwih, Pfaffenheim, Osenbir, Orschwih, Soultzmatt, Osenbach and Winsfelden, Herlisheim and Westhalten. After the death of the last Counts of Egisheim, Sainte Croix, Egisheim, Wettolsheim and Obermorschwihr were added to the former endowment. At the end of the fourteenth century, Jungholz, Bollwiller, Hatstadt, Benwihr and Zellenberg were also added. Nevertheless, the Haut-Mandat depended in spirituals on the Diocese of Bale. See *Les Petits Bollandistes*, "Vies des Saints," tome viii., xxi^e Jour de Juillet, pp. 578, 579.

¹¹ The Life by Utho calls it Briuscha, while in other Manuscripts it is variedly called Bruyscha, Brusen, Bruschi, and Bruscha. In the vernacular, it is the Breusch, which joins the Ill, near Strasbourg, where both flow into the Rhine.

confidence in God was so great, that making a sign of the cross over its waters, he passed over without so much as wetting his feet, and arrived at his oratory. According to some accounts, St. Arbogast there commenced the foundation of a religious house, which afterwards had been enlarged or improved, and which had been endowed by two Canons of Strasburg cathedral.¹² Afterwards, this hermitage became an object of veneration to the faithful.¹³ According to one account, our saint founded twelve monasteries along the River Rhine.¹⁴ This statement, however, must be largely discounted, for it seems founded on no ancient authority. It is certain, however, that King Dagobert II. built several churches and monasteries in France and Germany, which he liberally endowed with lands and possessions.¹⁵ The influence of St. Arbogast may have been exercised, however, in reference to many of these pious works.

Some rather late writers have asserted, that St. Arbogast left a collection of Homilies,¹⁶ or Commentaries on the Epistles of St. Paul. However, these are not now to be found, nor have those who prepared catalogues of ecclesiastical and holy authors recorded them. Wherefore, they seem either to have perished, or to be buried in dust for the present.¹⁷ According to Dempster, he wrote *In Epistolas Pauli*, lib. i.¹⁸ It is to be assumed, that these are not distinct—if ever they had been written—from the collection to which allusion has been already made.

In the active discharge of every pastoral and Christian duty, the life of St. Arbogast was spent. He had also the gift of healing the sick, and of exorcising devils. His intervention between contentious persons often changed their discord into relations of strict friendship. The great desire of St. Arbogast was to form a right spirit among the clergy; and he required them to assist at the functions of their sacred ministry, as also to engage in spiritual conferences. He wished, moreover, to have good labourers in the vineyard, so that they might glean a plentiful harvest of souls to Christ. He was the more anxious, besides, for the reason that certain disorders had found their way among his flock; and the zealous pastor, while prudently exercising patience under the evils he could not immediately cure, was yet alive to embrace each opportunity afforded for rescuing souls from the power of the devil. In fine, he was able to overcome great obstacles, and to accomplish great results, before he arrived at the closing scene of life. Over the See of Strasburgh he ruled not as a master, but rather as the father of his people, and with great eminence. Had he occasion to reprove any person, he did so with such tenderness and consideration, that he gained the hearts of all.

For twelve years, he is said by some writers to have presided there, and all his days were passed in continuous labour as with ardour in the exercise of functions altogether apostolic. However, the opinion is more probable, that he only occupied the See for five or six years; although his Life by Utho has it, that he ruled for a long period.¹⁹ According to the account of Bishop Challoner,²⁰ based on that of other writers,²¹ he departed this life, in the year of our Lord 658. This, however, is too early a date for the occur-

¹² See Guillimann, "*De Episcopis Argentiniensibus*," cap. ix.

¹³ In the year 1069, Charles, a Dean of Strasburg Cathedral, caused a monastery to be here built for Canons Regular of St. Augustine. This house was held in great respect for many ages subsequent, and finally in the month of December, 1530, the Protestant senate of Strasburgh caused its demolition. At present, an inn occupies the site.

¹⁴ According to Antonius de Heredia.

¹⁵ According to the *Acta Lovaniensia*.

¹⁶ Quoting "*Bale out of Munster*," this is asserted by Dr. Meredith Hanmer, in his "*Chronicle of Ireland*," p. 145.

¹⁷ See "*Histoire Littéraire de la France*," tome iii., vii. siècle, p. 622.

¹⁸ See "*Historia Ecclesiastica Gentis Scotorum*," tomus i., lib. i., num. 28, p. 26.

¹⁹ Thus: "*susceptumque culmen regiminis felici gubernatione diu rexisset.*"

²⁰ See *Britannia Sancta*, part ii., pp. 36, 37.

²¹ Such as Bruschi, Demochares, Mun

rence. Even the statement of other writers, that his death occurred in 668²² is erroneous; for, at this period, King Dagobert II., who appointed our saint to the See of Strasburgh, was in England, and it was only in 673, when Childeric II. died, that he filled the throne of Austrasia. St. Arbogast died A.D. 678,²³ according to the most generally received accounts. It is known, that King Dagobert offered the Bishopric of Strasburgh to St. Wilfrid in the spring of 679, while on his journey to Rome.²⁴ This proves a vacancy at that time. Upon his declining that dignity, St. Florentius was then chosen. It is mentioned, that in his last will, St. Arbogast desired to have his body buried on a mountain, where malefactors only had been interred. His wishes were complied with; but a chapel—afterwards dedicated to St. Michael²⁵—was erected over his grave, and a village named Strateburg sprung up near it. Again, the Abbey of St. Arbogastus was built at that place, where the miracle of passing the Ill with dry feet had occurred.²⁶ His successor, St. Florentius,²⁷ took care, to have his remains translated to the collegiate church founded by him at Strasburg,²⁸ while due honours were accorded on that occasion to his memory.

Scarcely had St. Arbogast departed from this world, when great miracles were wrought at his tomb, which the faithful frequented. These wonders of God's power, wrought through his holy servant, caused his successor St. Florentius to raise his relics and to place them on the altar. We are told,²⁹ moreover, that when he had built a church to St. Thomas near Strasburg, he there placed the head of St. Arbogast, it having been separated from the body. In the tenth century, the body of St. Arbogast was translated to the chapel of St. Michael, belonging to the Abbey of Surbourg. About the middle of the eleventh century, the relics of St. Arbogast were divided. A part was given to the Canons Regulars of the monastery built near the Ill. Those remains preserved at Surbourg were kept in a shrine richly gilt and ornamented.³⁰

When the Swedes invaded Alsace in 1631,³¹ the Canons of Surbourg transported their relics and archives to the house of the Augustinians at Haguenau. Having subdued all Alsace, Gustavus Horn compelled the city of Haguenau to open its gates, when the Augustinians issued from that place to take refuge in Huningue, while bearing with them their relics and archives. However, they were taken prisoners, and the Swedes destroyed the relics, while they robbed these religious of everything they possessed. In like sort fared the Canons near the Ill. Their monastery was destroyed, and their relics were dispersed, so that not the least particle of them has since been found.³²

On the 21st of July, various Calendars and Martyrologies mark the

sterus, Pantalion and Cratepolius.

²² Among these are Wympheling, Irenicus, Guillimann, Coccius and Ruerus.

²³ See "Histoire Littéraire de la France," tome iii., vii. siècle, p. 622.

²⁴ This fact is mentioned by Eddius, in his Life of St. Wilfrid, cap. 27, as seen in Mabillon's "Acta Sanctorum Ordinis S. Benedicti," sæc. iv., pars i., p. 691.

²⁵ Albert of Strasburg, who wrote in the thirteenth century, adds: "in qua retro altare sepulchrum ejus elevatum adhuc cernitur, ac patibulum ad locum, ubi jam est, transfertur."

²⁶ According to Albert of Strasburg, King Dagobert founded that religious house. See his Chronicle, at A.D. 1374.

²⁷ His feast occurs, on the 7th of November.

²⁸ See M. le Dr. Hoefer's "Nouvelle Biographie Générale," tome iii., col. 21.

²⁹ By Wimpfeling and Berler.

³⁰ See Les Petits Bollandistes, "Vies des Saints," tome viii., xxi^e Jour de Juillet, p. 581.

³¹ For the events connected with this period, the reader may be referred to Schiller's History of the Thirty Years' War in the collected German edition of his works, issued at Stuttgart, in Twelve 8vo volumes, 1862. It has likewise been translated into French and English.

³² See l'Abbé Hunckler's "Histoire des Saints d'Alsace," S. Arbogaste, Evêque de

deposition, or happy death, of St. Arbogastus. In the most ancient copies of Ado's and of Usuard's Martyrologies, there is no mention of this holy bishop. But in the additions to Ado's Martyrology, edited by Father Rosweyde, he is mentioned at the present date.³³ Also in the additions to Usuard's genuine text, his name and festival day are to be found. In the old German Martyrology, published by Beckius, A.D. 1687,³⁴ "Arbogasti Confessoris" is entered. The Roman Martyrology commemorates him, on this day.³⁵ At the 21st of July, or xii. Kalendas Augusti, the feast of St. Arbogast is to be found in nearly all the western Calendars, viz.: as in those of Arnold Wion, Dorgain, Menard, and Bucelin. In various Calendars, Breviaries and Missals, he is likewise commemorated. Thus, in the Breviary printed at Venice in 1495, his office is set at the 20th of July, as a common of Confessor and Bishop, with a ferial rite, and a proper collect. In the Breviary of Mayence, which had been printed in 1507, he was venerated in like manner, and with an office containing Nine Lessons. But, in a Breviary of the same church, printed at Cologne in 1570, the Collect is changed and two proper Lessons are added.³⁶ In the Breviary belonging to the church of Constance, printed at Lyons, A.D. 1561, are the six proper Lessons in the first and second Nocturns, taken chiefly from the Life by Utho; while there is a special Collect, but the rest of that office is from that common to a Confessor and Bishop. In another edition of the Breviary belonging to the same diocese, and printed at Dillingen, A.D. 1575, the Collect is retained, but the Lessons of the First Nocturn are taken from the Scriptures occurring. The Second Nocturn is proper, but the Lessons differ from those preceding; the rest agreeing with what is contained in the first edition. The Breviary of Worms, printed at Mayence, A.D. 1576, has only three proper Lessons, taken from the Life by Utho, and having a different Collect from those Collects appearing in the Breviaries already mentioned. The most ancient Breviary of Strasburg, printed A.D. 1489, has Nine Lessons, distributed through Three Nocturns; all the Lessons and Antiphons being proper at Matins, Lauds and Vespers.³⁷ In the Missal of Mayence, printed A.D. 1493, there is a Mass for St. Arbogast, at this day; as also in the Missal of Melitensis, printed at Strasburg, A.D. 1505, and in its Calendar, the feast of our saint is noted as a semi-double. In the Calendar and Missal of 1512, printed at Strasburg, the feast of St. Arbogast is set at the 21st of July, while its Sequence is published by the Bollandists.³⁸

Although the present very renowned and virtuous prelate has not been included in the home Calendars of our Irish Saints, like many other celebrated ones who departed from life in the Continental countries; yet, have our more modern Irish writers claimed St. Arbogast as their countryman. Thus, the Right Rev. David Rothe, Bishop of Ossory, and author of a treatise³⁹ "*Vindiciæ Hiberniæ sive Antiquioris Scotiæ contra Dempsterum*," has classed St. Arbogast among the holy ones of Ireland. In Father Henry Fitzsimon's "*Calendar of Irish Saints*,"⁴⁰ there is an Arbogastus, Bishop, entered, but with-

Strasbourg.

³³ Thus: "Eodem die, sancti Arbogasti episcopi et confessoris."

³⁴ Augustæ Vindelicorum.

³⁵ Thus: "Argentorati sancti Arbogasti Episcopi, miraculis clari."—"Martyrologium Romanum," Editio novissima, xii. Kalendas Augusti, p. 105.

³⁶ The first of these contains the miracle of his raising to life the son of King Dagobert; while the other relates his passing over the Brusch River with dry feet.

The Bollandists republished only the

Antiphons for Vespers, Matins and Lauds, in their great work.

³⁸ See "Acta Sanctorum," tomus v., Julii xxi. De S. Arbogasto Episcopo Argentoratensi in Germania Prima. Commentarius Prævius, sect. i., pp. 168 to 170.

³⁹ Printed at Antwerp, in 1621.

⁴⁰ Fitzsimon quotes "Gillebertus minorita in Supplemento Sanctorum," as authority. See O'Sullivan Beare's "*Historiæ Catholicæ Ibernæ Compendium*," tomus i., lib. iv., cap. xii., p. 52.

⁴¹ No less than seven editions of that tract

out the date for his festival.⁴¹ In like manner, Father Stephen White⁴² has notice of this holy Bishop. Assuming him to have been a Scotch saint, Thomas Dempster, in his *Menologium Scoticum*,⁴³ enters Argobast at this date. The Cistercian Monk, in his "Lives of the Irish Saints,"⁴⁴ and the "Circle of the Seasons,"⁴⁵ likewise, record his festival at this day.

This celebrated saint is styled a Bishop and a Confessor, in those different accounts, which have reference to him. As such, he continued to exercise humility and love of contemplation on the episcopal throne, as if he had still lived in the desert. In administering the affairs of his diocese, nothing could be more admirable than his extraordinary disinterestedness. He prescribed nothing for others, that he did not first practise. Thus did he feed the flock entrusted to his care, leading it into the ways of salvation, and edifying it by his holy life.

ARTICLE II.—THE SEVEN BISHOPS OF TAMHNACH BUADHA. The mystic number of seven in relation to our Irish saints and ecclesiastics has been as frequently recorded in our ancient books, as it has been found so often noted in the Sacred Scriptures. When Noe was commanded to enter the ark with his family, God said to him: "Of all clean beasts take seven and seven, the male and female."¹ Pharaoh, in his dream, saw "seven kine, very beautiful and fat, come up from the river;" and "other seven also came up out of the river, ill and lean fleshed."² Again, God ordered Josue³ to go with his army in procession around Jericho during seven days, and on the seventh, "the priests shall take the seven trumpets," etc. Then with reference to sacrifice, we read,⁴ that Balaam said to Balac, King of Moab: "Build me here seven altars, and prepare as many calves, and the same number of rams, and they laid together a calf and ram upon every altar." Again, when Ezechias purified the temple of God, profaned by the wicked King Achaz, "they went into the house of the Lord, and they offered together seven bullocks, and seven rams, and seven lambs, and seven he-goats, for sin."⁵ Examples of the same kind could easily be multiplied, but we have now to deal with an instance of seven Bishops in the Irish Calendars, and united on the same day for popular veneration. A festival, to honour Secht n Eps. Tamhnaigh, appears in the Martyrology of Tallagh.⁶ There were seven bishops, named respectively Saints Aidus, Diermit, Fœbarchuo, Maclasrius, Manchinus, Tarchell, and Tinius, while these are said to have been seven brothers. They were sons of Muredac, son to Fochern, son of Dichull, son to Crimthann, son of Armedac, son to Senach, son of Aid Loga, son to Oskuon, son of Mienach, son to Lugad, son of Imchad, son to Fidchur, son of Eochod, son to Ennius Monchaoin, son of Ros, surnamed Rig-Foda, son of Fiacha Suighde, son of Feidhleimid Reachtmhar, founder of the Desies family.

were issued, in various forms, viz.: one in 1611 or 1612 says Dr. Rothe; one at Douay in 1615; and again at Liege in 1619; one at Lisbon in 1620; one at Antwerp in 1621; and again at Antwerp in 1627; as also one at Rome, in Porter's *Annales*, A.D. 1690. See Rev. Father Edmund Hogan's Sketch of Father Fitz-Simon's Life, sect. 18, in "Words of Comfort to persecuted Catholics, written in Exile, anno 1607," &c., pp. 281, 282. Dublin, 1881, 8vo.

⁴² See "Apologia pro Hibernia," cap. ii.,

p. 15, and cap. iv., p. 37.

⁴³ Thus: "xxi. Arentinæ Argobasti episcopi, M. MC."—Bishop Forbes' "Calendars of Scottish Saints," p. 204.

⁴⁴ See pp. 114, 115.

⁴⁵ At p. 203.

ARTICLE II.—¹ Gen. vii. 2.

² Gen. xli. 2, 3.

³ Josue, vi., 4.

⁴ In Numbers xxiii. 1.

⁵ See II. Paralip. xxix., v. 21, *et seq.*

⁶ Edited by Rev. Dr. Kelly, p. xxix.

Colgan thinks those may be the seven bishops venerated at Tamnach-Buadha, on this day.⁷ Selbach enumerates twenty-three saints descending from Fiach Suighdhe, and venerated in our different Calendar. At this date, the Martyrology of Donegal⁸ records the Seven Bishops of Tamhnach Buadha [Bishop Tedda of Tamhnach.⁹] We find seven bishops, the sons of one father, adds the Calendarist, while their names and history are among the race of Fiach Suighdhe, son to Feidhlimidh Reachtmhar, son of Tuathal Teachtmhar. There is an almost incredible number of Irish townlands, denominated Tamhnach—*Anglice* Tawny or Tawnagh—either singly or in composition;¹⁰ yet, among these, it appears no easy matter to identify Tamhnach Buadha with any one of them. The ancient etymon probably has become obsolete among our modern local names. Under the head of Tamhnach Buadha,¹¹ Duaid Mac Firbis enters the seven bishops from Tamhnach-buadha, at July 21st.¹²

ARTICLE III.—REPUTED FEAST OF ST. TENNA, OF TAMHNACH BUADHA. The Martyrology of Donegal,¹ at the 21st of July, registers a festival to honour [Tenna, of Tamhnach Buadha.]² From the previous notice of this locality, we have seen how difficult it must be to identify its exact position. Indeed, the present saint may not be distinct from the bishop Tedda there mentioned; while the insertion here may have resulted from an incorrect and a double entry.

ARTICLE IV.—ST. SILLAN OR SIOLLAN, OF GLINN MUNIRE, OR OF DUNMORE, IN UI BRIUIN-CUALANN. The Martyrology of Tallagh,¹ at the 21st of July, mentions, that veneration was given to Siollan of Glinn munire. This place has not been clearly identified. Following the account of Marianus O'Gorman, we have in the copy belonging to Eugene O'Curry, Sillan of Dún Mór,² in Uibh Briuin Cualann, recorded at this date. This was a sept, giving name to a territory, which comprised the greater part of Rathdown barony, in the present county of Dublin,³ and some of the northern part of Wicklow County. The churches of Cill-Inghine-Leinin, now Killiney, Tigh-Chonaill, now Stagonnell, and Dun-mor, are set down in the O'Clerys' Irish Calendar, as being in this territory.³ This Sillan is noticed, by Colgan,⁴ when enume-

⁷ See Colgan's "Acta Sanctorum Hiberniæ," xv. Januarii, Appendix ad Acta S. Itaë, cap. ii., p. 73.

⁸ Edited by Drs. Todd and Reeves, pp. 196, 197.

⁹ A note by Dr. Todd says at Tamnach: "The words within brackets are inserted by the more recent hand."

¹⁰ See "General Alphabetical Index to the Townlands and Towns, Parishes and Baronies of Ireland," pp. 850 to 852.

¹¹ Not identified. William M. Hennessy's note.

¹² See "Proceedings of Royal Irish Academy," Irish Manuscript Series, vol. i., part i., pp. 128, 129.

ARTICLE III.—¹ Edited by Drs. Todd and Reeves, pp. 198, 199.

² In a note the Rev. Dr. Reeves says, at the denomination Tamhnach Buadha:

"This entry within brackets, is in the more recent hand."

ARTICLE IV.—¹ Edited by Rev. Dr. Kelly, p. xxix.

² We search in vain for a place bearing this name, within the ancient territory of Ui Briuin Cualann, on the Ordnance Survey Maps for the Counties of Dublin and Wicklow. Near the residence of Cork Abbey, and little on the left of the road from Bray to Dublin, there is a very fine and large moat, called Toole's Moat from the occupier of the land. It had a fosse all around it, but at present, it is nearly choked up with earth.

³ See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (n), p. 340.

⁴ See "Acta Sanctorum Hiberniæ," xv. Februarii. Supplementum Vita S. Berachi Abbatis, cap. vii., and n. 6, pp. 345, 348.

⁵ See his Acts, at the 15th of February, in

rating several Irish saints bearing the same name, and one of whom had been sent to a place called Rath-ond, by St. Berach.⁵ The Martyrology of Donegal⁶ records the name of Siollan, as belonging to Dunmór, in Ui Briuin Cualann.⁷ The Irish Calendar, belonging to the Ordnance Survey Records, has a similar entry,⁸ at the 21st of July, corresponding with xii. of the August Kalends.

ARTICLE V.—ST. CURCACH, VIRGIN, OF KILCORKER, COUNTY OF ROSCOMMON. At the 21st of July, we find entered in the Martyrology of Tallagh,¹ that veneration was paid to St. Curcaise, Cille-Curcaise—a mistake for St. Curcach, of Cill-Curcaighe, a virgin. The eminent Irish scholar and topographer, William M. Hennessy, identifies this place with Kilcorker, or Kilcorkey, near Belanagare, in the county of Roscommon.² This church of Cill-Curcaighe lay within the ancient territory of Greaghraighe, comprising the present barony of Coolavin, and a great part of northern Roscommon.³ At a place near Bray, but in the county of Dublin, and now known as Cork Abbey—already alluded to at this date—there is a well,⁴ built up with a rather modern brick wall and vaulted. It is approached by a door, and a little to the west was the site of a graveyard, from which headstones and human remains have been unearthed. Somewhat to the south and west of the mansion it lay, while local tradition held, that an old abbey had been pulled down there, towards the close of the last century, to erect in its place the more modern structure. The old people formerly called the spot Mainister Curcaighe, meaning the monastery of Curcach.⁵ Whether or not, it may have had reference to the present Curcach, we have no means for correctly judging. In the Martyrology of Donegal,⁶ St. Curcach, virgin, of Cill-Curcaighe, is placed at the 21st of May. However, nothing seems to be known, which might determine the period when she flourished.

ARTICLE VI.—ST. LUGHAN, PRIEST. The life of a priest or a bishop is still more meritorious and difficult than that of a monk. This, the great St. John Chrysostom¹ points out to his friend Basil, bishop of Raphana. The name of Lughan, a Priest,² is set down in the Martyrologies of Tallagh³ and of Donegal,⁴ at the 21st of July, but when or where he lived is unknown. We

the Second Volume of this work, Art. i.

⁶ Edited by Drs. Todd and Reeves, pp. 198, 199.

⁷ A note by Dr. Todd, at Cualann, thus occurs: "The more recent hand adds here, *Óim Muniræ*, M. Tam. 'Of Dun Munira.' But M. Curry's copy of the M. Taml. has '*Sillan Glinn Munire*.'"

⁸ Thus: *Sciollán Duine Mór in uib bhuin Cualann*. Common Place Book F, p. 64. In the Royal Irish Academy Library.

ARTICLE V.—¹ Edited by Rev. Dr. Kelly, p. xxix.

² Manuscript note in a copy belonging to him, and in his handwriting. This was obligingly lent to the writer, by Mr. Hennessy, whose lamented death has been such a loss to the cause of Irish literature, and to the promotion of which he ever lent a most willing assistance.

³ See Dr. O'Donovan's "Annals of the

Four Masters," vol. i., n. (z), p. 424.

⁴ It is not remembered in connexion with a patron.

⁵ The foregoing particulars are drawn from a letter of John O'Donovan, written from 21 Great Charles-street, Dublin, and dated August 17th, 1837.

⁶ Edited by Drs. Todd and Reeves, pp. 198, 199.

ARTICLE VI.—See his treatise, *De Sacerdotio*, lib. vi.

² The more recent hand adds, *Saxo*, according to the Martyrology of Tamlacht. The published one has *Sax*.

³ Edited by Rev. Dr. Kelly, p. xxix.

⁴ Edited by Drs. Todd and Reeves, pp. 198, 199.

ARTICLE VII.—¹ Edited by Drs. Todd and Reeves, pp. 198, 199.

ARTICLE VIII.—¹ Edited by Rev. Dr. Kelly, p. xxix.

may suppose from the title given to him, that he was engaged in missionary work, and that his labours were fruitful in our Lord's vineyard.

ARTICLE VII.—ST. TONDACH, BISHOP. According to the Martyrology of Donegal,¹ veneration was paid to Tondach, Bishop, at this date. In no other Calendar are we able to discover any trace of him.

ARTICLE VIII.—ST. BRADGE. According to the Martyrology of Tallagh,¹ veneration was given to Bradge, at this date. We cannot find a similar entry in any other Calendar.

ARTICLE IX.—FEAST OF THE MARTYR HELIUS. In the ancient Irish Church, at the 21st of July, had been celebrated a festival for the Martyr Helius, as we find it recorded, in the "Feilire" of St. Ængus.¹ There is a saint of this name mentioned, with many other holy martyrs, at Cæsena in Italy. Some brief notices regarding them are given by the Bollandists.²

ARTICLE X.—FEAST OF ST. PRAXEDES. In the "Feilire" of St. Ængus,¹ at the 21st of July, the festival of St. Praxedes is commemorated. The Bollandists² insert such notices as they could find regarding this holy virgin, who lived at Rome in the first or second century. In the Menologium Scoticum of Dempster, the festival of St. Praxedis, virgin, is likewise entered³ at this date.

ARTICLE XI.—REPUTED FEAST OF ST. CLAUDIA. In the Menologium Scoticum of Thomas Dempster, on the 21st of July, we find entered¹ a feast for a Blessed Claudia, a daughter of Scotia, or of Scota. While noticing this intrusion of Claudia as the mother of St. Praxedis, at this same date, the Bollandists² refer to the 19th of May, for what they had stated, regarding St. Prudentiana.

ARTICLE IX.—¹ The following stanza is found in the "Leabhar Breac" copy. The English translation is by Whitley Stokes, LL.D. :—

Crích aro helu martir
mórar feliice lechtair
Comingenair tuchtair
páir ffraxitir fechtair.

"The high cross of the martyr Helius magnified, a grave-abounding cemetery: with shapely maidens the passion of happy Praxedes."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, by Whitley Stokes, LL.D., p. cxi. In a note annexed is the entry Daniel propheta, at this date, p. cxx.

² See "Acta Sanctorum," tomus v., Julii xxi. De SS. Martyribus Cæsenaibus, Adriano,

Helio, Victore, Patroclo, Cæsariano, Adrianitide, Dimeso, Felice, Aurelio, Thy-magrate, et forte Theodoto et Juliano, p. 163.

ARTICLE X.—¹ In the "Leabhar Breac" copy. See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, by Whitley Stokes, LL.D., p. cxi.

² See "Acta Sanctorum," tomus v., Julii xxi. De S. Praxede Virgine, Romæ, pp. 130 to 132.

³ Thus, at the 21st of July: "Romæ Praxedis virginis."—Bishop Forbes' "Kalendar of Scottish Saints," p. 206.

ARTICLE XI.—¹ Thus: "Beatæ Claudie Scotæ filiæ. ML."—Bishop Forbes' "Kalendar of Scottish Saints," p. 206.

² See "Acta Sanctorum," tomus v., Julii xxi. Among the pretermitted saints, p. 114.

Twenty-second Day of July.

ARTICLE I.—ST. BITEUS OR MOBIU, CALLED ALSO DOBI, OR DAVID,
ABBOT OF INIS-COOSCRY, COUNTY OF DOWN.

THE original name of the present holy man was apparently Biu; for, we have to admit, that the adjunct of affection *mo* was but a colloquial addition. Formerly, in Ireland, it was not, and even yet it is not, always customary to use the title of "saint." With a simple reverence, the people called the holy men and women among them merely by their names, often affectionately prefixing Mo, "my," or Do, "thy." Thus, we have in general use the phrase "Patrick's Day," or "Stephen's Green," applied as the usual forms in reference to times and places. In the early period, the Irish did not call their children by a saint's name, without prefixing Gilla, "servant," as Gilpatrick, Gilbride, &c. These observations prepare us for a better understanding of changes occurring, also, in the personal etymons, applied to holy persons in our Calendars. In the published Martyrology of Tallagh, we meet at the xi. of the Kalends of August, or at the 22nd of July, this entry, "Dobi Innse Cumsraidh." It would seem, that our saint had been known under different names, as we find him variously designated, by our ancient and modern writers, Mo-biu, Do-biu, Dabius, David, Movean, and Bite, or Bitheus.

He is called St. Movean or Dabius, of Ireland, in some of the Scottish Calendars. Thus, in Bishop Forbes' "Kalendars of Scottish Saints," some notices of this holy Abbot are to be found. According to Colgan, St. Dabius was born of a mother who had been childless, until St. Mochua, then at Bangor, had prayed for her, as mentioned in his Life.³ The Sanctilogry of the Irish Saints⁴ states his father to have been Congell, son of Erc, son to Arad, son of Columb, son to Cunneth, son of Buan, from whom the Dal-Buan family sprang, and this was a celebrated tribe in Ultonia, although now extinct or unknown.⁵ If the genealogical line be complete in the foregoing pedigree, it would be possible to form an approximate calculation of that period at which he flourished.

In the Irish Calendar, he is said to have borne the name of Bitheus, also, and to have been Abbot of Inse Cumsgraidhe.⁶ Sometimes the place is called Inis-Cooscry; and this name it obtained, probably from some former owner, named Cosgraidh.⁷ It is now known simply as Inch, a parish in Lower Lecale barony, and county of Down.⁸ According to the Ordnance Survey Index Map of this county, the parish of Inch is situated at the south-western extremity of Strangford Lough. It includes with its Islands an area of 6,494 acres, 1 rood, and 12 perches, of land, with 80 acres, 1 rood, and 9 perches, under water. It is bounded on the north by Killyleagh parish, on the east by

ARTICLE I.—¹ See Rev. Dr. Kelly's "Calendar of Irish Saints," &c., p. xxix.

² See pp. 320 and 414.

³ See Colgan's "Acta Sanctorum Hiberniæ," Martii xxx. Vita S. Mochuæ sive Cronani Abb. Ballensis. Ex Hibernicis MSS. interprete PH. Osuilevano, cap. iiiii., p. 789.

⁴ Chapter xxii.

⁵ See *ibid.*, n. 7, p. 791.

⁶ In the Irish Calendar, at the xi. of the Calends of August (July 22nd), we find, "Biteur .i. Mobiu abb. inre Cumsgraidhe."—Ordnance Survey Office Copy of "Common Place Book" F, p. 64.

⁷ This proper name often occurs in the Irish Annals.

⁸ It is marked, on the "Ordnance Survey Townland Maps for the County of Down," sheets 30, 31, 37.

the waters of Strangford Lough, on the south by Down parish, and on the west by Kilmore parish. The parish of Inch bore various denominations, at different periods, according to printed and manuscript authorities.⁹ Opposite to the old cathedral of Down, in the Isle of Inch or Inis Curcey, and in the western branch of Lough Coyne, are the ruins of the abbey as also of the abbey church at Inch.¹⁰

The first church here is said to have stood near Erynach; but, we know not by whom it had been erected. This was situated in the barony of Lecale, about one mile and a-half south from Downpatrick. It is said, that Mag-nell Makenlese, King of Ulster, had founded an Abbey here, and we are told, that a St. Evodius had been its first Abbot.¹¹ On the day of his decease, Evodius prophesied, that his own Abbey should be destroyed in after times, but that an Abbey should be built in the Island, now known as Iniscooscry or Inch. Therefore, he gave directions that his corpse should be interred in it.¹² A monastery appears to have been erected on this peninsula—which exhibits at present some picturesque ruins—long before the arrival of the English in Ireland.¹³ As had been justly thought by some writers, Iniscooscry was not called after John de Courcey; for, its ancient name was Inniscumhscaigh, pronounced Iniscooscry. Tigernach, Abbot of Clonmacnoise, who died in 1088, records, that in the year 1002, Sitric, King of the Danes, arrived with a fleet in Uladh,¹⁴ and at Kilclief and Iniscooscry; while the Annals of the Four Masters, and Keating, at the reign of Brian Boru, concur in recording the same occurrence, and in almost the same words that Tigernach uses.¹⁵ Under the year 1061, is recorded the death of Hogan O'Cormacan, Abbot of Inniscumhscaigh,¹⁶ and Hugh Maglanha, Abbot of Iniscumscray, was a subscribing witness to the charter of Newry.¹⁷ From Down, the passage to the Island of Inch is by

⁹ These various names are furnished by Mr. O'Donovan in his "Correspondence, &c., concerning Names of Places, Antiquities, &c., in the County of Down," belonging to the Irish Ordnance Survey Office. Thus follow the orthographies and authorities: 1. *iniscumhscaigh*. Tigernach, 1088. 2. *Inse Cumscray*. Charta Abbatiae de Newry, 1160. 3. *iniscumhscaigh*. Dr. Jeffery Keating, in the reign of Brian Boru. 4. *iniscumhscaigh*, 1629, and *iniscumhscaigh*. Annals of the Four Masters, 1636. 5. Inis Curcey and Inch Abbey. Harris' History of the County of Down, 1744. 6. Inch. County Map, 1755. Beaufort's Memoir, 1792. Dubourdieu's Statistical Survey, 1802. Carlisle's Topographical Dictionary, 1810. Abstract of Population, 1821. Irish Ecclesiastical Register, 1830. 7. Inis Curcey, and Isle of Inch. Hiberniae Nomencl., 1771. 8. Inis Courcey, Archdall's Monasticon, 1786. Dubourdieu's Statistical Survey, 1802. Lanigan's Ecclesiastical History of Ireland, 1829. 9. Iniscourcy, Seward's Topographia, 1795. 10. Inis, Dubourdieu's Statistical Survey, 1802. Lanigan's Ecclesiastical History of Ireland, 1829.

¹⁰ According to the statement of Walter Harris: "The word Inch or Inis, in the Irish and British languages, signifies an Island; though this here is only a peninsula, having a land passage into it on the north side. But it is common with the Irish to call

a peninsula an island; witness Inis-Owen in the county of Donegal."—"The Ancient and Present State of the County of Down," chap. iii., sect. ii., p. 36.

¹¹ This is said to have been a Benedictine foundation, and to have so continued during the times of Odo, Devincius and John, the three succeeding abbots.

¹² See Archdall's "Monasticon Hibernicum," p. 120.

¹³ This has been incontestably proved by Dr. O'Donovan, in references he makes to the Irish Annals.

¹⁴ Formerly comprising the present county of Down.

¹⁵ In some loose sheets, belonging to the Irish Ordnance Survey, when treating on Iniscourcy, John O'Donovan transcribed the Irish of Tigernach, Keating, and the Four Masters, as referring to that place. He gives a translation of the passages, from the first and last authorities, just named.

¹⁶ See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., pp. 880, 881, and n. (p).

¹⁷ This is supposed to bear date, about the year 1160. This charter has been translated and published by Mr. O'Donovan, with learned notes in the *Dublin Penny Journal*, vol. i., No. 13, pp. 102 to 104. I found another Manuscript copy of it, with notes altogether different from those published, and in the handwriting of Mr. O'Donovan, among some loose sheets, entitled "Corre-

Quoile or Coil Bridge,¹⁸ which is composed of six arches, and it has a gateway over one end of it.

To what exact period we should refer the abbatial functions of St. Mobhūs, we have no means of ascertaining. He must have flourished before the ninth century, when he had a connexion with this place, as we learn from the "Feilire" of St. Ængus. After the Anglo-Normans had landed in Ireland, one of their most celebrated leaders¹⁹ conducted an expedition to Down, where he subdued the local tanist.²⁰ As a result of this event, we learn, that John de Courcey demolished the Abbey of Carrig, which is said to have been a Benedictine foundation. Here there was a monastic house or institute, known as Carrig, and so called, from a rock on which it stood. This building is said to have been erected,²¹ by one of the petty princes of Ulster. The abbey or monastery of Carrig²² stood about one mile east of Castle-Screen, near a noted race-course, at a place called Erynagh, where flowed a well dedicated to St. Finan. The abbey there had been converted into a garrison, by the Irish, when John de Courcey led his forces to the north. This was the cause of considerable annoyance to the invader of Down, until he demolished it. In atonement for this demolition, John de Courcey is said afterwards to have erected the Abbey of Inis-Curcey, about the year 1180²³ or 1188, on an island or peninsula of Lough Strangford, which he endowed with the lands of Carrig Abbey.²⁴ He colonized it with Cistercian monks,²⁵ who came from the monastery of Furness, in Lancashire.²⁶ The church of this abbey was erected in the form of a cross, part of which remains. On the south side seems to have stood a steeple, supported by an elegant arch, of which some of the beads or strings were to be seen, in the beginning of the last century. At the east end of the church are three large arched windows, upwards of

spondence, &c.; concerning Names of Places, Antiquities, &c., County Down," belonging to the Irish Ordnance Survey Office, Phoenix Park. In this copy, however, there is nothing in particular relating to Iniscourcy.

¹⁸ "Perhaps it should be called Coyne Bridge, as it affords a safe way over a branch of the lake, anciently called Lough Coyne, and gives a short cut from Downpatrick, in the barony of Lecale, into the baronies of Dufferin and Castlereagh."—"The Ancient and Present State of the County of Down," chap. iii., sect. ii., p. 38.

¹⁹ This was John De Courcey, who had been married to Africa, a daughter to Gothred, King over the Isle of Man, and of whom so vivid a description has been given by Giraldus Cambrensis, his contemporary. In the year 1177, he led an army, with certain knights in his train, to Dalaradia and to Down, where they slew Donnell, the grandson of Cathasac, Lord of Dalaradia. Down was plundered and destroyed by them on this occasion. See Dr. O'Donovan's "Annals of the Four Masters," vol. iii., pp. 28 to 33, and nn. (j, k, l, m, n). In Down, he erected a castle, and he appears to have established himself there. However, he experienced considerable vicissitudes of success and reverse in after years.

²⁰ He is called Dunleve, Prince of Uladh, who was taken by surprise at an invasion so

unexpected. He fled, and left his people exposed to the ravages of a rapacious enemy. De Courcy then fortified himself in Down. See Rev. Dr. Leland's "History of Ireland from the Invasion of Henry II.," vol. i., book i., chap. iv., pp. 118, 119. Dublin, 1773, 4to.

²¹ The date assigned for its erection is on the 8th of September, A.D. 1126 or 1127. See Archdall's "Monasticon Hibernicum," p. 120.

²² It is said to have been possessed by Benedictine monks. See "Parliamentary Gazetteer of Ireland," vol. ii., p. 313.

²³ According to Archdall, it was dedicated to the Blessed Virgin Mary, on the 3rd of June, 1180. See "Monasticon Hibernicum," p. 122.

²⁴ See "The Ancient and Present State of the County of Down," chap. iii., sect. i., pp. 24, 25.

²⁵ No less than five religious houses—including the cathedral—were in or near Downpatrick; and among these were convents of Benedictines, Augustinians, and Cistercians. Besides, Africa, wife of Sir John De Courcy founded Grey Abbey for Cistercian monks, in 1193. See Mr. and Mrs. Hall's "Ireland: its Scenery, Character," &c., vol. iii., pp. 10, 18.

²⁶ See Archdall, who follows the account of Harris, in his "Monasticon Hibernicum," p. 122.

twenty feet high, and on each side of the north and south walls are two windows composed of two arches, little inferior in height or elegance to the great window on the east. These windows for light and ornament must have had a grand effect, when the church was in its splendour. In the south wall three tops of stalls²⁷ remained in the time of Harris. Immediately after entrance into the peninsula, by a causeway, is an old church, which, in the opinion of Harris, was perhaps a chapel²⁸ to the great abbey. Over the south door of



Old Church of Inis-Cumsraigh, County of Down.

this was a piece of sculpture, representing the image of Christ on the Cross, and a person on his knees, with hands elevated praying to Him. Some interesting remains, which are situated immediately after entrance into the island by a causeway, indicate in the simplicity of their form and architec-

²⁷ The foregoing description has been taken from "The Ancient and Present State of the County of Down," chap. iii., sect. ii. p. 36.

²⁸ In this same chapel lies buried Sir James Melville—supposed to be a descendant of the famous Sir James Melville, secretary to Mary Queen of Scots, and author of the Memoirs that pass under his name. The first-mentioned of these knights has here a monument of freestone erected to his memory, and placed in an arch on the north side of the altar. Over a scutcheon of arms, the supporters of which are two birds—the rest being defaced—you have this line, (viz.):

S. ANNO 1628. D.

Then on the top of the scutcheon in one quarter, I. M., and in the other quarter A. R. At the foot of the scutcheon, on one side, are these words thus placed:—

CHRISTO ET CRUCE
SPERO

Underneath is the following inscription:—

INSIGNIS. MILES. MELVILLUS. CARN-
BIA. PROLES.
MOLE. SUB. HAC. LAPIDUM. MOR-
TUUS. ECCE. JACET.
SCOTIA. NATALEM. CELEBRAVIT.
HIBERNIA. FUNUS.
INTUS. HABET. TUMULUM. SPIRI-
TUS. ASTRA. COLIT.
SEXAGINTA. OCTO. FELICES. VIXE-
RAT. ANNOS.
QUADRAIGINTA. NOVEM. EX. HIS.
ANIMOSUS. EQUES.
MILLE. ET. SEXCENTOS. VICENOS.
EGERAT. ANNOS.
ET. OCTO. CHRISTUS. CUM. TUMULA-
TUS. ERAT.

—See "Ancient and Present State of the County of Down," chap. iii., sect. ii., pp. 37, 38.

²⁹ See *Dublin Penny Journal*, vol. i., No. 50, p. 397.

tural features a very early antiquity;²⁹ but, we have not been able to discover any historical notice, regarding the period of foundation for the old church, to which allusion has been made.³⁰ After giving the substance of what had been already written by Harris,³¹ and by Mr. O'Donovan,³² that ingenious and elegant writer George Petrie supposed, that what had been called a chapel to the greater abbey, by Harris, was the original abbey church of Iniscumscray. However, Mr. O'Donovan, who appears to have examined its ruins on the spot, remarks in one of his topographical letters, that every one in the neighbourhood thought that Dr. Petrie had totally mistaken the date for erection of the small church at Inch.³³ In the "Dublin Penny Journal,"³⁴ we have two rough but effective woodcuts,³⁵ representing these ruins in the year 1833, with an article further illustrative of their state and history, from the pen of Mr. Petrie, who sets before us all that can well be gleaned.

St. Mobiu is commemorated at the 22nd of July, by St. Ængus the Culdee, in the "Feilire."³⁶ A comment on this notice remarks in Irish, that Thy-Biu, son of Comgall, was in Ferann Duin,³⁷ equivalent to the district of Down. A St. Mobhius, son to Comgell, is venerated at the 22nd of July, according to Marianus O'Gorman and others.³⁸ In Scotland, this holy man was venerated, as we learn from the Kalendar of Drummond,³⁹ at the 22nd of July. Again, in the "Circle of the Seasons," we find entered at the 22nd of July, St. Dabius of Ireland.⁴⁰

It is melancholy to reflect, as one discovers frequently in travelling through Ireland, that so many temples and monasteries of her ancient Church are now crumbling into ruin. Here, in the times of primitive faith, the good religious tended the lamp of the sanctuary, and while engaged in praise and prayer themselves, their example and instructions were not lost even upon worldlings. These were exhorted to consecrate the beginning and end of the day, and not to allow their worldly concerns to interfere with or to prevent such holy occupations. Those who could not attend the public assemblies of the faithful were always careful to pray at home, at certain appointed times. So was perpetual adoration preserved, while blessings in return flowed on themselves and on their families.

ARTICLE II.—ST. CAEMHOG, OR CAEMOCA. One of the greatest dangers in ancient as in modern society must be for even honest women to have their hearts too much abroad upon the world, and to love *fêtes*, diversions, and company, while young. A noble Frenchman warns his daughters, that they

²⁹ The accompanying illustration of it, drawn on the wood, by William F. Wakeman, has been engraved by Mrs. Millard.

³¹ In his "Ancient and Present State of the County of Down."

³² In the *Dublin Penny Journal*."

³³ See County of Down Antiquarian Letters, belonging to the Ordnance Survey Office, Phoenix Park. Mr. O'Donovan's Letter, dated Downpatrick, April 28th, 1834.

³⁴ See vol. i.

³⁵ These woodcuts are by Branston and Wright, the designs having been furnished by A. Nicholl, Esq.

³⁶ In the "Leabhar Breac" copy is the following stanza, thus translated into English by Dr. Whitley Stokes, LL.D. :—

finogen magaalena
muire mmo cech tounaro
pair appolloin uapail
Lambia inopi caupcaro.

"The fair nativity of Mary Magdalen the diadem of every host : the passion of noble Appollonius, with Mo-biu of Inis Cuscraid."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. cxi.

³⁷ See *ibid.*, p. cxx.

³⁸ See Colgan's "Acta Sanctorum Hiberniæ," xvii. Januarii, n. 9, p. 354.

³⁹ His feast is thus entered : "xi. Kal. Apud Hiberniam Natale Sancti Episcopi Mobiu."—Bishop Forbes' "Kalendars of Scottish Saints," p. 19.

⁴⁰ See p. 204.

should avoid places where, without any sort of provocation, many an innocent lady's reputation suffers.¹ He cautions them, if they cannot decently decline convivial entertainments, always to be by the side of parents or prudent friends, to avoid the consequences of scandal, and to be screened from malicious tongues and eyes, which always talk and espy more levity than ever takes place. Thus, should the reputations of women be guarded against unscrupulous assaults. The delight of vicious natures is to noise the evil and to hide the good.² How faithfully do not the religious women of the Church observe these precepts, in withdrawing from the company and conversation of men. An instance is here afforded, in the example given by this holy woman. She was sister to St. Kevin,³ the celebrated Abbot and founder of Glendalough. It is mentioned in the Martyrology of Donegal,⁴ that veneration was given, at the 22nd of July, to St. Caemhog, or Coemoca, as she is elsewhere denominated. Caemell, daughter of Ceannfionnán, son to Ceis, son of Lughar, was her mother.⁵ This Caemell was the mother of St. Caoimhghin, or Kevin of Glendalough, and of Natcaoinmh or Mochoemius, of Tir da ghlas, as also of Coeman Santlebhain of Airdne.⁶ There is a local tradition, in the country about Glendalough, that Kevin, Keen, and Kine, were brothers. This popular belief seems to be not at all in variance with documents and genealogies extant. However, the present compiler is only able to write those names, as they were phonetically and locally pronounced; but, as time may have wrought many changes of pronunciation, it may be possible, St. Caemhog or Coemoca—a sister for a brother—may have been confounded with Keen or Kine.⁷ There is an old church, called Kilcline,⁸ in the parish of Ballykine, barony of Ballinacor South, and county of Wicklow. The church gives name to the parish. The ruins are situated on a very elevated site, over the south bank of the Avonbeg River, not far from the entrance to Glenmalur.⁹ The old church is now one mass of ruins, and the outlines of the building are not to be traced with great accuracy, for its stones have been either removed or scattered about in loose heaps. A mere fragment of the west gable presents the face of a wall. So far as appears, from the foundation lines, on admeasurement, the ruined church had been 52 feet in length, 17 feet in width, and 2 feet 6 inches in thickness. A graveyard surrounds it, and it is still much used for interments. It is sequestered and all grown over with trees. This spot is about one mile from the "Meeting of the Waters," in the lovely Vale of Ovoca. Many of the headstones date from the early part of the last century.¹⁰

ARTICLE III.—ST. MOROECHA MAC NAEB, OR MORECHA, A BOY-SAINT. It seems quite probable, that this holy child did not exceed the years of

ARTICLE II.—¹ *Le Livre du Chevalier de la Tour Londry.*

² See Alexander Vance's "Romantic Episodes of Chivalric and Mediæval France," pp. 291, 292.

³ See his Life, at the 3rd of June, in the Sixth Volume of this work, Art. i.

⁴ Edited by Drs. Todd and Reeves, pp. 198, 199.

⁵ Nearly similar to this is the account of St. Ængus, when treating on the Mothers of the Irish Saints, lib. iv. Strange, that in the translation of the Martyrology of Donegal, St. Caemhog is regarded as a man.

⁶ See Colgan's "*Acta Sanctorum Hiberniæ*," xii Martii. Vita S. Dagani, nn. 4, 5, 6, 7, p. 586.

⁷ By eliding Og, "a virgin," from Caemh, we arrive very nearly to this pronunciation.

⁸ It is so marked on Sir William Petty's Maps.

⁹ It is on a high ground surmounting a bridge, built in 1728 over the river at Clash village, and it lies within Mr. Whally's demesne.

¹⁰ Such were observations made, on the occasion of a visit, in June, 1871.

puberty, and that "he was taken away lest wickedness should alter his understanding, or deceit beguile his soul."¹ At the 22nd of July, a festival is recorded in the Martyrology of Tallagh,² in honour of Moroecha Mac Naeb. Further particulars are hardly known concerning him. Again, the Martyrology of Donegal³ registers him at the same date, as Morecha, a boy-saint. In our day, we have had a knowledge of the simple and guileless innocence of Irish children, whose good and almost sinless dispositions gave promise of a riper sanctity. Parents find real treasures in such children, and they are greatly open to censure, if the arch-enemy afterwards be allowed to destroy the working of God's grace, in the souls of their dearest charge.

ARTICLE IV.—ST. DOBEODOC OR DABHAETÓG, OF CLUAIN-DA-BHAETOG, OR CLONDAWADDOGE, IN FANID, COUNTY OF DONEGAL. The simple name, Dobeodoc, without any further designation, is found in the Martyrology of Tallagh,¹ at the 22nd of July. The Martyrology of Donegal² registers at the same date, Dabhaetog, of Cluain-da-Bhaetog, in Fáuaid, in Tirconail. In the table appended to this Martyrology, his name is rendered into Dabhaodóg.³ The place to which this saint belonged is now known as Clendawaddoge, in the county of Donegal.⁴ Yet, it is not noted, on the Irish Ordnance Survey Maps.

ARTICLE V.—ST. MORONOC OR MORONOG, OF DRUIM SAMHRAIDH. We read in the Martyrologies of Tallagh,¹ and of Marianus O'Gorman, that St. Moronoc or Moronog, of Droma Samhraidh, was venerated at the 22nd of July. On the same day, he is found in the copy of the Feilire Ænguis, which belonged to Cathal Maguire. Colgan seems to think, this saint may have been identical with a certain Moronoc, a penitentiary of Inis-Luaidhe or Inis-lua, who assisted at the obsequies of St. Senan,² Abbot of Iniscathy, about the middle of the sixth century. If so, his place lay within the Shannon River, between Limerick and Iniscathy. It belonged to the diocese of Killaloe.³ In the Martyrology of Donegal, the present saint is set down, as Moronog of Druim Samhraidh.

ARTICLE VI.—ST. LUGID OR LUIGHBE. In the Martyrology of Tallagh,¹ the name of Lugid is inserted at the 22nd of July. A conjecture has been offered,² that he may have been identical with St. Lugbe Mac-cumin, a monk of Iona, as mentioned in the Acts of St. Columba,³ and numbered among his disciples.⁴ In the Martyrology of Donegal,⁵ Luighbe is entered, at this date:

ARTICLE III.—¹ Wisdom, c. iv., v. II.

² Edited by Rev. Dr. Kelly, p. xxx.

³ Edited by Drs. Todd and Reeves, pp. 198, 199.

ARTICLE IV.—¹ Edited by Rev. Dr. Kelly, p. xxix.

² Edited by Drs. Todd and Reeves, pp. 198, 199.

³ See *ibid.*, pp. 398, 399.

⁴ Such is the identification of the late William M. Hennessy.

ARTICLE V.—¹ Edited by Rev. Dr. Kelly, p. xxx.

² See his Life at the 8th of March, in the Third Volume of this work, Art. i.

³ See "Acta Sanctorum Hiberniæ," viii.

Martii. Vita S. Senani, cap. lxiil., and n. 31, *recte* pp. 533, 536.

⁴ Edited by Drs. Todd and Reeves, pp. 198, 199.

ARTICLE VI.—¹ Edited by Rev. Dr. Kelly, p. xxx.

² By Colgan.

³ See Rev. Dr. Reeves' Adamnan's "Life of St. Columba, lib. i., cap. 15, pp. 43, 44, cap. 24, pp. 53, 54, cap. 28, pp. 56, 57, cap. 41, pp. 77 to 79.

⁴ See "Trias Thaumaturga," Appendix Quarta ad Acta S. Columbæ, cap. x., num. 81.

⁵ Edited by Drs. Todd and Reeves, pp. 198, 199.

ARTICLE VII.—ST. OISEN OR OSSEN, BISHOP. The name Oisen, Eps., meaning Bishop, is set down in the Martyrology of Tallagh.¹ The place of his See or his period is not known. In the Martyrology of Donegal,² Ossen is simply entered as having been venerated at the 22nd of July.

ARTICLE VIII.—ST. COLMAN. The Martyrologies of Tallagh¹ and of Donegal² mention, that a festival in honour of Colman, was celebrated at the 22nd of July. It is stated, that St. Colman, sometimes called Columba Crossaire of Ross, and sometimes Colman of Midhil, was patron of the parish known as Myshal or Kilmishal, in the county of Wexford. A holy well and a patron were there. The latter occurred, on the 22nd of the present month.³

ARTICLE IX.—ST. COLUM. In addition to the St. Colman already named, a St. Colum is mentioned in the published Martyrology of Tallagh,¹ at this day. Nothing more to distinguish him has been recorded, nor do we find his name occurring in any other Calendar.

ARTICLE X.—ST. ERETRUDIS. St. Erentrudis was the noble sister of Saints Rudbert¹ and Trudbert. She was also the companion of their travels. This pious lady was the foundress of various religious institutes. She was venerated at Nurnberg, and Convœus assigns her feast to the 22nd of July.² The Life of this holy woman is to be found in the Benedictine collection.³

ARTICLE XI.—FESTIVAL OF ST. MARY MAGDALEN. The feast of St. Mary Magdalen was venerated in the early Irish Church, as we find it entered in the "Feilire"¹ of St. Ængus, at this date. In a commentary annexed, we are told, that Magdalen was so called from the village of Magdelo, in which she was born, and to which she belonged, and that being the sister of Lazarus, she was one of fourteen pious women who were followers of Christ.² We are told, moreover, that she it was who sat by Christ's feet, and who poured oil over His head and on His feet, washing them with her tears and cleansing them with her hair, so that He forgave her sins. However, the Pharisees

ARTICLE VII.—¹ Edited by Rev. Dr. Kelly, p. xxix.

² Edited by Drs. Todd and Reeves, pp. 198, 199.

ARTICLE VIII.—¹ Edited by Rev. Dr. Kelly, p. xxx.

² Edited by Drs. Todd and Reeves, pp. 198, 199.

³ See "Letters containing Information relative to the Antiquities of the County of Wexford, collected during the Progress of the Ordnance Survey in 1840," vol. i. See John O'Donovan's Letter on the Parish of Kilrush, p. 242.

ARTICLE IX.—¹ By the Rev. Dr. Kelly, p. xxix.

ARTICLE X.—¹ Better known by the name of Rupert, Bishop of Saltzburgh, whose feast occurs on the 27th of March. See his Life,

at that date, in the Third Volume of this work, Art. ii.

² See O'Sullivan Beare's "Historiæ Catholicæ Ibernix Compendium, tomus i., lib. iv., cap. x., p. 48.

³ See Mabillon and D'Achery's "Acta Sanctorum Ordinis S. Benedicti," tomus iii., sæc. iii., A.D. 700 to 800, pars i. The fragmentary Life of this saint is in seven paragraphs; a book of miracles in fourteen paragraphs follows, pp. 348 to 355.

ARTICLE XI.—¹ See the "Leabhar Breac" copy, as published in the Transactions of the Royal Irish Academy, Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, by Whitley Stokes, LL.D., p. cxi.

² Three other Marys are distinguished among these, viz. ; Mary, Mother of Christ

upbraided Him, because He allowed a harlot to come near Him.³ Amply have the Bollandists,⁴ at the 22nd of July, treated about this glorious penitent. Father John Baptist Soller has edited her Acts, prefixing a Historico-Critical Commentary⁵ to the biographical Sermon or panegyric of Odo, Abbot of Floriacensis and of Cluny,⁶ while giving two appendices—one of these referring to the history of her relics,⁷ and the other to miracles⁸ wrought through her intercession.

ARTICLE XII.—FESTIVAL OF ST. APPOLLONIUS. The feast of St. Appollonius, the disciple of St. Peter, is entered in the "Feilire"¹ of St. Ængus, at the 22nd of July. The commentator adds, that he suffered at the city of Ravenna, under the Emperor Vespasian, and from a sentence passed on him by Demosthenes, judge in that city.² At this same date, the Bollandists have the festival of St. Appollinarus, Bishop of Ravenna, according to some copies of St. Jerome's Martyrology;³ while they reserve fuller notices of him for the 23rd of July, the true date for his feast. There is also an Apollonius, Martyr, whom they note at this same date,⁴ but referring him to the following day.⁵

ARTICLE XIII.—REPUTED FEAST OF ST. RAPERTUS, MONK OF ST. GALL, SWITZERLAND. In the Menologium Scotorum, Dempster enters¹ the feast of a holy and a learned man called Rapertus, belonging to the monastery of St. Gall, on the authority of Metzler. The Bollandists,² in like manner, on this day, make a similar entry, but they throw no further light on his time or Acts.

ARTICLE XIV.—REPUTED FEAST OF ST. VERENA, VIRGIN AND MARTYR. Among the companions of St. Ursula, St. Verena has been placed by Camerarius, and Arturus has called her Verona; but the Bollandists,¹ who note these statements reserve to the 21st of October further mention of Verena. In like manner must we conform to their practice, as several pious women are classed among the followers of that celebrated Virgin and Martyr, St. Ursula; while apart from the statements relating to her history, little can be known individually about the various companions, who shared in her Passion.

Mary, Mother of the sons of Zebedee, and sister to the Mother of our Lord; and Mary, Mother of the son of Alpheus, also sister to the Mother of our Lord. See *ibid.*, p. cxx.

³ See *ibid.*, p. cxx.

⁴ See "Acta Sanctorum," tomus v., Julii xxii. De S. Maria Magdalena apud Massiliam.

⁵ This extends through 15 sections and 169 paragraphs.

⁶ This comprised 17 other paragraphs.

⁷ In nine paragraphs.

⁸ Also in nine paragraphs.

ARTICLE XII.—¹ See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. By Whitley Stokes, LL.D., p. cxi.

² See *Ibid.*, p. cxx.

³ See "Acta Sanctorum," tomus v., Julii xxii. Among the pretermitted feasts, p. 187.

⁴ They remark, "notatur in Synaxario Divionensi."

⁵ On the authority of the Roman Martyrology.

ARTICLE XIII.—¹ Thus: "Sangallensi monasterio Raperti scholarchae viri doctissimi et sanctissimi. Metzler."—Bishop Forbes' "Kalendars of Scottish Saints," p. 206.

² See "Acta Sanctorum," tomus v., Julii xxii. Among the pretermitted feasts, p. 186.

ARTICLE XIV.—¹ See "Acta Sanctorum," tomus v., Julii xxii. Among the pretermitted saints, p. 187.

Twenty-third Day of July.

ARTICLE I.—ST. CAIN COMRAC OR CAENCOMHRAC, BISHOP AND
ABBOT OF LOUTH, AND SOLITARY ON INIS ENDAIMH, NOW
INCHEENAGH OR INISHENAGH, LOUGH REE.

[NINTH CENTURY.]

HUMILITY is the golden virtue which distinguishes the true saint, and notably, in the present instance, do we find it exemplified. While vain and ambitious men are eager to obtain popularity and human applause; the truly great and truly humble in God's sight seem conscious of their own imperfections, and dread the flattery of their fellow mortals. Even their responsibilities—however well discharged—are subjects for anxiety; and from exalted to lowly positions several sainted hierarchs have chosen to descend, well knowing how he that exalted himself shall be humbled, while he that humbleth himself shall be exalted. The Martyrology of Tallagh,¹ registers a festival in honour of Cain Comrac, Innsi Oendaimh, at the 23rd of July. Whether, as written, there be a composite meaning attaching to the present proper name, or whether it be a simple denomination, we cannot determine. He was born, most probably, in the beginning of the ninth century. This holy man, however, belonged to the Muinter Degha race,² according to the O'Clerys. However, in the "Annals of the Four Masters,"³ we are informed, that this same Caencomrac was Bishop and Abbot of Lughmhadh—now Louth—the tutor of Aenegan, son to Eigearach, and also of Dunadhach, son of Eigearach,⁴ from whom are descended the Ui-Cuinn na mBocht.⁵ This account seems to agree with that in the Annals of Ulster⁶ and in the *Chronicum Scotorum*.⁷ We may therefore doubt, if Caencomrac had been bishop, at Cluain-mic-Nois, in the first instance, as we are informed.⁸ At what time such an event took place does not appear from any entry in our Irish Annals, so that we are inclined to believe the O'Clerys have been mistaken in their statement. As we are informed by them, Caencomrac left Cluain, in consequence of the veneration in which he was held there; for, the neighbouring inhabitants revered him as a prophet. Then, he went to seek solitude on an Island, at the head of Loch Ribh. This Island of Inse Oendaimh is now known as Inchenagh,⁹ or Inishenagh.¹⁰ It is near Lanes-

ARTICLE I.—¹ Edited by Rev. Dr. Kelly, p. xxx.

² The Muinter Degha or Ui Deghaidh were situated in the northern part of the present county of Wexford. See "Leabhar na g-Ceart, or Book of Rights," edited by John O'Donovan, n. (g), p. 196.

³ See Dr. O'Donovan's edition, vol. i., pp. 556, 557, and n. (f), *ibid*.

⁴ Aenegan and Dunadhach were brothers.

⁵ There were Ui-Cuinn or O'Quins of the Clann-Iffernan, who lived in the present barony of Inchiquin, county of Clare, and from whom the Lake of Inis-Ui-Chuinn, containing their Island habitation, had its name. See Gratianus Lucius, "Cambrensis Ever-

sus," vol. i., chap. iii., and n. (g), pp. 262, 263. There were other O'Quins of the Muinter-Gilgain or Gilligan tribe, distributed among the baronies of Ardagh, Moydow and Shrule, in the county of Longford. See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., nn. (r, s), p. 1078, and vol. iii., n. (k), pp. 270, 271.

⁶ In the Codex Clarendon copy, tome 49, at A.D. 902, he is called "Caeinchorac, Bushop and Prince of Lugmai."

⁷ See William M. Hennessy's edition, pp. 178, 179.

⁸ By the O'Clerys, in the Martyrology of Donegal.

⁹ It has 69 statute acres and 32 perches of

borough, in the parish of Rathcline,¹¹ and in the county of Longford. That fine expanse of the Shannon, known now as Lough Ree, was sometimes called Mor-loch, or the Great Lake. It is covered with many beautiful islands, but the borders are usually low-lying around all this extensive sheet of water. Still fine swelling grounds, which in many parts might almost be classed as highlands, bound the lake on either side. The intricacy of the shores; the broad bays and deep inlets; the rocky points and bold promontories; with the numerous and diversified islands; all form combinations of a delightful description, which render every part of the passage, whether up or down the lake, interesting.¹² The present holy man departed this life, on the 23rd day of July, A.D. 898, according to the "Annals of the Four Masters;"¹³ in the year 902, according to those of Ulster; and at A.D. 903, according to the "Chronicon Scotorum."¹⁴ The Martyrology of Donegal,¹⁵ at this same day, records Caencomhrac, Bishop, of Inis Endaimh, in Loch Ribh. Under the head of Inis-Eundaimh,¹⁶ Duaid Mac Firbis enters, likewise, Caencomrac, bishop, at July 23rd.¹⁷ The foregoing are the few particulars that can be recorded, in reference to the position and career of this holy bishop and solitary.

ARTICLE II.—ST. RUNACH, OF INIS-MOR. The 23rd of July, a festival was celebrated in honour of Runach, Innsi Moire, as we find recorded in the Martyrology of Tallagh.¹ He belonged to the race of Eoghan, son to Niall, according to the O'Clerys. The Martyrology of Donegal² calls his place Inis-mor. Many of the Irish Islands have been distinguished by this general name, and they were so called invariably, as having been largest in area relatively to other adjacent islands. Without any other etymon, it is not an easy matter to fix the locality. Whether this spot was the Great Island, on which the city of Cork now stands or not, may be questioned. On it, however, near the east ferry, are the ruins of an old church. In Irish, this is denominated Teample Robin, which some are inclined to interpret "the church of Robert." The only tradition regarding this ruin is, that it has stood there from time immemorial. It is even thought, from its present appearance, to have existed before the Danish period. There is another ruin, situated about half a mile north of Queenstown. Strange to say, it is the ruin of a Protestant church. Its site must have been previously occupied by a Catholic church, as it is called in the vernacular of the present day, "the western church," and by some "the old church."³ In the Martyrology of Donegal,⁴ the feast of St. Runach occurs, at the 23rd of July.

area. See "Parliamentary Gazetteer of Ireland," vol. ii., p. 314.

¹⁰ In Dr. O'Donovan's "Annals of the Four Masters," it is incorrectly placed in the county of Roscommon. See vol. i., n. (f), p. 557, and vol. iii., n. (l), p. 55, *ibid.*

¹¹ It is situated in the barony of Rathcline, and shown with its Islands, on the "Ordnance Survey Townland Maps for the County of Longford," sheets 12, 17, 18, 21, 22. Lanesborough is on sheet 17. A part of it, however, is in Cloontuskert parish, barony of Ballintober South. This is shown on the "Ordnance Survey Townland Maps for the County of Roscommon," sheet 37.

¹² See Isaac Weld's "Statistical Survey of the County of Roscommon."

¹³ See Dr. O'Donovan's edition, vol. i., pp. 556, 557.

¹⁴ See William M. Hennessy's edition, pp. 178, 179. This we are told by the editor is the correct date. See n. 4, *ibid.*

¹⁵ Edited by Drs. Todd and Reeves, pp. 198, 199.

¹⁶ Inishenagh in Lough-Ree. William M. Hennessy's note.

¹⁷ See "Proceedings of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i., pp. 114, 115.

ARTICLE II.—¹ Edited by Rev. Dr. Kelly, p. xxx.

² Edited by Drs. Todd and Reeves, pp. 198, 199.

³ The foregoing information has been kindly communicated, by the Very Rev. H. E. Canon Dennehy, P.P., of Kanturk, formerly C.C. of Queenstown, County of Cork, and in a letter, dated June 25th, 1873.

ARTICLE III.—ST. FULLENN, FOILAN, OR FUILLIN, OF ATHA INNICH, OR ATH-AN-EICH. The name of St. Fullenn, of Atha Innich, was venerated at the 23rd of July, according to the Martyrologies of Tallagh,¹ of Marianus O'Gorman, and of Charles Maguire.² He is also styled Foilan and Fuillen. The Martyrology of Donegal³ enters this saint, at the 23rd of July, as Fuillen of Ath-an-eich. This place has not been identified. In that copy of the Irish Calendar, now preserved among the Irish Ordnance Survey Records,⁴ this holy man is noted down, as Fuillen, Atha Ineic, at the 10th of the August Kalends,⁵ corresponding with this present date.

ARTICLE IV.—ST. FETHCON OR FETHCHU, BISHOP. [*Probably in the Sixth Century.*] The reader is referred to what has been already stated at the 12th of March, when treating about St. Fethchuon or Fiechnon, also called Fethuo, Fethchuo, Fiechno and Fetno, said to have been a missionary among the Scots and Picts.¹ In the Martyrologies of Tallagh² and of Marianus O'Gorman, the name of Fethcon, Eps.—which stands for Episcopus or Bishop—occurs at the 23rd of July. By Colgan,³ some notices are given of him, but at the 12th day of March. This holy man seems to have been a companion of St. Columkille,⁴ when the latter first sailed for Britain.⁵ He is also called Fethchuo, and he is said to have been brother to Russ or Russen, abbot of Innisfreil, who was venerated on the 7th of April.⁶ The Martyrology of Donegal⁷ simply enters the name of Fethchu, without any further designation, and at this same date.

ARTICLE V.—ST. LASSAR, OR LASRE, OF KILLASSERAGH, PARISH OF KILMEEN, COUNTY OF CORK. At the 23rd of July, the name of Lasre is met with, in the Martyrology of Tallagh.¹ St. Lassar's day, although marked in the Calendar at the 23rd of July, seems to have been commemorated by stations at the 24th. The townland of Killasseragh,² in the parish of Kilmeen, and barony of Duhallow, county of Cork, is called after this saint.³ It seems very probable, also, that another townland so called,⁴ in the parish of Ballynoe,⁵ barony of Kinnatalloon, in the same county, has derived its name from the present holy virgin. In the south-west of the county of Fermanagh, the ruins of an old church, with a holy well, dedicated to a virgin

⁴ Edited by Drs. Todd and Reeves, pp. 198, 199.

ARTICLE III.—¹ Edited by Rev. Dr. Kelly, p. xxx.

² See Colgan's "Acta Sanctorum Hiberniæ," xvi. Januarii, Appendix ad Inventionem S. Foillani Ep. et M., cap. i., p. 104.

³ Edited by Rev. Drs. Todd and Reeves, pp. 198, 199.

⁴ Now preserved in the Royal Irish Academy.

⁵ See "Common Place Book F," p. 65.

ARTICLE IV.—¹ See the Third Volume of this work, Art. xiii.

² Edited by Rev. Dr. Kelly, p. xxx.

³ See his "Acta Sanctorum Hiberniæ," xii. Martii. De S. Fethchuone sive Fiechnone, Scotorum et Pictorum Apostolo ex variis, and nn. 6, 7, pp. 588, 589.

⁴ See his Life, at the 9th day of June, in the Sixth Volume of this work, Art. i.

⁵ See Colgan's "Trias Thaumaturga," Quarta Appendix ad Acta S. Columbæ, cap. x., p. 490.

⁶ See "Memoir of the City and North-Western Liberties of Londonderry," part ii., sect. 2, p. 27.

⁷ Edited by Drs. Todd and Reeves, pp. 198, 199.

ARTICLE V.—¹ Edited by Rev. Dr. Kelly, p. xxx.

² It is described, on the "Ordnance Survey Townland Maps for the County of Cork," sheet 22.

³ See "Ulster Journal of Archæology," vol. vi., p. 268.

⁴ See it described, on the "Ordnance Survey Townland Maps for the County of Cork," sheets 45, 54.

called St. Lassara, are still to be seen. It is now called Killassery.⁶ In the glen of the Marble Arch, where there are very remarkable caves, and on its western side—upon the brow of a hill not difficult of access—is shown St. Lasser's cell. This is a souterrain. It has, however, no further connexion with a church in the neighbourhood, dedicated to the patron St. Lasser. Some inconsiderable remains of this old building yet exist.⁷ We do not undertake to say, that the foregoing localities are in any manner connected with the present St. Lassar; for, there are other saints bearing her name, and not distinguished by any special locality; but, we thought it not amiss, to place upon record here, information which may somewhat help towards a future identification, regarding one or other of the Lassars or Lassaras mentioned in our Calendars. The Martyrology of Donegal⁸ notes Lassar simply, at the 23rd of July.

ARTICLE VI.—REPUTED FEAST OF ST. ALFRED, KING OF NORTHUMBRIA. In Thomas Dempster's "*Menologium Scotorum*," at the 23rd of July, there is a festival for Alfred, King of Northumberland, who became an exile in Scotia.¹ Now, it is well known, that the Scotia in which he lived as an exile, before or about the year 685, was no other than Ireland, where he is said to have been known by the name of Flann Fion.² He was son to Oswy, King of Northumbria; but, on the death of his father, in 670, Aldfred or Alfred was persecuted by his brother Egfrid, and he then fled for refuge to our Island, where his time was devoted to study. He was especially learned in the Scriptures.³ Here, he is said to have composed an original Irish Poem,⁴ which is still preserved, and which has been published, by James Hardiman, Esq.,⁵ while it has been translated literally, into English, by John O'Donovan.⁶ It is highly laudatory of our Island and of its people, while it manifests an acquaintance with Irish topography, products, customs and institutions, as then existing. On the death of King Egfrid⁷ his brother, A.D. 685,⁸ Alfred was recalled from Ireland, by the Saxon nobles, and selected to become their king over Northumbria.⁹ Some unhappy differences took place between

⁵ See *ibid.*, sheets 45, 46, 54, 55.

⁶ A vicar of this Cill Laisre died A.D. 1487. See Dr. O'Donovan's "*Annals of the Four Masters*," vol. iv., pp. 1146, 1147, and n. (b), *ibid.*

⁷ See W. F. Wakeman's "*Lough Erne, Enniskillen, Belleek, Ballyshannon and Bundoran*," &c. Fifth Excursion, p. 147.

⁸ Edited by Drs. Todd and Reeves, pp. 198, 199.

ARTICLE VI.—¹ Thus entered: "*In Mailros Alfredi regis Northumberland, qui privatus in pueritia in Scotia, &c. S.B.F.*"—Bishop Forbes' "*Kalendars of Scottish Saints*," p. 206.

² This is an adjunct, said to have been derived from Fiona, his mother, and a daughter to Colmann, King of Meath. See Gratianus Lucius, "*Cambrensis Eversus*," vol. ii., cap. xiv., pp. 236, 237. Edition of Rev. Matthew Kelly, D.D. Dublin, 1850, 8vo.

³ According to Venerable Bede. See "*Historia Ecclesiastica Gentis Anglorum*," lib. iii., cap. 25, pp. 233, 234. Cambridge

edition, 1644, fol.

⁴ Of this the grandfather of Dr. Charles O'Connor had a copy, and it was written in a very obscure character. See "*Rerum Hibernicarum Scriptores*," tomus iv., Annales Ultonienses, p. 129.

⁵ In his "*Irish Minstrelsy*," vol. ii., p. 372.

⁶ See the *Dublin Penny Journal*, vol. i., No. 12, pp. 94, 95.

⁷ See the account in Henry of Huntingdon's "*Historia Anglorum*," edited by Thomas Arnold, M.A., lib. iv., sect. 4, p. 106.

⁸ He was slain in the battle at Drumnechtan, waged against King Brude and the Picts. See Matthæi Parisiensis, Monachi Sancti Albani, "*Chronica Majora*," edited by Henry Richards Luard, M.A., vol. i., p. 305.

⁹ It is strange, that the learned historian, Rev. Dr. Lingard, places his exile among the "western isles," as if intending Scotland. See "*History of England*," vol. i., chap. iii., p. 108.

¹⁰ His Life is set forth, in William of

himself and St. Wilfrid,¹⁰ Bishop of York. However, on his death-bed, King Alfred bitterly lamented his errors, and he promised to make reparation to Wilfrid, if only he could be brought to his presence before death. For nineteen years, Alfred had governed his kingdom in justice and in peace. He died A.D. 705,¹¹ at Driffeld,¹² seated on the River Hull in Yorkshire.¹³ In one Martyrology, at the 12th of March,¹⁴ he is set down as a monk in the monastery of Mailros. This, however, is incorrect, if applied to Alfred, King of Northumbria.

ARTICLE VII.—ST. BANBNAT, OR BANBNATAN. Veneration was given to Banbnatan, at the 23rd of July, as we find recorded in the Martyrology of Tallagh.¹ In that of Donegal,² the name is set down as Banbhnat.

ARTICLE VIII.—ST. CRONSEG, OR CROINSEACH. According to the Martyrologies of Tallagh,¹ Cronseg, and of Donegal,² Croinseach, was venerated, at the 23rd of July.

ARTICLE IX.—ST. VINCENTIUS, MARTYR. In the early Irish Church, on the 23rd of July, was held a festival in honour of St. Vincentius, as we find recorded in the "Feilire" of St. Ængus.¹ The Bollandists have a notice,² also, that according to some copies of St. Jerome's Martyrology, at this date, there was a martyr St. Vincentius at Rome in Via Tiburtina. By other Calendars—as in the modern Roman Martyrology³—his feast is deferred to the following day.

Malmesbury's "De Gestis Pontificum Anglorum," Libri Quinque, edited from the autograph Manuscript by N. E. S. A. Hamilton, lib. iii., sect. 100 to 109, pp. 211 to 224.

¹¹ See "Annales Monastici," vol. ii., edited by Henry Richards Luard, M.A. Annales Monasterii de Waverleia, p. 153.

¹² See Bartholomæi de Cotton Monachi Norwicensis "Historia Anglicana," edited by Henry Richards Luard, M.A., sect. 2, p. 5.

¹³ See Dean Cressy's "Church History of Brittany," book xx., chap. xxiv., p. 521.

¹⁴ See *ibid.*

ARTICLE VII.—¹ Edited by Rev. Dr. Kelly, p. xxx.

² Edited by Drs. Todd and Reeves, pp. 198, 199.

ARTICLE VIII.—¹ Edited by Rev. Dr. Kelly, p. xxx.

² Edited by Drs. Todd and Reeves, pp. 198, 199.

ARTICLE IX.—¹ In the "Leabhar Breac" copy, we have the following *rann*, trans-

lated into English, by Dr. Whitley Stokes:—

Lacepaó uincentí
Co Críoc cecharng raíthe
Ísuam bapem rruíthe
Da ix míleo maíthe.

"At Vincentius' suffering to Christ went a troop: in Rome was a succession of seniors, twice nine goodly thousands."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, pp. cxi.

² See "Acta Sanctorum," tomus v., Julii xxiii. Among the pretermitted feasts, p. 327.

³ At the the 24th of July, it is there entered: "Romæ via Tiburtina sancti Vincentii Martyris."—"Martyrologium Romanum Gregorii XIII. jussu editum Urbani VIII. et Clementis X. Auctoritate recognitum ac deinde Anno MDCCXLIX. Benedicti XIV. labore et studio auctum et castigatum, p. 106. Editio novissima. Romæ, 1878, 4to.

Twenty-fourth Day of July.

ARTICLE I.—ST. DECLAN, BISHOP OF ARDMORE, AND PATRON OF
THE DECIES, COUNTY OF WATERFORD.

[FIFTH AND SIXTH CENTURIES.]

CHAPTER I.

INTRODUCTION—MATERIALS FOR THE ACTS OF ST. DECLAN—HIS PERIOD—HIS FAMILY
AND DESCENT—HIS BIRTH—MIRACULOUS MANIFESTATIONS—HIS FOSTERAGE AND
EARLY EDUCATION—HIS REPUTATION FOR SANCTITY AT AN EARLY AGE.

THE preaching of St. Patrick in Ireland is generally supposed to have been preceded by the labours of four other—although less distinguished—missionaries. These were Saints Kieran, Ibar, Ailbe and Declan. With this latter holy man we are at present only concerned. He had in his day, a great local celebrity; and, even to the present time, his fame has not diminished in his native district, which seems chiefly to have been the scene for his labours. His Acts are not deficient in varied incidents, but we cannot accept all of them as well authenticated. However unwilling we may feel, to enter upon recorded particulars of our saint's biography, and on the basis of unsatisfactory statements; yet, as no better are accessible, and as it is of much importance, in connection with the early establishment of Christianity in Ireland, to treat at some length about St. Declan, we have been obliged to make use of such rather doubtful materials. We shall point out the portions of this narrative, however, which are irreconcilable with each other, and with a well digested system of chronology. We must leave the reader to his own reflections, on the amount of credit due to the various traditions recorded, by the author of our saint's Acts. Hence then, presenting substantially accounts in the Life of St. Declan, and chiefly in that order followed by the Bollandists, as also introducing the substance of several notes, appended by the learned editor of those Acts, we shall blend them with other annotations or remarks of a historic character, that may serve to delineate that remote period, with which our saint is thought to have been contemporaneous.

At this date, Colgan intended to have given the Acts of St. Declan.¹ He had also promised to illustrate them with accompanying notes.² Acts of our saint,³ abounding in Legends, have descended to us, but they are not of that ancient date, which Colgan supposed. He was under an impression, that such Acts had been written over a thousand years, previous to his own day. This should lead to a supposition, that they had been extant, at the early period of the sixth or seventh century.⁴ What contributes not a little to the impression, that those Acts are of great antiquity is the circumstance, that

ARTICLE I.—CHAPTER I.—¹ As may be seen from his "Catalogus Actuum Sanctorum quæ MS. habentur, Ordine Mensium et Dierum."

² See "Trias Thaumaturga," Quarta Vita S. Brigidæ, n. 4, p. 563.

³ On these, Archbishop Ussher, Colgan, and the Bollandists, have chiefly rested their statements regarding our saint.

⁴ See "Trias Thaumaturga," Quinta Appendix ad Acta S. Patricii, cap. xv., p. 250.

many monasteries, churches, and other monuments,⁵ had been treated of in them, as commonly known and subsisting at a time when they were written. Moreover, the writer asserts, that he used still more ancient writings in compiling those Acts.⁶ It is lawful to conjecture, that there were formerly many copies of Declan's Life to be found in Ireland. Even there seem to have been variations from it.⁷ In another place, Colgan inclines to an opinion, that perhaps these were the production of a writer, who had been contemporaneous with St. Ultan, a disciple of St. Declan, and who is said to have been set over the monastery of Ardmore, by appointment of its founder.⁸ However, Colgan's critical discrimination appears to have been egregiously at fault, regarding the remote antiquity of our saint's Latin Life; nor can we believe from its internal evidences, that the author of this tract in question flourished, until some centuries after the death of his biographical subject. Most probably, Colgan founded his opinion, on passages in our saint's Life, where Ultan is spoken of in the present tense, as illustrating his holy manner of living by the performance of miracles, and again, in having received an account of St. Declan's actions, from his former disciples, a number of whom were his constant companions.⁹ But, even the wording of those passages is by no means conclusive, in favour of that interpretation placed upon them. For, in the first place, it may be observed, historians are frequently in the habit of relating past occurrences in the present tense, and biographers are also accustomed to an observance of a like practice. So that, when it is said, the Life of a saint abounds in well-known miracles, we may understand such phrases, as not inconsistent with their having been written, and often long after the person's death, to whom they refer. In the second place, when it is related, that the narrative had been drawn from a relation given by St. Declan's disciples, it is not necessary to suppose, that these disciples related verbally to the author of the saint's Acts, what he had written; but only, that those disciples had committed certain facts respecting their master to writing, and which had been preserved for posterity in such a manner. Doubtless, the sense of the author regarding our saint's Acts was, that certain reports, derived from Declan's disciples by him, were found in ancient writings, and that these formed authorities, from which his more recent biography had been compiled.¹⁰

The Bollandists received a copy of St. Declan's Latin Life from Irish Minorite Friars, in the convent at Louvain.¹¹ As that copy, in possession of the Bollandists, contained many errors and omissions, they sent it to Rome for the purpose of comparison with a more complete copy, kept in the Library

⁵ Excepting from St. Declan's Acts, which they cite, these structures were unknown to Colgan, Ware, and other authors.

⁶ He states at Num. 28: "Vulgus dicit, quod S. Declanus multis vicibus Romam visitavit, sed in veteribus scriptis non invenimus plus quam tribus vicibus."—"Acta Sanctorum," tomus v., Julii xxiv. De S. Declano Episcopo Ardmore in Hibernia Commentarius Prævius, num. 8, p. 592.

⁷ Thus Dr. Charles Smith cites a Manuscript Life of St. Declan, and discrepancies from the Latin published Life can be traced in it. See "The Ancient and present State of the County and City of Waterford," chap. i., p. 6, n.

⁸ See Colgan's "Acta Sanctorum Hiberniæ," xiv. Martii. Vita S. Ultani, p. 608.

⁹ These passages occur in our saint's Life as follows: "Et ipse Ultanus post obitum sanctissimi Declani secundus abbas et pater mirabilis multorum miraculorum exstitit, cujus vita clara miraculis refulget," cap. ix., sect. 72. And again: "et inde fertur nobis antiquis ejus (scil. S. Declani) discipulis, quod magnus exercitus in comitatu ipsius consueverat," cap. ix., sect. 77.

¹⁰ See "Acta Sanctorum," tomus v., Julii xxiv. De S. Declano Episcopo Ardmore in Hibernia, Commentarius Prævius, num. 8, p. 592.

¹¹ At a time when Boschius wrote, a copy had been preserved, written in the Irish character, according to Friell. This was taken from a most ancient copy, by brother Michael O'Clery, to whose talents a grace-

of St. Isidore's College.¹² These lengthened Acts have been published by the Bollandists, at the 24th of July. They consist of the saint's Life, comprised in nine chapters, and seventy-nine paragraphs, with accompanying notes, besides a preliminary commentary of eleven paragraphs. These Acts were edited by Father Peter Boschius,¹³ as appears from the marginal initials, affixed at the commencement.¹⁴ Bosch observes, that in editing previous volumes of the great work on which he was engaged, his predecessors were sensible those Acts of St. Declan had been filled with incredible legends, as already remarked, in more than one passage.¹⁵ He was convinced, also, that few persons, who might take the trouble to examine them, could arrive at a different conclusion. Such considerations, and others of a similar character, urged an idea, about entirely suppressing those Acts. Yet, on subsequent reflection, the editor altered this resolution.¹⁶ The Bollandist would not have his objections to their antiquity understood as implying, that a distant period could not be assigned for their authorship;¹⁷ and, moreover, he had no proof to advance, that the author recording our saint's Acts flourished at a later period than the tenth century. From a certain passage, which appeared in an interpolated copy of these Acts, Papebroch supposed, that the writer could not have lived, before the twelfth century. Some Manuscript Lives of this saint are still preserved in Dublin,¹⁸ as also at Bruxelles.¹⁹ There is also a Manuscript Life of St. Declan, at Louvain.²⁰ In the "*Feilire*"²¹ of St. Ængus, at the 24th of July, St. Declan is commemorated, and with distinguished praise. To this has been affixed a comment, relating to his family

ful tribute is paid by Colgan, in his preface to the First Volume of the Irish Saints.

¹² An Irishman distinguished by his writings and many virtues, Francis Harold, then resided at Rome, and he returned the Acts of St. Declan, afterwards published by the Bollandists, having accurately amended them, A.D. 1679, from the Roman copy. This enabled him also to supply certain omissions. See "*Acta Sanctorum*," tomus v., Julii xxiv. De S. Declano Episcopo Ard-moriæ in Hibernia, *Commentarius Prævius*, num. 9, 10, 11, pp. 592, 593.

¹³ The Bollandist editor acknowledges, that he could find no better authorities for St. Declan's Acts, than those used by Ussher and Colgan; but, he feels surprised, that these learned men could have bestowed much attention on the chronological inconsistencies of these materials. See *Commentarius Prævius*, sect. 6, p. 592.

¹⁴ See "*Acta Sanctorum*," tomus v., Julii xxiv. De S. Declano Episcopo Ard-moriæ in Hibernia, pp. 590 to 608.

¹⁵ He remarks: "*sed præcipue ubi de S. Patricio est actum die xvii. Martii, pag. 581.*"

¹⁶ Chiefly for the following reasons:—First, because they served to show the public opinion formerly entertained in Ireland, respecting Declan's sanctity. Secondly, because they were of great antiquity in the opinion of those esteemed for their knowledge of Irish antiquities; and thirdly, because Ware, Ussher and Colgan published some extracts from them, which created a desire on the part of many, that the entire

Acts should be published.

¹⁷ But, he desired to remove such period some ages from the death of St. Declan, of whose times this author could have no personal knowledge. He also acknowledges, that the opinions of Colgan, and of his colleagues—whom he extols in the preface to his work—of Ussher and of Ware, must be worthy of due consideration, so long as no reasons or greater authorities could be produced to contradict them; for, as all these men were skilled in a knowledge of their country's antiquities, and had read these Manuscript Acts of our saint, in very ancient books; it ought only seem reasonable, that others should incline to hold as probable an opinion, that those Acts of St. Declan were of great antiquity.

¹⁸ In Marsh's Library, there is one, but the commencement of St. Declan's Life, which continues from fol. 101 to 107, is lost, at fol. 100, in the "*Codex Kilkenniensis*." In Trinity College, there is a Manuscript classed E. 3, 11, which contains a Vita S. Declani, at fol. 66. Also, in the Royal Irish Academy, Messrs. Hodges and Smith's quarto paper Manuscript No. 150, contains a Life of St. Deaglan of Ardmore, in the county of Waterford.

¹⁹ Michael O'Clery transcribed an Irish Life of St. Declan. It exists among the Burgundian Manuscripts, in the Library at Bruxelles, fol. 160.

²⁰ Described as Vita S. Declani Episcopi Hiberniæ, among the Manuscripts of the Library at Louvain.

and descent, with another, which assigns his fosterage to St. Moling.²² At the 24th of July, Acts or notices of St. Declan, Bishop of Ardmore, are to be found, in the works of Archbishop Ussher,²³ of Dr. Meredith Hanmer,²⁴ of Bishop Challoner,²⁵ of Rev. Alban Butler,²⁶ and of Rev. Dr. Lanigan;²⁷ as likewise in *Les Petits Bollandistes*,²⁸ in Rev. Dr. James Henthorn Todd's,²⁹ and in the Rev. S. Baring-Gould's work.³⁰

With regard to the time when our saint flourished, there are several conflicting accounts. On chronological grounds, these present various difficulties. The birth of St. Declan is referred to the times of the Roman Emperor Constantine,³¹ about the middle of the fourth century, and his episcopacy to A.D. 402, thirty years before St. Patrick had been sent to Ireland, by Pope Celestine. His Acts state, that on his return from Rome, our saint visited St. David,³² who was then Bishop over Menevia.³³ Still greater chronological absurdities are to be found, in those Acts of St. Declan. It is stated, in the Life, as published by the Bollandists, that Declan was born in the year 347; but, as the author indulges in so many absurd admissions with regard to known historic facts, his chronotaxis must in many cases be rejected. For, we can place little faith on the statements of a writer, who gives us an account, concerning St. Declan's visit to St. David, Bishop of Menevia,³⁴ and regarding the very early establishment of Ardmore as an episcopal See; as likewise those particulars to be found in the fourth and beginning of the fifth chapters in our saint's Life; or when he proceeds to record St. Patrick's subsequent arrival in Ireland,³⁵ to which he was sent by Pope Celestine. Besides these, we meet other matters, which cannot be chronologically reconciled with the foregoing statements. However, the editor of our saint's Acts states, that whatever degree of credit or antiquity may be assigned to them, the author of this Life of St. Declan could not have forged in Ireland certain strange narratives which may therein be found. For, even the common people of that Island

²¹ From the "Leabhar Breac" copy, belonging to the Royal Irish Academy, is the following stanza, translated by Whitley Stokes, LL.D. :—

maítoich oit aetne
Dochobair cing baige
Tathut cenó c. míle
Declan aroi maire.

"If thou likest, O Ireland, a champion of battle to aid thee, thou hast the head of a hundred thousand, Declan of Ardmore."—*"Transactions of the Royal Irish Academy,"* Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. cxii.

²² See *ibid.*, p. cxx.

²³ See "*Britannicarum Ecclesiarum Antiquitates*," cap. xv., p. 362; cap. xvi., pp. 409, 410, 412 to 414, and cap. xvii., p. 450.

²⁴ See "*Chronicle of Ireland*," pp. 67 to 70.

²⁵ See "*Britannia Sancta*," part ii., pp. 37, 38.

²⁶ See his "*Lives of the Fathers, Martyrs, and other principal Saints*," vol. vii., July xxiv.

²⁷ See "*Ecclesiastical History of Ireland*," vol. i., chap. i., sect. xii., pp. 25

to 28.

²⁸ See "*Vies des Saints*," xxive Jour de Juillet, p. 3.

²⁹ See "*St. Patrick, Apostle of Ireland*," Introductory Dissertation, pp. 206 to 212, 214, 219, 220.

³⁰ See "*Lives of the Saints*," vol. vii., July 24, pp. 532, 533.

³¹ He became sole Emperor A.D. 324, and his very distinguished place in history lasted, until A.D. 340, the year assigned for his death. See Edward Gibbon's "*History of the Decline and Fall of the Roman Empire*," vol. ii., chap. xiv., to chap. xviii. Edition of William Smith, LL.D.

³² This supposed visit must have occurred, after A.D. 516, when St. David was elevated to the dignity of Bishop, as the Bollandists show, at the 1st of March, on which day his Acts are given by them.

³³ See also the Life of St. David, at the 1st of March, in the Third Volume of this work, Art. i.

³⁴ The Bollandist editor remarks, this cannot be asserted fairly, unless we be willing to admit, that at the incredible age of about one hundred and seventy years, Declan had undertaken a voyage to Rome.

³⁵ This is generally assigned to A.D. 432.

should have been able to contradict his assertions, if certain allusions to our saint's remaining monuments, were not in accordance with popular traditions and cognizance.³⁶

The Acts of St. Declan commence with a genealogical account concerning his race and origin. We are told, that he was royally descended from the Kings of Ireland,³⁷ who for a long series of years governed this Island, while they dwelt in Temoria city,³⁸ otherwise known as Tamrach or Tamar, or Tara.³⁹ A powerful king, named Equitius Feadhleach,⁴⁰ who had enlarged the boundaries of his kingdom,⁴¹ was the father of three sons. One of these sons, who was named Lecharius,⁴² was father to Luguadh Sriubhnearg,⁴³ who had three circles of roses like zones on his body, and this happened from the time of his birth. Besides his elegance of form, he was celebrated for his strength, and for his address in transacting different matters, even from his infancy. He undertook the government of the kingdom, and on that very year in which Caius Cæsar⁴⁴ was slain; after he had reigned twenty-six years in Temoria, he was killed by the Leinster people, and in that year when the apostles, St. Peter and St. Paul⁴⁵ were put to death by Nero.⁴⁶ He had a son, named Crimthun niudh nuaruir,⁴⁷ who only reigned ten years before his death. The latter left a son named Ferudach Finfectnach,⁴⁸ who reigned thirty years in Temoria. He was the father of a son, called Fichudh Finn-faluadh,⁴⁹ who reigned thirty years, and who was killed at Tara. This latter was the parent of Tuathal Teachmear,⁵⁰ who brought many territories under his sway, and who ruled at Tara for twenty-three years, when he was at length

³⁶ Such as are, the Hall of Dobran afterwards known as the Hall of St. Declan; the stone shown in Magh Femhin which he blessed; the stone on which he was born, and to which allusion is made in the Life as existing; the monastery called after him, at Temoria: the Heap or Cairn of St. Declan; the City of St. Declan, as Ardmore had been called; and the Desert of St. Declan near it. To these may be added, what is told at the end of his Life, that St. Declan had been buried in his own city of Ardmore, where great signs and miracles were wrought at his tomb, when the Life itself had been written. See "Acta Sanctorum," tomus v., Julii xxiv. De S. Declano Episcopo Ardmore in Hibernia. Commentarius Prævius, num. 4, p. 591.

³⁷ The small folio vellum Manuscript in the Royal Irish Academy, No. 42. 6, intitled the Book of Lecan, contains various poems and accounts regarding Ireland's early colonists, the synchronisms of the kings of the world and the successions of Irish kings.

³⁸ It was a city in eastern Midia, or Meath, within the present province of Leinster.

³⁹ It was anciently the seat of the chief monarchs over all Ireland to the sixth century, and to the reign of Dermot the First, as has been already remarked, in the Life of St. Ruadan, chap. iii., at the 15th of April. See Fourth Volume of this work, Art. i.

⁴⁰ The Manuscript of St. Isidore has "Eochu Fedleach."

⁴¹ In the Sanctilogium Genealogicum, according to Colgan, his name is written

Eochodius Fedhleach. See "Trias Thaumaturga," Quinta Vita S. Columbæ, n. 9, p. 447. Colgan tells us, in the same work, that the name Eochodius or Eachodius, is aptly expressed in Latin, by the term Equitius, from the Irish *Ech*, which signifies "eques," in English "a horse." See *ibid.*, Quarta Vita S. Brigidæ, n. 4, p. 563.

⁴² The Sanctilogium Genealogicum, already cited in the previous note, denominates him "Bressius Finnius," nor does it call him a king, but son and father of a king.

⁴³ In the aforesaid Sanctilogium Genealogicum, the name is written, "Lugadius Sriebearg."

⁴⁴ This Emperor was surnamed Caligula. He was assassinated by conspirators, in the year of Christ 41.

⁴⁵ In the Life, Doctor of the Gentiles is a title superadded to this Apostle.

⁴⁶ The Bollandists have referred the martyrdom of Saints Peter and Paul, to the year of Christ, 65. Petavius, Labbeus and other writers assign it to A. D. 67. With the latter date, the Acts of our saint seem to agree, as they make Luguadh reign twenty-six years.

⁴⁷ In the Sanctilogium Genealogicum, he is called "Crimthannus Nianair."

⁴⁸ The Sanctilogium Genealogicum calls him simply "Feredacius."

⁴⁹ According to the Sanctilogium Genealogicum, he is called "Fiachus Finnfhalladh."

⁵⁰ In the Sanctilogium Genealogicum he is named, "Tuathalius Techtmuir."

slain by the Ultonians.⁵¹ He was the father of Feidlimidh Reachtmear,⁵² who established many laws for his kingdom.⁵³ He reigned nine years,⁵⁴ and he had three sons, viz., Conn Cheadcha,⁵⁵ Eochaidh Fionn,⁵⁶ and Fiachu Suighde.⁵⁷ The elder of these sons, Conn Ceadchathach⁵⁸ reigned twenty years.⁵⁹ The fame of his goodness, as also the peace and cultivation of the kingdom during his reign, are celebrated in our national Annals.⁶⁰ He was no less renowned as a warrior. From the race of Conn Cheadcha⁶¹ descended some of the principal families of Ulster, of Connaught and of Meath, besides no less than fifty-six monarchs of Ireland.⁶² However, he was killed on the plain of Coba, by Tyberiad Cyrech,⁶³ King of Ulster. Equitius Candidus,⁶⁴ the second eldest son, went to the province of Leinster, where his posterity afterwards dwelt.⁶⁵ From the family of Eochaidh or Equitius proceeded the Fothardii dynasts,⁶⁶ who are said to have formerly possessed a third part of Leinster.⁶⁷ Fiachu Suighde⁶⁸ was the third of Feidhlimidh Reachtmear's

⁵¹ "A gente Ultorum," is found in the Life; but Ultonium must be the more correct reading.

⁵² He was king over Ireland A.D. 164. In the Sanctilogium Genealogicum he is called, "Fethlemidius Legifer," which latter epithet is Latin for the Irish word "Reachtmear," as Colgan observes, in "Trias Thaumaturga," Quarta Vita S. Brigidæ, n. 3, p. 563.

⁵³ St. Declan belonged to the race of this Feidhlimidh Rectmhar, King of Erin. See "Proceedings of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i., p. 83.

⁵⁴ This king, variously styled Feidhlimidh, Feidhlim or Felix, began his reign in the year A.D. 111, and died A.D. 119, "after having been nine years in the sovereignty of Ireland."—Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 102, 103.

⁵⁵ His name is also written Conn Ketchatich, meaning of the Hundred Battles or Victories, because he was reputed the conqueror in so many different engagements. He is styled by other writers, Constans, Constantinus and Conon.

⁵⁶ Echaïdh, surnamed Fionn, or the Fair, is named variously Eachdius, Euchadius, Eochadius and Euthichius. Not less correctly, he is frequently denominated in Latin Equitius; for the word *Each* or *Ech* has the same meaning in Irish as *Equus* in Latin. And, as from the Irish word *Each*, he is called Echaïdh or Eochaidh; so in Latin, he is properly named *Equitius*.

⁵⁷ See Colgan's "Trias Thaumaturga," Quarta Vita S. Brigidæ, cap. i., p. 546, and n. 4, p. 563.

⁵⁸ Or as he is called in the Sanctilogium Genealogicum, Constantinus Cedchathaig.

⁵⁹ Alone of the three brothers, is he said to have held the Irish sceptre, after the death of Fethlimid. According to the author of our saint's Acts, he is said to have been the oldest son; yet, not according to the author of St. Brigid's Fourth Life, nor according to the author of Vita S. Itæ sive Midæ, as may be seen in Colgan's "Acta Sanctorum

Hiberniæ," p. 66. Something similar may be found, where Colgan writes at p. 71. Keating, in his History of Ireland, and the Annals of the Four Masters, state, that Constantine was killed in the thirty-fifth year of his reign, A.D. 157. But, in this account, the Four Masters contradict themselves, as also the writer of St. Declan's Acts. For the Four Masters state, that Fethlimid died A.D. 119; while, thirty-five years added to this period should bring us only to A.D. 154.

⁶⁰ The author of our saint's Acts observes respecting this prince: "Hujus nomen in Themoria perpetuo regnat." See, likewise, Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 104, 105.

⁶¹ His name has been Latinized "Centimachus."

⁶² This appears from the Catalogues and Genealogies of our native Kings. For an account of Conn Cedhcahach's reign, the reader is referred to Roderick O'Flaherty's "Ogygia," pars iii., cap. lx., pp. 313 to 316.

⁶³ The same event is related in St. Ita's Acts, written by Colgan; but, there Constantine's slayer is called, "rex Ultorum, Tybraide Tireach."

⁶⁴ The Manuscript of St. Isidore has "Eochidh Fionn," which is the same in sense; for, the first epithet is correctly rendered by the Latin word "Equitius," as already observed, and "Candidus" corresponds with the Irish word "Fionn." See Colgan's "Trias Thaumaturga," Quarta Vita S. Brigidæ, n. 4, p. 563.

⁶⁵ The Acts of St. Declan remark, that in Leinster "habitant nepotes ejus semper in diversis locis, de quibus comites et viri potentes sunt, qui inter Lagenienses numerantur." See "Acta Sanctorum," tomus v., Julii xxiv. De S. Declano Episcopo Ardmoriæ in Hibernia, cap. i., sects. 1, 2, p. 593, and nn. (a, b, c, d, e, f, g, h, i, k, l, m, n, o, p, q, r), p. 595.

⁶⁶ See Roderick O'Flaherty's "Ogygia," pars iii., cap. lxiv., pp. 324, 325.

⁶⁷ They settled principally in the present

sons. From Fiacha's posterity issued the renowned race of the Desii, at first having their settlement near Tara, in Meath, but who were obliged afterwards to remove and seek lands in the southern part of Ireland. They settled at length in the present Waterford, and gave name to the territory of the Decies.

The legendary and rather imaginative character of the Life of St. Declan⁶⁹ must be apparent, from the following narrative, which is to be found in it. However, in some particulars, the account corresponds with what is related by many of our chroniclers.⁷⁰ Fiachu Suighde dwelt in a territory, lying around Temoria, but he died without enjoying the sceptre of Ireland.⁷¹ Fiachu had three renowned sons,⁷² named Rossa, Ængus and Eoghan, who were great warriors and skilled in military exercises. But, Ængus distinguished himself more than his brothers, being a hero of an ungovernable temper and of remarkable bravery. Therefore, when Cormac,⁷³ son to Airt, and grandson to Conn Chadchaidhe, assumed the government of this kingdom, a certain noble and powerful man, who was an enemy to the king, and with whom this latter wished to be at peace,⁷⁴ would not agree to the monarch's proposals, unless King Cormac surrendered to him Æneas or Ængus, and his brothers, who were his constant life-guards. At first, the king felt unwilling to agree to these terms; but, at length, he consented to them; when Ængus and his brothers, having been delivered to the chief, this latter personage came to the monarch, and then concluded a peace with him. Yet, after some days, Cenllach,⁷⁵ son to King Cormac, apprehended this chief, and without his father's consent, deprived his unfortunate captive of sight, by barbarously putting out his eyes. When Æneas heard of this cruel and treacherous action, being fired with resentment, he ran towards Temoria, where the culprit resided with his father. On seeing the multitude of armed men that accompanied Æneas before Tara, the king ordered all entrances into the fortress to be closed, saying: "Truly Æneas is before his brothers, wishing to avenge upon us the wrong done to their keeper." Having heard their king pronouncing these words, his followers' hearts began to fail them, for they knew and feared the courage and daring of that invading chief.

counties of Carlow and Wexford. From them the baronies named Forth have been named. See John O'Donovan's *Leabhar na Sgeacht*, or Book of Rights. Index *sub voce*.

⁶⁸ This Fiach is likewise called Fiecus, Fiachus and Fiacus, by various writers. He is said to have been the ancestor of the Desii in Meath and Waterford. See "The Irish Version of the Historia Britonum of Nennius," edited by Rev. Dr. Todd and the Hon. Algernon Herbert, p. 254, n. (z).

⁶⁹ As published by the Bollandists.

⁷⁰ The account, following in the text, is substantially, but more briefly, found in Roderick O'Flaherty's "Ogygia," pars iii., cap. lxix., pp. 338 to 340; as likewise, in Dr. Charles Smith's "Ancient and Present State of the County and City of Waterford," chap. i., pp. 3 to 6.

⁷¹ Disagreeing with the account hereafter given, Airt, father to Cormac, and holding the sceptre of Ireland for thirty years, banished his uncles Eochaidh Fionnfhath and Fiacha Suidhi from the territory about Tara for having treacherously betrayed his father Conn to the Ultonians, and for having

murdered his own brothers Conlai and Crionni. See Gratianus Lucius' "Cambrensis Eversus," vol. i., cap. viii., pp. 472 to 475. Rev. Dr. Kelly's edition.

⁷² According to Roderick O'Flaherty, he had four sons, and they are thus named, Fiach Raide, Rossius Righ-rhoda, Eugenius and Artcorbus.

⁷³ King Cormac is stated to have succeeded A.D. 254, after his father, to the kingdom of his grandfather. However, it must be observed, that the transactions alluded to in this narrative are generally allowed to have taken place, not under Cormac, but during the reign of Art, father to Cormac. See Colgan's "Trias Thaumaturga," Quarta Vita S. Brigidæ, cap. i., p. 546.

⁷⁴ At this expression, "volens rex pacem cum illo inire," in the Acts, the editor observes, that the nominative is frequently used for the ablative absolute. See "Acta Sanctorum," tomus v., Julii xxiv. De S. Declano Episcopo in Hibernia, cap. i., n. (t), p. 595.

⁷⁵ Elsewhere in this same narrative, his name is written Ceallach.

⁷⁶ It must be observed, here, that the

Seeing the approaches closed against him, the passions of Æneas became excited the more, and with incredible boldness, he rushed towards another rampart, and he sprung with a swift bound upon its topmost part. Then, leaping over the interior fortifications or trenches, he reached the palace of Temoria itself. The king was there present, and the warrior now sought his son Cenllach, as doomed to an instantaneous death. The following almost incredible story is then told.⁷⁶ While his guards fled in every direction, the king's son rushed before his father, intending to defend both Cormac and himself. At the same time, the governor of Tara citadel,⁷⁷ who was a brave man, ran to protect the king and his son, by placing himself in a dangerous post. But, little regarding these obstacles opposed to his arms, Eneas brandished his spear on coming up, and then planted it in the breast of Ceallach,⁷⁸ the king's son. Through his body, it entered the governor's breast, then through his back again it passed, and lodged in the eye of King Cormac. We are told, that the prince and governor immediately fell forward on the earth, and if they had not fallen against the spear, it must have penetrated even through the king's brain. Thus, with a single stroke, Æneas is related to have taken the lives of the Temorian prince and governor, and to have deprived King Cormac of sight.⁷⁹ He again made an attack on King Cormac, intending to kill him; but, on coming up, the monarch adured him by the gods, and by ties of consanguinity, to spare him.⁸⁰ Finding that the prince and the brave governor of Tara had been slain, Ængus allowed his passion to cool. Moved also by the appeal of a kinsman, he spared the monarch, and then he returned from Themoria, in great triumph. We are next informed, that Cormac, King of Ireland, had reigned forty-two years at this time. Being afflicted at the death of his son, and of the governor over Tara, as likewise at the loss of his own sight, Cormac collected a considerable force, with which he expelled Æneas and his brothers from the territory of Temoria, to that which was called Nan Desi.⁸¹ He would not even suffer them to remain in any northern territory, for he feared them greatly, as the kingdom rightly devolved on them, and they having as just a claim to it as himself. What might be expected from their high birth and military spirit happened; since, those chiefs resisted their attempted expulsion for some time, and they fought seven battles, in which Æneas and his brothers slaughtered a multitude of their enemies. They were finally overpowered, and with the loss of a great number of their adherents. In fine, not being able to oppose the monarch's numerous armies, in various parts of Ireland, they left the lands of their native country Meath, and entered the Leinster province. Thence, after a year's delay, they went towards Munster. The people of Ossory, who lived on the western bounds of the Leinster province, and adjoining that of Munster, inflicted some injury on them, while passing through their territories. At this time, Oilill

genuine facts of our ancient history have been greatly obscured by the wild and tasteless inventions of the bards and shenachies, who have drawn largely on the credulity of their patrons, and whose accounts have been too frequently incorporated in our books of annals, and into the acts of many among our saints.

⁷⁷ The epithet applied to this man in our saint's Acts is "Comes civitatis Themorie."

⁷⁸ The Bollandist editor, in a note at this passage, observes, that the prince's name, in this instance, is written Ceallach, although

in a previous passage it is written Cenllach.

⁷⁹ According to Roderick O'Flaherty, this happened to King Cormac when he had reigned twenty-three years at Tara. See "*Ogygia*," pars iii., cap. lxix., p. 340.

⁸⁰ The writer of St. Declan's Life here adds: "ipsi enim tunc gentiles erant, colentes deos, imo idola, secundum velle suum."

⁸¹ Na nDesi has the English signification of the Desies: "gens enim illa tunc et hodie vocatur gens Desiorum."—Colgan's "*Acta Sanctorum Hiberniæ*." Vita S. Itaë

Oluim,⁸² King of Munster, had been married to an excellent and a beautiful wife, named Soidhb,⁸³ daughter to Cuinn Cedchath. He was uncle to the fugitive brothers, and they were received by him with distinguished honour. Oilill Oluim permitted them to acquire any territory in Munster by force of arms; or if they preferred it, he allowed them to wage war against the Connacians,⁸⁴ or against the Lagenians, or against their native Meathian province. He even allowed them, to acquire a part of Munster, and a part of any other district they could obtain. The brothers would not receive any territory, however, but that in which they might be enabled to draw their swords with some semblance of justice. Whereupon, they selected the Ossorian people as meet subjects for their vengeance, because they had carelessly inflicted injury upon fugitives. There was a great and fertile territory, adjoining the River Suir,⁸⁵ on the confines of Munster and Leinster in which they fought four battles; two against the people of Munster, and two against the Ossorians, who dwelt within the Leinster province. Æneas was victorious in these battles. We are then told, that the people of Ossory were driven from the middle of Femhyn plain,⁸⁶ towards the east, and as far as the River Cinnan.⁸⁷ At the time St. Declan's Acts were written, this river constituted a boundary line between Leinster and Munster in that part, where the Na n Desii and Ossory territories were separated. With the strong hand uppermost, those brothers destroyed the inhabitants of a country extending from the midst of that plain, formerly called Tyrfene,⁸⁸ but afterwards called Firmuighe,⁸⁹ towards a small plain, in which a city, denominated Brighdband,⁹⁰ was situated. After having conquered them in war, the people dwelling in Liuthuin district,⁹¹ were expelled from the river, which was formerly called Nemh,⁹² but when our saint's Acts had been written, it was named Obhann Mhor. They were driven to the River Kille Cobhtuig which ran along the confines of Na n Desi and Traliathuin.⁹³ After those four battles, the brothers thus acquired a great and fertile country, in the interior and on the coast.⁹⁴ From north to south, it reached from the River Luase⁹⁵ to the sea; from east to west, it extended from Cill Cobhtuig⁹⁶ towards a strait⁹⁷ separating the Na n Desi people

alias Midæ Virginis et Abbat. ex Codice Kilkenniensi, n. 7, p. 71.

⁸² The son of Mogh Nuadhat, and progenitor of the chief Iberian families of Munster. See Roderick O'Flaherty's "Ogygia," pars iii., cap. lxx., p. 326.

⁸³ She is also called Saba, the sister of King Airt, and who at first married Magnet, son to Lughaidh. After the death of her first husband, she married Oilill Oluim. See Gratianus Lucius' "Cambrensis Eversus," vol. i., cap. viii., pp. 474, 475. Rev. Dr. Kelly's edition.

⁸⁴ Those people, who inhabited the province of Connaught, and who lived on the northern boundaries of Munster.

⁸⁵ Called Suir by Camden. It joins the River Barrow and afterwards enters the sea at the port of Waterford city, and in the same county.

⁸⁶ That which now surrounds Cashel, in the county of Tipperary.

⁸⁷ This was probably an ancient name for the present small River Nier, which joins the Suir, a few miles west of Clonmel.

⁸⁸ The English equivalent should be the territory of Fene, evidently intended to express that in which lay Magh Femhyn.

⁸⁹ At the time when St. Declan's Life had been written. Now Fermoy.

⁹⁰ Not identified.

⁹¹ This may probably have been so called from the Irish word *liath*, meaning "gray." Their territory was nearly co-extensive with the modern barony of Barrymore, in the county of Cork. It probably reached even to the coast in the south-west part of that county.

⁹² An ancient name for the Blackwater.

⁹³ At the time, when those old Acts of St. Declan had been composed.

⁹⁴ A people called Menapii, it is thought, originally inhabited the districts now known as the counties of Waterford and Wexford. See some interesting remarks concerning them, in Dr. Charles Smith's "Ancient and Present State of the County and City of Waterford," chap. i., pp. 1 to 3.

⁹⁵ This name appears now to be obsolete. Possibly, it was the present River Mahon; otherwise, the Suir must have been meant.

⁹⁶ This place must be sought for in the western part of Waterford county; but, at present, it seems to be unknown.

⁹⁷ Apparently, the present entrance to the harbour of Waterford city is meant.

from those of Fírgulrun,⁹⁸ as also the inhabitants of Munster, from those of Leinster,⁹⁹ at the time our saint's Acts were written. The three brothers, Ross, Eogan, and Ængus, by mutual agreement,¹⁰⁰ divided the plains, mountains, and woods, of their newly acquired territory, into three distinct parts.¹⁰¹ From their ancient name, the Nan n Desi,¹⁰² the chiefs of this new district bore as their title chiefs of the Nan n Desi territory. They were descended from the posterity of Locan, son to Fiachuiddh, son to Fedlimidh Reacht mair. From the latter was born Carbricus Rígreudh,¹⁰³ the powerful Nan Desii chief, who was father to Conru Cathbhudhach, thus named on account of his warlike prowess. Conru begot Cranu Comb Readhach, who was an unjust judge. To him was born Mesfore, who begot Mosgrui, of whom Moscorp was born. The latter begot Ardcorp, of whom the second Eogan was born. From him proceeded Brian, from whom Niut, from whom Luaghiudh, from whom Trer descended. This latter begot Erc,¹⁰⁴ the father of St. Declan.¹⁰⁵ The foregoing are said to have been the Nan Desii chiefs, after that time, when the three brothers fled from Tara, to the period of St. Declan's birth.¹⁰⁶

Before the birth of St. Declan, for many generations, his family seems to have dwelt near Ardmore.¹⁰⁷ On account of the tribe to which that territory formerly belonged, even to a modern period, it had been called the Lordship of the Decies; and, at the present time, there are two distinct baronies there—one called Decies within Drum, and the other Decies without Drum. Ardmore is situated in the county of Waterford and in the province of Munster. A port is there to be found, between the towns of Dungarvan and of Youghal.¹⁰⁸ In olden times, the Desii clan occupied a territory surrounding the present Ardmore.¹⁰⁹ An earlier name it seems to have received, for it

⁹⁸ The word *Fir* has the meaning "men," and the addition is not clearly ascertainable; but, probably, it has reference to a tribe in the western part of the present county of Wexford.

⁹⁹ "The present boundary between the diocese of Cashel and that of Lismore is the best rule to go by for finding out the northern limits of the territory of the Desii, which, in the ecclesiastical division, has been placed under Declan of Ardmore. This See became united to that of Lismore, and is now comprised under its name. These united dioceses extend northwards to about midway between Cashel and Clonmel, and there also ended the country of the Desii in which lay Magh-femyn."—Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. vi., sect. vi., n. 61, pp. 281, 282.

¹⁰⁰ At the time our saint's Acts had been compiled, their divisions retained the names of those brothers, who appear to have lived in harmony among themselves.

¹⁰¹ Afterwards known as the Desies.

¹⁰² By this they were known at Tara. It would seem, that the baronies of Upper and Lower Decse, in the county of Meath, trace their names from them.

¹⁰³ In Dr. Charles Smith's "Ancient and Present State of the County and City of Waterford," we find this descent of our saint more briefly recorded. Thus,

Eogan, son of Fiachad-Suidhe, begot Carbry, surnamed Rígh-ruadh, Rufus or Red King, who was father to Conry-Bello-victor, or the Warlike, who begot Cuan-Cainbrethach, father to Mesfore, father to Moscegra, father to Moscorb, father to Ath-Corb, father to Eogain II., father to Brian, who begot Niath, father to Ludhoich, father to Trene, who begot Erc, the father of St. Declan. See chap. i., p. 6.

¹⁰⁴ In the Bollandists' copy, the name is written Ectus, but this is evidently an error of the copyist; as afterwards the father of St. Declan is called Ercus, as also in the copy of St. Declan's Life found in the St. Isidore Manuscript.

¹⁰⁵ He and St. Brigid, Patroness of Ireland, were descended from a common ancestor, Feidhlímid Reachtmar, and it may be seen from whom these saints respectively branch, in Colgan's "Trias Thaumaturga," Appendix Quarta ad Acta S. Brigidæ, cap. 3, p. 613.

¹⁰⁶ See "Acta Sanctorum," tomus v., Julii xxiv. De S. Declano Episcopo Ard-moriæ in Hibernia, cap. i., sects. 3, 4, 5, 6, 7, 8, 9, pp. 593 to 595, with notes (u, x, y, z, aa, bb, cc, dd, ee).

¹⁰⁷ Mr. Joseph Hansard of Dungarvan has published the most recent description of Ardmore, contained in his "History of the County and City of Waterford."

first is mentioned as Ard-na-Georach, Latinized *Altitudo Ovium*, or the Hill of the Sheep. A tall and well preserved Round Tower¹¹⁰ and several ecclesiastical ruins¹¹¹ now mark the site of a place, which in the early ages of Christianity attained much celebrity.

The mother of St. Declan is called Dethidin,¹¹² Dethein, Deiefthion or Dechiden. In the Acts of our saint, the various forms of this name are rendered by the Latin word "Cura."¹¹³ We are informed,¹¹⁴ that Erc or Ercus,¹¹⁵



Round Tower and old Church, at Ardmore, County Waterford.

father to St. Declan,¹¹⁶ being invited to the house of a relative, called Dobranus or Dobhran, besides many other companions, was accompanied by his wife Dethein. At this period, she was pregnant and carried the unborn infant Declan in her womb. The time for her delivery having arrived, it is said, that owing to her child's destined sanctity, Dethein did not experience the usual pains of childbirth. It is also stated, at the time of our saint's nativity, that on her wishing to rise, the head of her newly-born infant fell upon a large stone,¹¹⁷ which lay there.¹¹⁸ At a time, when the author of our saint's

¹¹⁰ Ardmore is rather nearer to this latter town than to the former.

¹⁰⁹ This is mentioned in St. Declan's Acts.

¹¹⁰ An illustration of the Round Tower and of the ecclesiastical remains at Ardmore has already appeared in the Third Volume of this work, at March 7th, Art. i.

¹¹¹ The accompanying representation of the Round Tower and old church was drawn on the spot by William F. Wakeman, and it presents a different view of these objects, and of the surrounding scenery from what had been already given. It has been transferred by Mr. Wakeman to the wood, engraved by Mrs. Millard.

¹¹² By Ussher, she is named "Dethidin (id est, Cura), &c."—"Britannicarum Ecclesiarum Antiquitates," cap. xvi., p. 409.

¹¹³ See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. i., sect. xii., p. 25.

¹¹⁴ In the Life of St. Declan.

¹¹⁵ Dr. Meredith Hanmer calls him, "the first Christian which I find upon record in Ireland."—"Chronicle of Ireland," p. 67.

¹¹⁶ "The author of the Life of St. Declan, not yet published, calls the father of Declan, 'Ercus, dux Desiorum, i.e., Ercus, duke or chieftaine of Decies,' then a territory, now a barony in the county of Waterford, of which the descendants of that Ercus continued petty kings until the arrival of the English."—Harris, "History and Antiquities of the City of Dublin," chap. ix., p. 159.

¹¹⁷ We are told, how the infant's tender head having fallen upon this hard stone, the

Acts wrote, this stone on which his birth took place, was called the "Stone of St. Declan."¹¹⁹

It has been very fairly and reasonably supposed, that our saint was not born at the early period, most generally stated;¹²⁰ although his birth might have taken place before the death of the Irish Apostle.¹²¹ That place in which our saint was born, at first went by the name, as Latinized, "Atrium Dobrani," but it was afterwards called "Atrium Declani." The fosterer of this child, Dobran, offered his habitation to St. Declan, and removed his own residence to another station.¹²² The place itself was situated in the southern part of a plain, called by the Scots,¹²³ Magh Sceithi or Plain of the Buckler.¹²⁴ This spot was not far distant from that renowned city of St. Carthage,¹²⁵ and now known as Lismore. The grace of God appeared to manifest itself in this child's favour, even from his birth; for, signs and miracles were wrought, according to that written by the Prophet, "I have sanctified thee from the womb, and I have given thee a prophet amongst the Gentiles." Indeed, the holy Declan appeared already, as God's inspired prophet among the people, many of whom he afterwards converted to Christ from the errors of paganism.¹²⁶

On the night of our saint's birth, another very remarkable miracle is recorded, as having taken place. Many persons, living near the house where the infant was born, observed a globe of fire blazing on the roof-top, and extending itself towards Heaven. Like the ladder, which appeared to the Patriarch Joseph in his sleep, angels were seen congregated around that globe, and ascending with it, while singing harmonious strains. On seeing and hearing such prodigies, those gentiles rejoiced much, at the mystical revelation; but, they were ignorant regarding the omnipotence of a Deity, thus manifesting

child escaped without injury, although a concave impression of the *cranium* remained embedded in the stone. Those who were present and witnessed that miracle, were filled with admiration at such an unwonted occurrence.

¹¹⁸ The Acts of our saint, in connection with this narrative, remark: "Tunc jam Hybernia gentilitati dedita erat; et eo tempore raro singuli Christiani inveniri solebant, nec poterunt ibi esse sine persecutione." This passage would serve to indicate, a popular tradition regarding the introduction of Christianity into our Island, even before St. Declan's death.

¹¹⁹ The same writer tells us, at that time, it stood in an outer porch or entrance, and that by means of water it contained, and St. Declan's merits, owing to Divine permission, diseases and pains were effectually cured. The meaning of that passage, in the Acts containing this account, is somewhat obscure. After speaking about this stone of St. Declan, it adds, "qui est modo foris in atrio, et per aquam, quæ stat super eam de pluvia in vestigio capitis S. Declani, per ejus Sanctitatem operante divina gratia morbi et dolores solide repelluntur."

¹²⁰ The Rev. Dr. Lanigan says, that although Colgan reckons our saint among St. Patrick's disciples, referring for a proof of this to the 30th, 31st, 32nd and 33rd chapters of the Life of St. Declan; yet, such statement is in opposition to what the Irish hagiologist has elsewhere made, in the

"Trias Thaumaturga," at p. 269. Dr. Lanigan thinks it probable, that St. Declan did not live at a sufficiently early period to have been a disciple of St. Patrick. See "Ecclesiastical History of Ireland," vol. i., chap. i., sect. xii., p. 26.

¹²¹ It is remarked, that Declan's name is not mentioned, in Tirechan's List of St. Patrick's disciples; nor what is much more remarkable, in any of St. Patrick's old Lives, which minutely mention, not only such of these disciples as founded monasteries or churches, but even others of inferior note. See *ibid.*

¹²² In this place, after some time, when he became a bishop, St. Declan built a cell, dedicated to God.

¹²³ "Scoti, id est, Hiberni."

¹²⁴ In Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xvi., p. 409, the name of this place is written, "magh sceithi .i. campus Scuti."

¹²⁵ The festival of St. Carthage, otherwise Mochudu or Mochudda, bishop of Lismore, occurs at the 14th of May, at which day his Acts have been already given, in the Fifth Volume of this work, Art. i.

¹²⁶ From the introduction of the phrase "sicut audituri estis," in this Life, and owing to nearly similar terms, in the Lives of many of our Irish saints, I incline to a supposition, that several of these were specially composed as panegyrics for their festivals, or for the purpose of monastic spiritual reading.

the future sanctity of his servant, and who was then introduced to the world. Those, who witnessed this miracle, repeated what they had seen, in presence of a certain religious and holy Christian priest, named Colman.¹²⁷ Afterwards, he became a renowned Bishop.¹²⁸ Filled with the spirit of prophecy, Colman came with exceeding great joy to that place, where Declan was born. He then preached the faith of Christ to Declan's parents, in whose presence such favours had been vouchsafed to their son. He also prophesied regarding their son's honour and glory before God, and he predicted the events of Declan's future life in this world. Yielding assent to these heavenly admonitions, the parents delivered their son to be baptized by this priest Colman. He performed the ceremony of regeneration, and then bestowed the name of Declan, on their infant. After baptism, in the presence of all there assembled, Colman prophetically addressed the boy, in these terms: "You, indeed, O my son—nay, my Lord—shall be exalted and honoured before God and man in Heaven, and upon earth, while the fame of your sanctity, charity and goodness, in all particulars, shall fill the four quarters of Hibernia. The people of Nan Desii shall be converted by you, from their diabolic errors to the paths of Christ, and then I shall enter a fraternity with you, and shall commend myself to your sanctity." After having thus spoken, and performed those functions, Colman retired to his habitation, with much rejoicing. He recommended, that this holy infant should be carefully nursed, and that when his seventh year had been attained, he should be sent for instruction to a lettered Christian, if such a one could be found. A wonderful hilarity appeared on the holy babe's countenance, in the presence of his baptist. All who were there observed, that interiorly this remarkable child was filled with spiritual joy.¹²⁹ On seeing and hearing these things, the aforesaid kinsman of the chieftain Erc, father to our saint, earnestly entreated the boy's parents, that they should deliver their child to him, in order to be nursed or fostered, as Declan had been born at his residence. The parents willingly assented to Dobran's request.

Among those who had seen the fiery globe, on the night of our saint's nativity, there were seven devout men¹³⁰ who dwelt in Magh Sceithi.¹³¹ Through God's holy grace, these were endowed with the spirit of prophecy. These seven came together to St. Declan, whom they named their Lord and Master. They also declared before all, that he should be their future Bishop. Thus, they exclaimed prophetically: "O child Declan, servant of the great God, a day shall come, on which we will offer to thee ourselves and our habitations." This

¹²⁷ There are many holy bishops bearing this name in Ireland, so that it is not easy to determine, who among them is here designated. Neither Ussher, who cites extracts from our saint's Acts, nor Colgan, throws any light on the subject. See "Trias Thaumaturga," Quinta Appendix ad Acta S. Patricii, cap. xv., p. 251.

¹²⁸ The scene of this Colman's labours, however, lay in the Prostha Shana Pubol, or Old Parish of the People, which was situated in Ardmore's immediate vicinity. There is a townland of this old parish called Kilcolman, and here the remains of an ancient church may be seen. Near it is the tree and well (Tubber Cholmane) of this saint. See "Transactions of the Kilkenny and South-East of Ireland Archæological Society," vol. i. New Series, pp. 41, 42.

¹²⁹ See "Acta Sanctorum," tomus v.,

Julii xxiv. De S. Declano Episcopo Ardmore in Hibernia, cap. ii., sects. 10, 11, 12, 13, 14, p. 596.

¹³⁰ The names of these seven holy men are afterwards given in the Life of our saint.

¹³¹ It has been already stated, in the Life of St. Carthage, or Mochudda, Bishop, Abbot, and Patron, of Lismore, chap. iv., that Magh Sgiath had been the ancient name for the place on which that city stood, and the district named in the text was a plain which surrounded Lismore.

¹³² According to another statement—that of the commentator on the "Feilire" of St. Ængus—Declan was a foster-son of St. Molling, while we are told in St. Mullin's he rests or in Lismore. See "Transactions of the Royal Irish Academy," vol. i., part i. On the Calendar of Oengus, by Whitley Stokes, LL.D., p. cxx.

prediction was fulfilled; for, believing in God, they received baptism, in the name of the Holy Trinity, and they became saints. Seven renowned cells were built and dedicated to God by them, and within circuit of the aforementioned Sceithe plain.

For seven whole years, St. Declan was carefully tended by his fosterer and relative Dobran.¹³² The boy had also formed a great attachment towards his guardian. Even during these seven years of his tutelage, it pleased the Almighty to work miracles through him. The grace of God so far inspired St. Declan, that he abstained from all unlawful pagan practices, as though he were a thoroughly well instructed and a practical Christian. At the expiration of those seven years of his tutelage, a religious and wise man, named Dymma,¹³³ had lately arrived in Ireland, which was the country of his birth. Having embraced the Christian religion, to the observances of which he addicted himself, that pious servant of God built a cell, in this part of the country. In it he intended, likewise, to give literary instruction. To this teacher, the boy Declan was delivered by his parents and fosterer, according to Colman's mandate. Another boy, named Carbre,¹³⁴ son to Colman, and who afterwards became a holy and venerable bishop, was also committed to the training of St. Dimma, and about that same time.¹³⁵ Both of these pupils diligently attended to their master's instructions. The holy Declan spent much time under Dymma's teaching, and he drained large draughts of learning, from various mundane and sacred writings.¹³⁶ Through this instruction, his understanding was rendered acute, and he was distinguished for his eloquence. Knowing St. Declan's nobility of soul, while seeing and hearing much respecting his unrivalled sanctity, religion, and charity, many persons came to visit him.¹³⁷ These voluntarily subjected themselves to the yoke of his discipline, and they possibly lived with him, at or near the present town of Ardmore.

CHAPTER II.

EARLY CHRISTIANITY IN IRELAND—ST. DECLAN, WITH SOME OF HIS DISCIPLES, PROCEEDS TO ROME—CONSECRATED BISHOP THERE BY THE POPE—HE RECEIVES A COMMISSION TO PREACH THE GOSPEL IN IRELAND—HIS FIRST MEETING WITH ST. PATRICK—ST. DECLAN ARRIVES IN IRELAND, AND COMMENCES HIS MISSION IN THE SOUTH—HIS ZEAL AND LABOURS—HE VISITS CASHEL, TO PREACH THE GOSPEL TO ÆNGUS, SON OF NADFRAOICH, KING OF MUNSTER—FRIENDSHIP OF ST. PATRICK FOR ST. DECLAN—THE LATTER FAILS TO CONVERT LEBANUS, CHIEF OF THE DESII—HE IS DEPOSED, AND FEARGHAL IS INAUGURATED AS THEIR CHIEF—ECCLESIASTICAL ARRANGEMENTS REGARDING JURISDICTION.

So early as the fourth century, it has been supposed, that some pains were taken to spread the Gospel in Ireland, then inhabited by a people called

¹³² Among the saints mentioned in our Calendars, he has not been identified.

¹³⁴ Of this Carbre nothing more is known; for, of four saints bearing the name Carbre, enumerated by Colgan, in his First Volume, p. 313, we have only information, regarding the first of them. He is said to have belonged to the ninth century, and consequently, he must have been distinct from the fellow-disciple of our saint.

¹³⁵ In common with many other scholars and lovers of antiquity, the Bollandist editor laments the want of continuing Colgan's unfinished works, which should most proba-

bly throw much light on the history of several unknown Irish saints. See "*Acta Sanctorum*," tomus v., Julii xxiv. De S. Declano Episcopo Ardmore in Hibernia, cap. ii., n. (e), p. 597.

¹³⁶ The Acts of our saint here read, "*Dulcia diversarum pocula Scripturarum*," &c. Ussher has it, "*Scriptarum exhausti diciplinarum*," &c. See "*Britannicarum Ecclesiarum Antiquitates*," cap. xvi., p. 410.

¹³⁷ See "*Acta Sanctorum*," tomus v., Julii xxiv. De S. Declano Episcopo Ardmore in Hibernia, cap. ii., sects. 15, 16, 17, and nn. (a, b, c, d, e, f, g), pp. 596, 597.

Scoti.¹ About this epoch, St. Albeus² had been for many years under the discipline of St. Hilary,³ Bishop, at Rome. At the instigation and entreaty of this last-named saint, Albeus was consecrated bishop. It is said, moreover, that four holy bishops, named Albeus, Declan, Ibar and Kiaran, together with their disciples, laboured in Ireland and converted many of its inhabitants, before the era of St. Patrick's preaching. Although, on spreading the net of the Gospel, those missionaries attracted many to a profession of the true faith; yet, it was reserved for St. Patrick, to convert the great majority of Ireland's inhabitants and chiefs, and to obtain the dignity of primate, in the country of his Apostolate.⁴ However, it cannot be doubted, but that St. Patrick had some precursors in the south and south-east parts of Ireland, as there were Christians in Ireland before the mission of Palladius; and, considering the greater proximity of those parts to the Continent, besides their lying convenient for an intercourse with Great Britain, it may reasonably be supposed, that they had already received no small share of the Gospel light.⁵

Our saint formed a resolution of journeying to Rome, that he might there be initiated to a knowledge of ecclesiastical discipline, receive Holy Orders, and obtain a license for preaching from the Apostolic See.⁶ Wherefore, taking some disciples with him, Declan commenced his voyage, and he safely arrived at Rome. When St. Declan and his disciples had reached the Eternal City,⁷ great joy was manifested; for, the noble birth and great sanctity of the master are said to have been known to the Roman people and to the clergy, who, on account of their antecedents, conceived a great love and veneration for the pious band of adventurers, and especially for their chief. With the counsel of many, St. Declan was consecrated bishop by the Sovereign Pontiff.⁸ He remained in Rome for a considerable time. Having obtained some books, and a rule for his guidance, he was then sent back to preach in Ireland. Receiving this license, and the Pope's benediction, as also the blessing of high members constituting the Roman Church, the holy bishop Declan prepared for his return towards Ireland.⁹ Many followed him from Rome, who were willing to place themselves under his direction, in a distant land. Among these is said to have been a prince named Lunanus, son of the Roman king,¹⁰ and this royal scion was greatly loved by St. Declan.

CHAPTER. II.—¹ A learned historian remarks, that "when in the next age, Palladius was sent from Rome to instruct them, it appeared that some of them had a knowledge of Christianity before he came among them."—Dodd's "Church History of England," vol. i., part i., A. i., p. 1.

² St. Ailbe, Bishop of Emly. His feast occurs on the 12th of September. At this date, his Life may be seen.

³ The Bollandists think, in their treatment of St. Patrick's Acts at the 17th of March, that he must have been the Roman Pontiff, St. Hilary, who ruled from A.D. 461 to A.D. 468. See Sir Harris Nicolas' "Chronology of History," p. 209.

⁴ See "Acta Sanctorum," tomus v., Julii xxiv. De S. Declano Episcopo Ard-moriæ in Hibernia, cap. iii., sect. 23, p. 598.

⁵ See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. vi., sect. vi.,

n. 60, p. 281.

⁶ The Acts of our saint say, one of the objects Declan had in view, when going to Rome, was that "ordinem et regulas secundum institutionem Romanam adduceret."

⁷ "S. Declanum Romæ tum adfuisse, Vitæ ipsius scriptor etiam confirmat."—Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xvi., p. 789. Editio Dublinii, 1639.

⁸ The Life of our saint states: "Et post multos dies S. Declanus a Domino Papa, suadentibus multis, ordinatus est," &c.

⁹ The author of our saint's Life states: "traditis sibi libris et regulis, missus est ad patriam suam, sc. Hiberniam, ut prædicaret in ea."—"Acta Sanctorum," tomus v., Julii xxiv. De S. Declano Episcopo Ard-moriæ in Hibernia, cap. iii., sects. 18, 19, p. 597.

¹⁰ The ignorance of Roman history shown by the writer of our saint's Life is manifested in this instance, as no king or emperor in

It is recorded, that while holy Bishop Declan was offering the Divine Sacrifice, in a certain church, and on his return to Ireland, a small black bell was sent to him from Heaven, by the Almighty. It came through the window of that church, resting over the altar, and in his presence. Whereupon, St. Declan received this gift, with great joy, and he gave thanks to God. Through such a celestial token, he felt fortified against the barbarous ferocity of the Gentiles. He delivered that bell to the aforesaid Lunanus, so that he might carry it, and be its custodian. The Scots called this object *Duibhin Declain*,¹¹ on account of its dark colour, and because it appertained to St. Declan. It is reported, that St. Patrick, the future Apostle, and Archbishop of Ireland, being then on his way to Rome, happened to meet with St. Declan in Italy.¹² Both holy personages saluted each other, with the kiss of peace, and conceived a mutual friendship, before leaving for their respective destinations.¹³ According to another statement, this occurred in the year 402,¹⁴ St. Kieran,¹⁵ the future Bishop of Ossory, being in company with our saint.¹⁶ The holy Pontiff, with his disciples, came towards that sea, which was called *Ycht*,¹⁷ and which divided Gaul from Britain,¹⁸ but he could not pass over, as no vessel was to be found. The holy man, on seeing this, took the aforesaid bell in his hand, and then ringing it, Declan prayed the Almighty, that he might be assisted in this juncture. Immediately, his prayer was heard, when an empty vessel, without sails or sailors, appeared skimming over the waves, and approaching towards our saint and his companions. Declan then said to his disciples: "In the name of Christ, let us enter this vessel, and He, who sent it, will cause it to bear us smoothly over the sea." At our saint's word, they entered that ship, when by a Divine impulse, it returned towards the ocean again safely cleaving the water. With a swift course, it reached a port of Britain. Declan and his companions disembarking at that spot, the ship returned towards the very station whence it came. On experiencing and witnessing such a miracle wrought in their behalf, all those voyagers gave thanks to Christ, for his bounties towards them. Thus was accomplished the saying of David, "wonderful is the Lord in his saints."

The place where the voyagers landed was in *Menevia*.¹⁹ We are informed, that the two holy Pontiffs, St. David²⁰ and St. Declan, established a Chris-

Rome is known to have had a son bearing such a name.

¹¹ We are told by the writer of our saint's Life, that in his time, this venerated relic of Declan had proved the occasion for many miracles being wrought through God's grace, and that it was preserved with great respect in St. Declan's city—a name usually applied to Ardmore.

¹² See Ussher's "*Britannicarum Ecclesiarum Antiquitates*," cap. xvi., p. 790. Editio Dublinii.

¹³ See Dr. Charles Smith's "*Ancient and Present State of the County and City of Waterford*," chap. i., p. 5.

¹⁴ Roderick O'Flaherty says: "*SS. Declanus, et Kieranus, Episcopi a summo Pontifica ordinati, et in Italia S. Patricio Romam tendenti, anno 402 obvii facti in Hiberniam venerunt.*"—"Ogygia," pars iii., cap. lxxxv., p. 398.

¹⁵ See his Life, at the 5th of March, in the Third Volume of this work, Art. i.

¹⁶ As St. Ailbe is said to have died in the

year 527, and as St. Declan survived him, according to the Acts of this latter, Dr. Lanigan thinks it sufficiently established, that our saint "was not a bishop in the year 402, nor at any time before the mission of St. Patrick."—"Ecclesiastical History of Ireland," vol. i., chap. i., sect. xii., p. 26.

¹⁷ The Bollandist editor thinks, that *Ycht* was only another name for the Island, Latinized *Vecta*, and Englished *Wight*. This isle is situated in the sea, that divides France from England or Britain. See "*Acta Sanctorum*," tomus v., Julii xxiv. *De S. Declano Episcopo Ardmore in Hibernia*, cap. iii., n. (e), p. 598.

¹⁸ The Irish were always accustomed to call this the Ictian Sea.

¹⁹ The ancient name for St. David's, and still the head of a See in Wales.

²⁰ See his Life, at the 1st of March, in the Third Volume of this work, Art. i.

²¹ The Irish tradition has it, that this incident occurred, while he was coming from Rome to Ireland, and that it rested on a rock

tian fraternity between themselves and their disciples, which was perpetually to endure. After the expiration of forty days, having received permission from St. David and from his brethren, with their benediction and the kiss of peace, the holy father St. Declan and his disciples entered their vessel. Then they set out on their voyage for Ireland. The legend runs, that St. Declan's bell—already alluded to as having been sent from Heaven—was in the custody of Lunanus, a short time previous to their embarkation. On the day of their departure from Wales, Lunanus had given this bell to one of his companions, who was the son of Theste, that he might carry it to the ship.²¹ But, on coming towards the shore, that person deposited the bell upon a rock, and being occupied with some other affairs, he intended afterwards to bring it on board the vessel. However, during the hurry of debarkation, he forgot what had been placed in his charge, until under a full spread of canvass, the ship scudded before a brisk breeze into the mid-sea. When at length, the holy pontiff, St. Declan, had been informed, that the precious relic sent from God to him was forgotten on the shore, he felt much grieved in spirit, on account of this neglect. All his fellow-passengers shared in this grief. But, looking towards heaven, our saint secretly offered up a prayer to Christ. Having ended this short petition, Declan said to his sorrowing disciples: "My children, lay aside your sadness, for the Almighty who hath bestowed this gift can bring it to us, and by a miraculous transportation." In giving an account of the miracle which ensued, the author of our saint's Acts exclaims, that the Creator hath admirably shown his power over a material, naturally made weighty at the time of creation. That stone, which was very large, and of the hardest rocky species, nevertheless lightly floated off, with a swift course, and in a straight direction after Declan's ship. Meanwhile, it bore likewise the miraculous bell. After a short interval, the servants of God, who were in the ship, saw what had occurred. They were greatly astonished at this wonderful miracle, and they were filled with the love of Christ. They also entertained a great veneration for their master. Filled with a prophetic spirit, the holy Declan said to his companions: "Steer our ship directly in the wake of this rock; and, in whatever place it shall touch the shore, my city shall there rise near it. In that place, the seat of my bishopric shall remain; and I shall depart thence to Christ, when my resurrection from its earth shall have been accomplished." That floating rock immediately preceded their ship, at a short distance. It moved also at a rate commensurate with the sailing powers of their craft. The stone directed its course towards Ireland's southern sea-coast, along which it moved, and at a short distance from the shore.²² Passing from headland to headland, their ship followed its course, as the saint had ordered, until the rock came to a certain island, on the southern shore of the Nan Decii territory.²³ Here it found a resting-place on the sea-coast, and near it the vessel was landed, according to St. Declan's desire. Having disembarked, this holy man gave thanks to God, because he had thus reached that spot destined for his future resurrection.

Local tradition has another version for this story, and as there are variations in details, here it may be as well to present its substance.

in the Bay of Ardmore. See "*Martyrology of Donegal*," edited by Rev. Drs. Todd and Reeves, pp. 200, 201.

²² See "*Acta Sanctorum*," tomus v., Julii xxiv. De S. Declano Episcopo Ardmore in Hibernia, cap. iv., sects. 28, 29, 30, 31, p. 599.

²³ The rock, it is stated by the O'Clerys, swam after him, so that it arrived before the

ship in Erin. Declan said, that where the rock should touch the land, there God would permit him to erect a church, and this was afterwards fulfilled. This church was situated in the Deisies of Munster, where he performed many signs and miracles. See the "*Martyrology of Donegal*," edited by Drs. Todd and Reeves, pp. 200, 201.

²⁴ This too accords with the relation, in

There is furthermore a large mass of rock on the beach, known as "St. Declan's Stone," and with which a curious popular belief is connected. It is said, to have floated over from Rome,²⁴ with the bells of Ardmore cathedral. This fragment rests on the strand, in front of the village, and on a ledge of rock, by which it is supported;²⁵ while many practices here intended to be devotional yet take place.²⁶ It is still to be seen,²⁷ and just beneath the old cell of



The Stone of St. Declan, Ardmore, County of Waterford.

St. Declan, which rises on the cliff.²⁸ On that island, there was a celebrated hill.²⁹ By the inhabitants, in that part of the country, it had been denominated Ard Goerach,³⁰ which is Latinized *Altitudo ovium*; because certain sheep there belonged to the chief's wife, residing in that country, and these were pastured on the island, where after feeding they were accustomed to lie down

the "Martyrology of Donegal," edited by Drs. Todd and Reeves, pp. 200, 201.

²⁵ A view of St. Declan's Rock is presented, where the human figure stands, in the accompanying engraving, by Mrs. Millard. This view was drawn on the wood by William F. Wakeman, from a photograph, kindly procured for the writer, by Very Rev. John Walsh, P.P. of Ardmore.

²⁶ Especially on the "patron day," and these celebrations annually occur on the 24th of July.

²⁷ For further illustrations of many other objects of interest connected with Ardmore, see Mr. and Mrs. Hall's "Ireland: its Scenery, Character," &c., vol. i., pp. 278 to 285,

²⁸ Tradition says, that the stone floated the holy man's bell and vestments in a miraculous manner from Rome. It is of course girt, like all the adjacent cliff, and it lies shelving on the point of a rock. On St. Declan's "patron day," numbers of the people used to pass three different times under this stone, to cure or prevent pains in the back. See Smith's "Ancient and present State of the County and City of Waterford," chap. iii., p. 47.

²⁹ This has been Latinized *Altitudo magna*.

³⁰ More correctly written Ard-na-g-caerach, in the Gaelic language. See Hayman's "New Handbook for Youghal," p. x.

³¹ "Here," we are told, "Declan

on its hill. Looking from that elevation, some disciples of our saint saw the island surrounded by the sea. They asked their master Declan, how this small eminence could suffice for the wants of his people. Our saint replied : " My children, it shall no longer be called the small eminence, but the large hill." Wherefore, St. Declan's city, subsequently built in that place, received the name of Ardmore, from the Scots. The holy bishop went to the Nan Desii chieftain, and asked that island from him. The tanist complied with his request.³¹

Then St. Declan went to a place which is called Atrium breasoil, in his Acts, and here ships were moored, to bear him towards that island. But, the local inhabitants felt greatly displeased, that St. Declan desired to dwell on such an isolated spot. To prevent his landing there, they concealed his ships. Whereupon, St. Declan's disciples said to him : " O father, a necessity for sailing thither shall arise, when obliged to pass from one place to another ; but, such necessity must more frequently occur, when thou art called away to Heaven. Wherefore, with heart and mouth we entreat thee, to desert that island, or to ask the Almighty Father, in the name of the Son, and through the unity of the Holy Spirit, that this strait be moved from its place, out into the sea, and that in its place, there may be level land before thy city. For this spot cannot be easily inhabited, on account of the strait ; and here, not alone can a cell much less a city be built." The holy man answered, saying : " How can I desert a place assigned to me by God, that I may die and be interred therein? Yet, what you state, regarding the difficulty of dwelling here, I know as well as yourselves, while the Almighty knows it still better ; however, I am unwilling to ask the removal of this strait, contrary to God's holy will. Nevertheless, according to your wishes, I shall offer my prayers to the Lord, and then let him do whatever shall be most pleasing to his adorable Providence."³² The legend relates, that on arising from his prayers, St. Declan was addressed by his disciples, in these following words : " O Father, take your staff, and after the manner in which his rod had been used by Moyses, strike the water of the strait. Afterwards, as you have said, let God do what He pleases." At the same time, his disciples³³ prayed to God, with their holy patron. Having taken his staff in hand, St. Declan struck the water in the name of the Father, and of the Son, and of the Holy Ghost, while making a sign of Christ's holy cross. Immediately, through a Divine favour, the waters of that wide strait began to retire³⁴ from their position, and towards the sea, in the presence of this man of God. We are told, that they rolled like a torrent from the breast of a mountain, and that marine animals could scarcely follow with sufficient speed the retreating waves, while many fishes were left behind on the deserted strand. Our holy pontiff, holding the staff in his hand, pursued the retiring motion of these waters, when his disciples also followed, the sea meantime heaving in commotion, while the animals it contained sent forth a variety of discordant sounds. When holy Declan came to that line, where earth and sea were bounded, a pious youth, named Manchinus—who followed in his footsteps—was filled with horror, on seeing those monsters flying with the retreating waters, while those rolling on the deserted shore opened their mouths, in an unusual manner. He therefore said to St. Declan : " O holy

founded circ. 416, a seminary from which the light of Christianity radiated into all the contiguous districts ; and the retired hamlet became a sanctuary for religion and letters." See *ibid.*

³² See "Acta Sanctorum," tomus v., Julii xxiv. De S. Declano Episcopo Ardmore in Hibernia, cap. iv., sects. 32, 33,

pp. 599, 600.

³³ In a parenthesis, we find it observed, "ipsi enim Sancti et probati erant."

³⁴ In a letter, received from the Rev. Samuel Hayman, Rector of Youghal, the writer states, that only local residents can understand this legend, regarding that change in the embouchure of the River Blackwater.

father, you have sufficiently diverted the waves from their course, we now should fear those animals recovered from the sea." At these words, the waters stopped in their progress, and did not retire to any greater distance. On seeing this, Bishop Declan felt greatly displeased. He gave the youth a slight stroke on the face, saying: "I have not expelled the waves, but the Almighty by His great power hath done so, and unless thou hadst thus spoken, he would send them to a far greater distance." Immediately, three drops of blood fell from Manchinus on the earth, and in three different places. Seeing this, St. Declan bestowed a benediction on his forehead, and the blood instantly ceased to flow. Three clear fountains of fresh water sprung up beneath the saint's feet,³⁵ exactly in those places where the blood-gouts had fallen.

That space, embraced by the former waters and within the reclaimed strait, was about a mile in width; and, although extending in length to a great distance, it afterwards became tributary to St. Declan's city. As meadow and tillage land, it is said to have been most productive.³⁶ After the waters retired, St. Declan's staff, which he held in his hand, was styled from that time, to a period when our saint's biographer wrote, *Feartach Declain*, in the Irish language.³⁷ It was so called, because many wonderful miracles were wrought through it, in every age, and owing to Declan's great sanctity. In a subsequent passage, the writer promises examples of such miracles, in attestation of his assertions.³⁸ We are told, that the lord over that part of the country granted land to our saint, at Ardmore. On this site, his monastery afterwards was built.³⁹ At what precise time, the foundations of his establishment were laid by our saint, seems to have baffled the inquiries of our best antiquaries and historians. It is told us, however, in the *Life of St. Declan*, that together with the saints and bishops, Ailbe, Ibar, Kyran, and with some disciples, he spread the faith of Christ in Ireland, before the arrival of St. Patrick; although, to this latter is ascribed the conversion of potentates and princes in the Island. The labours of St. Declan were principally confined to the territory of Nan-Desii. There he preached to the people faith in the three persons of the Most Adorable Trinity, baptizing many, in the name of the Father, and of the Son, and of the Holy Ghost.⁴⁰ The holy Bishop, with his disciples, rejoiced at the waves receding from that strait. In consequence thereof, his fame was divulged throughout all parts of Ireland. He began to build a large monastery, at the western side of a rivulet, which emptied into the dried-up strait, and which flowed from the middle of the former Island.⁴¹ At this same place, a small city⁴² was built near the rivulet, in honour of St. Declan.

Having heard rumoured the fame of our saint's sanctity, multitudes flocked to St. Declan, from all parts of Ireland, and those delivered themselves, soul

³⁵ These fountains were to be seen at a time, when the author of our saint's Acts wrote. We are told, by this writer, that sometimes, although rarely, the water in these wells was converted into a blood-red appearance. After this relation, he adds: "post multum tamen tempus, in signum virtutis apparet."

³⁶ "Terra arida sine aqua post aquarum exitus expulsarum apparuit," are words that follow, and they are attributed to the Psalmist.

³⁷ It is Latinized, by the same writer, *Mirabilis Baculus Declani*.

³⁸ See "Acta Sanctorum," tomus v., Julii xxiv. De S. Declano Episcopo Ardmore in Hibernia, cap. iv., sects. 34, 35,

36, p. 600.

³⁹ See Hanmer's "Chronicle of Ireland," p. 69. New edition.

⁴⁰ He turned, as we are told, many from the devil's service to that of the true God; and, to confirm the faith of his new converts, he founded many religious establishments, in which some of his disciples were placed, that by securing their own salvation, they might, at the same time, be enabled to procure that of his neophytes.

⁴¹ The author of our saint's Acts adds, "sed modo in mare post fretum vadit."

⁴² In the Irish language, this town was called Ardmore. The biographer adds, "Et quomodo hæc Latine dicitur nomen aperte prænotatum est."

and body, to Christ's service, under the rule of their holy patron. The sanctified father Declan built many cells and monasteries, through the whole Desii country; and, not alone in that particular territory, but in other parts of Ireland, he founded establishments to promote God's honour. Many thousands of both sexes, we are told, assumed the monastic habit, in various places, under the government and rule of their holy patron, while these lived most piously in their profession. He also made certain disciples bishops, while he stationed them in some of those places already alluded to, and for the purpose of scattering the Gospel seed. Such was the piety, meekness, and perfect impartiality, towards his disciples, displayed by St. Declan, that his spiritual children preferred becoming subjects, under his own immediate jurisdiction, to assuming the charge of being superiors in other places, apart from the supervision of their beloved master.⁴³

When Bishop Declan went to his native Nan Desii territory, in order to spread the Gospel seed, he began to preach faith in the Most Holy Trinity to its people. He converted many from diabolic error to the religion of Christ, the Omnipotent God, and he baptized them, in the name of the Father, and of the Son, and of the Holy Ghost. He set apart many places for God's honour, in which he appointed some of his disciples to remain in the service of Christ, and in order to imbue the minds of the Gentiles with the Christian faith. He recalled numbers from the worship of the devil, to follow the maxims of the Gospel. At one time, our saint visited that place, in which he was born,⁴⁴ and he remained there for forty days. He established in it, likewise, a cell⁴⁵ for men, who there led a most religious life. Then, those seven holy persons already mentioned,⁴⁶ who lived within the bounds of Scuti plain, and who had prophesied concerning him in his youth, came thither, and placed themselves, with their disciples and cells, under his direction. Those seven proto-monachists are named, Mochellog,⁴⁷ Beanus,⁴⁸ Colmanus,⁴⁹ Lachnin,⁵⁰ Mothey,⁵¹ Findlach⁵² and Caminanus.⁵³ Afterwards, these lived religiously, under the care of St. Declan, and through them, the Almighty was pleased to work many miracles.⁵⁴ When St. Declan arrived in Ireland, he began to scatter the Gospel seed. He united the prudence of the serpent with the simplicity of a dove. Like the hive of the provident bee, his habitation became filled with the sweet honey of sacred learning. It is said, that Saints Albeus, Declan and Ibar were strictly joined in bonds of

⁴³ See "Acta Sanctorum," tomus v., Julii xxiv. De S. Declano Episcopo Ard-moriæ in Hibernia, cap. v., sects. 37, 38, pp. 600, 601.

⁴⁴ This place was at first called "Atrium Dobrani," and afterwards, "Atrium Declani," as already stated.

⁴⁵ The Bollandist editor states, that the word "cella" is everywhere used for "monasterium," in our saint's Acts.

⁴⁶ By Archbishop Ussher, the seven saints were thus named, "Mochelloci, scilicet, Beani, Colmani, Lachnini, Mobi, Findlugi, et Caminani."—"Britannicarum Ecclesiarum Antiquitates," cap. xvi., p. 410.

⁴⁷ His feast is placed at the 7th of March in Colgan's "Acta Sanctorum Hiberniæ," where notices are given, "De S. Mochello Eremita," pp. 511, 512, *recte*. At the same date, the reader shall find an account of him in the Third Volume of this work, Art. i. Rev. Dr. Lanigan offers a conjecture, that Moccollop, the name of a parish not far from

Lismore, might be a corruption of Mochelloc.

⁴⁸ This holy man has not been identified in the Irish Calendars, although five Beoans are there to be found.

⁴⁹ Of one hundred and thirteen saints, called Colman, in the O'Clerys' Calendar, the present Colmanus cannot be distinguished.

⁵⁰ For this name, Rev. Dr. Lanigan substitutes Lactin, and there are four different Lachtains or Laichteins, in our Calendars, but no Lachin.

⁵¹ For this name, Dr. Lanigan substitutes Mobys, but he has not been identified.

⁵² Dr. Lanigan substitutes Findlug, and there are five saints of this name in the Irish Calendars.

⁵³ Otherwise Caminen or Caymin. There is a Caimin of Inis-celtra, and no less than fourteen Caemhans; but, amongst them, the present holy man cannot be discovered.

⁵⁴ See "Acta Sanctorum," tomus v., Julii xxiv. De S. Declano Episcopo Ard-

friendship and alliance, and that they entered into these endearing ties, which were to continue among their successors, both on earth and in heaven. But, St. Albeus and St. Declan entertained such a particular friendship for each other, that they desired always to be in company, did not their disciples' interests urge the necessity for a separation.⁵⁵

The most holy father Declan wished to preach the Gospel to Ængus,⁵⁶ son to Noadfrigh,⁵⁷ King of Munster,⁵⁸ who dwelt in the city of Cashel.⁵⁹ Towards this latter place, the saint proceeded. We are told, that St. Declan had two brothers, the sons of his mother,⁶⁰ but not of his father, and that these were also children to Ængus, King of Cashel.⁶¹ These sons were called Colmanus,⁶² and Equitius, otherwise Eocha. We learn, too, that being inspired by Divine grace, Colman went of his own accord to the holy Bishop Albeus, and was baptized by this latter. He also received the ecclesiastical habit from Albeus, with whom he remained a diligent student, while he became a holy and a wonder-working saint. But, Equitius remained a laic, expecting to inherit the kingdom after his father's death. The latter entreated the king his father, that he would give an honourable reception to his brother Declan. With this request, Ængus cheerfully complied. The king not only allowed him to preach, but even Declan's discourses, morals and precepts, pleased him; however, Ængus did not profess himself a believer in his doctrines, nor would he receive baptism. The author of our saint's published Acts tells us, it was said by some, that the king would not be baptized by St. Declan, because the latter belonged to the Nan Desii, who were hostile to the Eogannach tribe, to whom Ængus belonged. Therefore, the king was not willing to accept a patron from the Nan Desii race. His objection was not on account of mere incredulity, as succeeding events proved. For, on hearing that St. Patrick,⁶³ the Archbishop, was about to visit him, the same king not only went from his city, and met the saint with great joy; but, immediately he believed in the Christian religion, and received baptism, from the Irish Apostle. With premonitory intimations of Divine grace being in store for the people of Cashel, St. Declan was satisfied and returned to his own nation. There, the whole people believed in those doctrines he taught, and they were duly baptized. The chieftain and some of his followers promised from day to day, to profess their belief in Christian truths, and to receive baptism from St. Declan. Yet, through the instigation of Satan, their conversion was still deferred.⁶⁴

moræ in Hibernia, cap. iii., sects. 24, 25, p. 598.

⁵⁵ See "Acta Sanctorum," tomus v., Julii xxiv. De S. Declano Episcopo Ard-moriæ in Hibernia, cap. iii., sect. 20, 21, 22, 23, pp. 597, 598.

⁵⁶ In the Irish language, he is also noticed as Oengus and Aongus, and in Latin he is styled Æneas.

⁵⁷ More generally written Nadfraoigh.

⁵⁸ According to the "Annals of the Four Masters," he was killed A.D. 489.

⁵⁹ Cashel was formerly the ancient residence of the Munster kings. It is situated in the county of Tipperary.

⁶⁰ She should thus have been married a second time, according to the Life.

⁶¹ The manifest absurdity of this chronology shows how inaccurate and how ignorant of history the writer must have been. According to Ussher's Index Chronologicus,

St. Declan was born circiter A.D. 347. See "Britannicarum Ecclesiarum Antiquitates," p. 511. A difference of 140 years should elapse, in that supposition, between the birth of our saint and the death of King Ængus.

⁶² Colgan has some notices of this Colman, as also of his brother Equitius or Eochadius, at the 27th day of January, in his Acts of St. Natalis, Abbot. There, this Colman is stated to have been Bishop of Doremore, and to have had a feast at the 20th of May.

⁶³ The author of our saint's Acts observes of St. Patrick: "qui de gente Britanniae erat natus, cum quibus rex neque invidiam nec odium habebat."

⁶⁴ See "Acta Sanctorum," tomus v., Julii xxiv. De S. Declano Episcopo Ard-moriæ in Hibernia, cap. iv., sect. 26, 27, pp. 598, 599.

⁶⁵ The Bollandist editor observes, in a note

It had been commonly asserted, that St. Declan visited Rome on several occasions; but, the author of our saint's Acts relates, that in old records, he found three times had been the utmost number assigned for those visits. During one of these journeys, on his return from Rome, Declan came to a holy bishop among the Britons, who was named David.⁶⁵ He lived in his city of Cellmhuny,⁶⁶ beside the shore and sea, which divides Hibernia from Britannia. He was most honourably received by St. David, owing to whose entreaty Declan remained as a guest for forty days. During this time, he daily celebrated the holy Sacrifice of the Mass.⁶⁷ Meantime, as we are told, the glorious Archbishop Patrick, being sent on his mission by Pope Celestine, came into Ireland, and Almighty God disposed the hearts of its people to receive his doctrine. During his progress through this Island,⁶⁸ St. Patrick was favourably received by Ængus, son to Neodfruoich, who has been already mentioned as the King of Munster.⁶⁹ From Ossory, the Irish Apostle is said to have proceeded direct to the city of Cashel; and, Ængus went out to Magh Femhin,⁷⁰ in order to meet him.⁷¹ This prince honourably conducted St. Patrick, into his city of Cashel; and there, his castle or palace was at a place,⁷² where a stone lay, which was afterwards called Patrick's Stone.⁷³ In the course of time, the Kings of Cashel used to be inaugurated on it,⁷⁴ and through veneration for the saint,⁷⁵ who, perhaps, had there celebrated the Divine Mysteries. There, too, the saint baptized and blessed him, bestowing at the same time abundant spiritual gifts on the city and the people.⁷⁶ Understanding that the chieftain over the Nan Desii territory was yet a pagan, St. Patrick is said to have there proceeded, that he might preach the word of God to him. It is stated, that St. Albeus, Kieran, Ibar and Declan, who were sent into Ireland before St. Patrick received his mission from Rome, had differences of opinion with the Irish Apostle, although they afterwards became reconciled to him. However, Kieran submitted himself to St. Patrick's jurisdiction, with all humility and sincerity, both during the absence and presence

at this passage, that his predecessors had already treated about this St. David, Bishop of Menevia, in Wales, at the 1st of March. There, it is written, that he was created Bishop, about A.D. 516, and that he died in the year 544. See "Acta Sanctorum," tomus v., Julii xxiv. De S. Declano Episcopo Ardmore in Hibernia, cap. iv., n. (c), p. 600.

⁶⁶ This epithet Cellmhuni, Ceall-muni, or Killmuine, was the old Irish or British name for Menevia.

⁶⁷ See also, Hanmer's "Chronicle of Ireland," p. 69, for an account regarding this visit of St. Declan to St. David.

⁶⁸ In his Chronological Index, Archbishop Ussher refers the coming of St. Patrick into Munster to the year 449, when he baptized Ængus or Æneus, son of Nadfrúich, at Cashel. See "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 420, and p. 519.

⁶⁹ Other particulars of this visit may be found in the Third Volume of this work, at the 17th day of March, Art. i. Life of St. Patrick, chap. xix.

⁷⁰ Dr. Charles Smith comprises within it the whole barony of Middle-third, and consequently the city of Cashel. See "Ancient and Present State of the County and City of Waterford," chap. i., p. 4. Walter Harris makes it the flat extensive country about

Cashel. See Harris' Ware, vol. i., "Archbishops of Armagh," p. 20.

⁷¹ In his "Ecclesiastical History of Ireland," the Rev. Dr. Lanigan thinks, that the visit of St. Patrick to Cashel took place, most probably, about the beginning of A.D. 445. He says, that Ussher's date for St. Patrick's arrival there cannot agree with the account of that saint remaining in Munster for seven years, nor with his subsequent proceedings, prior to his founding the See of Armagh, in the year 445. See vol. i., chap. iv., sect. vi., p. 280, and n. 60, p. 281.

⁷² See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, lib. iii., cap. xxix., p. 155.

⁷³ It is said, that the stone was called Leac Coithurgi; Leac meaning "stone," while Coithurgi, or Cothrige, was one of the names of St. Patrick. See *ibid.* Tertia Vita S. Patricii, cap. ix., p. 26.

⁷⁴ This stone was to be seen on the ascent to the cathedral, situated on the famous Rock of Cashel. See Seward's "Topographia Hibernica," at Cashel.

⁷⁵ See Colgan's "Trias Thaumaturga," Sexta Vita S. Patricii, cap. lxxiv., p. 82.

⁷⁶ However, the Rev. Dr. Todd remarks; "No mention of Cashel, or of Patrick's journey to Munster, is to be found in the Book of Armagh."—"St. Patrick, Apostle

of the great Irish Hierarch. Seeing that the magnates of Ireland acknowledged the great Apostle Patrick, as their master, Albeus came to the latter saint, in Cashel city. In presence of King Ængus, he received St. Patrick as a spiritual superior, and with all due submission; although, at first, Albeus felt disposed to question his superiority of jurisdiction. It is stated, that Albeus had been regarded as their legitimate superior, by Saints Kiaran, Ibar and Declan, before St. Patrick's arrival. Wherefore, in order to procure the obedience of his fellow bishops, Albeus first presented himself to the great Irish Apostle, and with a proffer of his willing subjection in all spiritual matters. But, Ibar appears to have been more obstinate in his resistance to St. Patrick's spiritual authority. It is related, that Ibar had conceived a strong prejudice against the Patron of Ireland, because of his foreign birth; for, although brought up in Ireland, when a captive during his youth, St. Patrick was born among the Britons. Wherefore, at first, Ibar and Patrick were much opposed to each other; but, afterwards, it is said, owing to angelic admonition, peace, concord, and fraternity, were established between them. St. Declan did not wish to put himself in opposition to St. Patrick, because he had heretofore established a friendship with the latter in Italy. Although St. Patrick had been elevated to the Apostolic dignity,⁷⁷ Declan did not suppose, however, that he should become subject to Patrick's jurisdiction, as a necessary consequence of such elevation. But, Declan was admonished by an angel, that he should submit to St. Patrick. The heavenly messenger addressed him in these words: "Go immediately to St. Patrick, and enjoin him not to curse thy people and territory; for, he is fasting this night, against the chieftain of thy nation, in a place called Hynneon. This was in the midst of Femhyn plain, in the northern part of the Desii territory. If he denounce thy nation, it shall be under ban for ever."⁷⁸ Immediately on hearing these words of the angel; St. Declan hastened to the place indicated. On that same night, he passed over the River Suir, proceeding through the mountain Gua, otherwise called Sliabhgua.⁷⁹ On the next morning, he came to St. Patrick, who, with his disciples, honourably received our saint on his approach. Then, St. Declan humbled himself in the presence of St. Patrick. He besought that great Apostle, to avert malediction from the Nan-Desii people and their territory. He promised, at the same time, to be spiritually subject to St. Patrick. The latter said to him: "I will even bless the people of Nan-Desii, because thou hast interested thyself for them."⁸⁰

of Ireland," chap. iii., p. 468.

⁷⁷ "Id est, episcopatum et missionem ab ipso Pontifice Romano susceperat." See "Acta Sanctorum," tomus v., Julii xxiv. De S. Declano Episcopo Ardmoræ in Hibernia, cap. v., n. (c), p. 602.

⁷⁸ The Rev. Dr. Lanigan denies, that there is any reliance to be placed on the account, regarding a synod convened at Cashel, or the meeting of St. Patrick, Ailbe, Declan, &c., because there is no mention of it in any of the Irish Apostle's Lives. He says, that it was patched up at a late period, and at a time, when some bishops claimed an antiquity and a jurisdiction for their Sees, to which they were not originally entitled. See "Ecclesiastical History of Ireland," vol. i., chap. vi., sect. vii., pp. 283, 284.

⁷⁹ At present known as the Knockmeledown Mountains, a romantic range, on the

frontiers of the present counties of Tipperary and Waterford, north of the River Blackwater. Knockmeledown proper 2,690 feet above the level of the sea is the highest in the group, and the various summits have distinctive names. The range runs from east to west, and it joins the Kilworth Mountains, in the county of Cork. The summit of Knockmeledown proper "commands a panoramic view of great extent and surpassing brilliance—the golden valley of the Suir on the north and east—the rich and romantic Rock of Cashel in the north-east—the gorgeous valley of the Blackwater to the south and the west—and an extensive sweep of coast and ocean from the south-east round to south by west."—"Parliamentary Gazetteer of Ireland," vol. ii., p. 579.

⁸⁰ See "Acta Sanctorum," tomus v., Julii xxiv. De S. Declano Episcopo Ard-

Then, St. Declan went to the Decies chieftain, named Lebanus, who was not far from the place called Hynneon.⁸¹ Although he felt unwilling to believe in St. Patrick's doctrine, at first, and had badly treated the saint, that chief was earnestly urged by St. Declan, to meet the great Irish Apostle, that thus he might become a believer and receive baptism. The chieftain, desiring to remain in his state of incredulity,⁸² by no means would consent to St. Declan's persuasions. He even felt angry with both saints.⁸³ On seeing Lebanus yielding to Satan's devices, and fearing on his account that the Nan Desii people might incur St. Patrick's denunciations, St. Declan turned towards an assembled multitude. He then said: "Separate yourselves now from this abandoned man, that you may not be denounced, because of his incredulity; as I have blessed you in the saving waters of baptism, come all of you, that St. Patrick may bless you with me; for, he has been sent to you from the Almighty, and he has been selected as chief Patron over all Ireland. But I, as well as your chieftain, ought to be a leader of your nation, on account of my family descent." At these words, the whole Nan-Desii people, with the exception of their chieftain and some of his immediate retainers, followed St. Declan. This latter then said to St. Patrick: "Behold, the Nan-Desii have left their incredulous leader, and have come with me, O Father, as their chieftain to thee; they wish to become subject to thee, and always to honour thee. As they have received baptism from myself, they ask thy benediction." Then, St. Patrick and his disciples invoked a fervent blessing, not alone on the people, but even on the woods, lands, and waters, belonging to the Nan-Desii territory. The chief men and magnates of the Nan Desii then said to the holy Bishops: "Who now is our chieftain?" St. Declan answered them: "I am at present your leader, and St. Patrick will bless whomsoever I shall appoint, to rule over you; and that man shall be your chieftain." Then, St. Declan selected a certain young man, who is called Ferdinand, otherwise Fearghal, son to Cormac, and of the Desies royal race.⁸⁴ This young man was placed in the midst of the people as their leader, and the choice was approved by his newly constituted subjects, while he received a blessing from Saints Patrick and Declan. That chieftain was also approved of by other bishops. After bestowing his blessing on their elected chief, St. Patrick said: "This young man, whose features are beautiful, is also brave in war. We shall abound in his kingdom, and the Desii chiefs shall inherit these advantages for ever." This prophecy was afterwards literally fulfilled. Then, St. Declan and the chieftain Ferdinand or Fearghal, with the Decies people, gave large tracts of land to St. Patrick, near the place where such incidents occurred, in the plain of Fembyn.⁸⁵ A clear fountain of water was at the place, and this was called St. Patrick's Well,⁸⁶ at the time when our saint's Acts were written. St. Patrick is said to have loved this place with unusual affection. Afterwards, returning thanks for the favours then received, the

moræ in Hibernia, cap. v., sect. 42, p. 601.

⁸¹ An accomplished Irish scholar and antiquary, William M. Hennessy, has informed me, this place is identical with the present Mullagnony, about two miles north-westwardly from Clonmel.

⁸² The Acts state, "qui in sua permansit credulitate;" for which latter word "incredulitate" is more correctly substituted, by Colgan.

⁸³ The Acts of our saint have it: "ipse nullo modo, nullaque ratione consensit, et sanctis Dei iratus dixit; nisi dimitteret

propter fratres et cognatos Sancti Declani quod pauci essent apud eum."

⁸⁴ That is to say, one belonging to the family and kindred of St. Declan.

⁸⁵ In recounting these particulars, the Acts of our saint subjoin, "(unde successores ejus magnum servitium habent), et locum non longe a flumine Suir in eodem campo."

⁸⁶ Many holy wells in Ireland had been dedicated to St. Patrick. It is probable, the name still continues, in that part of the country, and its identification may be even possible.

⁸⁷ See "Acta Sanctorum," tomus v.,

Irish Apostle retired with St. Declan accompanying him from the Decies territory. They proceeded towards the city of Cashel, where King Ængus then dwelt.⁸⁷

The author of our saint's Acts relates a miracle, which happened at this meeting already alluded to.⁸⁸ Whilst St. Declan was unguardedly and hastily advancing between his people and St. Patrick, his foot was badly lacerated by a piece of iron. Blood flowed profusely, and our saint felt unable to walk perfectly, owing to his lameness. We are told, that the holy Bishops Albeus, the dear friend and companion of St. Declan, as also, a wise and holy man Seachnall,⁸⁹ a disciple of St. Patrick, felt troubled on account of that misfortune. Both expressed their sorrow for its occurrence to the Irish Apostle. Very naturally, on hearing about the accident, this latter saint grieved much and said: "O Lord, heal the foot of thy faithful servant, who hath laboured greatly for thee, with those talents thou hast bestowed on him." Beholding the foot of St. Declan, St. Patrick then signed it with the mark of salvation. Looking towards heaven, he prayed; when immediately, the blood ceased to flow, and the gaping wound began to contract. Then, the skin having closed, only a slight mark afterwards appeared. Arising without difficulty, St. Declan found his foot healed, and the saints of God gave thanks for the favour bestowed on him. By their acclamations, the multitude extolled those wonders wrought by God, on behalf of his true servant.⁹⁰ Such grateful manifestations, so frequently mentioned in the Acts of our Irish Saints when miracles took place, seem to have been adopted from a pious Christian usage, prevailing among believers in the earlier ages of the Church.⁹¹ Saints Patrick, Albeus, Declan, with many other holy disciples, remained in the city of Cashel, with King Ængus. While there, it is said, they promulgated many salutary laws, referring to ecclesiastical jurisdiction, to Christian morals, and to the further propagation of Divine Faith. With the approval of King Ængus and of all his people, the Irish Apostle decreed, that the archbishopric of Munster should have its chief seat in St. Albeus' city.⁹² They also marked out bounds for St. Declan's jurisdiction. This was commensurate with the Desies' territories.⁹³ The

Julii xxiv. De S. Declano Episcopo Ard-moriæ in Hibernia, cap. v., sect. 43, 44, 45, pp. 601, 602.

⁸⁸ The writer observes: "Quoddam miraculum, quod factum est in supradicta concione, modo dignitati cœpimus narrare vestræ."

⁸⁹ The author of our saint's Acts says of Seachnall, it is reported, that he was the first Bishop, who was interred in Ireland. His name is Latinized Secundinus, likewise, and his festival occurs, at the 27th of November.

⁹⁰ See "Acta Sanctorum," tomus v., Julii xxiv. De S. Declano Episcopo Ard-moriæ in Hibernia, cap. vi., sect. 46, p. 602.

⁹¹ Thus, we read about certain miracles, wrought through the relics of St. Stephen, the first Martyr, at Hippo, A.D. 425, in the time of St. Augustine. This illustrious Doctor relates, that on Easter Sunday morning, one, named Paul, praying before the place where these relics had been deposited, recovered his health and strength, before the public view, and in a most miraculous way. The church then echoed with acclamations, the congregation crying out, "Thanks be to God: praised be the Lord!" See "Opera

Omnia," S. Augustini, tomus vii. De Civitate Dei, lib., xxii., cap. viii., sect. 22. Benedictine edition, Parisiis, 1836, et seq. small folio, double columns. On the following Easter Tuesday, Palladia, the sister of Paul, was miraculously healed, in like manner, and while St. Augustine was engaged preaching, his sermon was interrupted by the acclamations of the multitude exclaiming, "Thanks be to God!"

⁹² Now known as Emly, formerly a city, but now dwindled into a small village; yet, it seems to have been the earliest metropolitan See of Munster, until it merged into Cashel, where a new cathedral had been built, by Cormac Mac Cuillinan, King and Bishop of Cashel. See Sir James Ware's "Archiepiscoporum Casselienium et Tuamensium Vitæ," p. 1. Dublinii, 1626, sm. fol.

⁹³ "The people of Munster and the Desii seem to be spoken of as distinct from each other, although the country of the Desii is now comprised in Munster."—Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. vi., sect. vii., n. 69, p. 286.

people he had therein converted to the Divine Faith were placed under his own spiritual rule.⁹⁴ While in other parts of Ireland, its people became subject to St. Patrick,⁹⁵ the Decies people, under God, acknowledged the protection of their holy Patron, St. Declan.⁹⁶ Wherefore, St. Patrick, all Ireland's Hierarch and Patron, is said to have pronounced a distich in the Irish language, and which as an oracular verse was to obtain the force of law; nor would the spiritual families of St. Albeus and of St. Declan undertake to render it by any Latin metrical translation.⁹⁷ The author of our saint's Acts also expresses his intention of giving it in the native idiom, as it had been composed and delivered by St. Patrick, and for the purpose of stamping it with greater authenticity and authority. Notwithstanding, these verses are thus incorrectly printed, in the Irish language,⁹⁸ and in the Roman characters:—

“Ailbhe umhal Padruigh Muomhan mo guchruth :
Declan Padruig na n Desi, na Desi ag Declan go bruth.”⁹⁹

In these verses it was prophesied, that Albeus should be the second Patrick and Patron over Munster, and that Declan should be a second Patrick and Patron over the Desies, while the territory of that people should remain his diocese to the end of the world. Afterwards, the holy bishops bestowed their blessing on King Ængus, and proceeded to the sphere of their respective labours, in order to spread the Gospel throughout Ireland. On their departure, the king received from them a kiss of peace.¹⁰⁰ The holy bishop Declan, and the young Desies chief Feargall, or Ferdinand, having assembled at the place called Hynneon, the army and entire population of the Desies being in attendance, Christianity was proclaimed, and its laws were incorporated

⁹⁴ See “Acta Sanctorum,” tomus v., Julii xxiv. De S. Declano Episcopo Ardmore in Hibernia, cap. vi., sect. 47, p. 62.

⁹⁵ Treating about the people of the Decies, the Acts of our saint state, “ut ipsi in parochia episcopatus ejus essent, quæ est magna et clara.”

⁹⁶ In the Life of St. Declan, cap. 30, it is stated, that the people of Desies showed the same obedience to their patron, St. Declan, that was exhibited towards St. Patrick, by the Irish people in other places. Quoting this passage, Rev. Dr. Lanigan says, that the drift of this passage was to insinuate, that Declan's See of Ardmore had been exempt from the jurisdiction of Armagh. See “Ecclesiastical History of Ireland,” vol. i., chap. vi., sect. vii., n. 70, p. 286. I must confess myself at fault, in failing to derive that conclusion drawn by Dr. Lanigan from this passage.

⁹⁷ The Bollandist editor observes, that in the Manuscript copy of our saint's Acts, in his possession, he found it distinctly stated, “nonluerunt pro se vel . . . Leometrice in Latinum verti.” From this word “Leometrice,” Papebroch, in treating the Acts of St. Patrick, assumed as an argument, that the author of our saint's Acts did not write before the twelfth century; for, it was during the reigns of Lewis VII., or of Philip Augustus, Kings of France, that the poet Leo flourished. From him, according to the opinion of the best informed writers, the Leonine metre derived its origin and name,

But, in the copy of the Isidore Manuscript, obtained at Rome, the word “Leometrice” was wanting. The reading being rendered conformable to this copy, and to Colgan's writing, in “Trias Thaumaturga,” Appen. iii., sect. xiv., p. 201; it is to be suspected, that the word Leometrice had been introduced by an inexact scribe.

⁹⁸ The Irish distich in the text is thus entered, in Smith's “Ancient and Present State of the County and City of Waterford,” chap. i., as follows:—

“Ailbe umal Padruig Mumhan, mo gach rath :
Declan Padruig Nan-Desii, ag Declan go brath.”

Ussher gives these lines, also, in the Gaelic characters, with some slight difference. See “Britannicarum Ecclesiarum Antiquitates,” cap. xvii., p. 450.

⁹⁹ The Bollandist editor observes, in an annotation, on this verse; that it was wanting in the copy which he used, but that Father Harold supplied it from the Manuscript copy of St. Isidore in Rome, and just as it had been printed.

¹⁰⁰ This monastic practice is often alluded to in the Acts of our Irish Saints.

¹⁰¹ This statement serves to illustrate the character of Irish popular assemblies under the old clan system, when the people as well as their chiefs were summoned together, in order to frame and ratify laws in a public convention.

with the territorial jurisprudence.¹⁰¹ The former chieftain Lebanus was deposed, as an opposer of Christianity, and with unanimous acclaim of all that people. His political influence became extinct, and he appears to have retired into private life. Thus was accomplished, what had been written regarding the enemies of God: "Periit memoria eorum cum sonitu." Then was it decreed, by St. Declan, by the chieftain Feargall, and by the Decies nobles, that the local chiefs should henceforth be inaugurated in that place, called Hynneon, in which Feargall had been at first elected to the chieftainry, and installed by the saints. The author of our saint's Acts tells us, that those who lived prior to his time related, how the chiefs of the Decies, even in the days of paganism, had been inaugurated, also, in this very same place.¹⁰²

CHAPTER III.

A PESTILENCE BREAKS OUT IN MUNSTER—ST. DECLAN'S MIRACLE AT CASHEL—HE FOUNDS MONASTIC ESTABLISHMENTS AT TEACH-DERCAN AND AT TARA—HE RETURNS THROUGH OSSORY TO THE SOUTHERN DECIES—HIS MIRACULOUS POWERS—FOUNDATIONS AT AND SUBSEQUENT CONDITION OF ARDMORE—ST. DECLAN IS VISITED BY ST. AILBHE—ST. DECLAN MIRACULOUSLY EXTINGUISHES A FIRE—A FLEET OF PAGAN PIRATES DESTROYED.

ABOUT this time, a dreadful pestilence ravaged Munster. It proved more fatal, we are told, in the city of Cashel, than in other places. This plague produced a yellow colour¹ over the people it attacked, and afterwards it caused their death.² At this period, seven nobles, who were detained as hostages by King Ængus, happened to be confined in a certain castle. Their dungeon was situated in the western quarter of Cashel city, and it had been called in Irish Magh na nearglann.³ One night, these seven hostages were carried off by the plague; and, when the king heard of their death, he was very much grieved, for they were the sons of powerful nobles, who resided in remote extremities of his kingdom. He feared, therefore, lest unjust suspicions might fall upon him, because of their sudden death. Wherefore, he desired his people to conceal their knowledge concerning this matter. On the day following their demise, holy Bishop Declan came towards the city of Cashel, and he intended to have a conference with King Ængus. The latter was rejoiced to hear of our saint's approach. Calling Declan before him, in the presence of his friends, Ængus said: "We entreat you, O holy bishop and servant of the living God, as we have believed in the name of Christ through your preaching, that you would raise from the dead our seven hostages, who were deprived of life during the past night; for, we fear, that a scandal shall come on our kingdom. Their parents may say, perhaps, that their sons were destroyed through our instrumentality, and this indeed should prove a great disgrace to us." The holy Pontiff Declan said:

¹⁰² See "Acta Sanctorum," tomus v., Julii xxiv. De S. Declano Episcopo Ardmoriae in Hibernia, cap. vi., sects. 47, 48, 49, p. 602.

CHAPTER III.—¹ This pestilence is described as "the yellow jaundice," in Dr. Meredith Hanmer's "Chronicle of Ireland," p. 70.

² The description of this plague reminds

us of the Buidhe Chonnail, or the Yellow Plague, which occurred in Ireland, A.D. 664, as related in Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 274 to 277. This is also alluded to, in the First Volume of this work, at January 20th, in the Life of St. Molagga or Laicin, chap. iii.

³ Rendered into the Latin words *Atrium cuspidum*, "the Hall of Spears

"O my dear king, to raise the dead to life exceeds the infirmity of our nature, for such a miracle appertains only to Divine power; but, as you have benefited us, in the name of Christ, we shall visit their dead bodies, and pray for them to God, that he may accomplish whatever may be in accordance with his holy will." Then, accompanied by some select disciples, and full of faith, St. Declan went to where the dead bodies lay. The king's servants preceded them. The bodies of these deceased nobles presented a green and yellow colour.⁴ The king also followed the bishop, who stood before the dead bodies. On entering the place where these corpses lay, St. Declan sprinkled them with holy water, and he prayed fervently, but briefly, before those who were present. He said: "O Lord Jesus Christ, only begotten Son of the living God, for the glory of thy name, we pray thee, raise these dead men to life, that they may become neophytes and be confirmed in the faith, through our ministry." Afterwards, the holy bishop knew in spirit, that their lives had been granted again to the dead men by our Lord. While beginning to move their eyelids, he said to them: "In the name of Jesus Christ, the Saviour of mankind, arise to us, and give thanks and praise to God." At these words, they immediately seemed to awake from the dead. They saluted all who were present. Wherefore, St. Declan presented them living and restored in health, to Ængus, son of Nadfraoich, and in presence of his people.⁵

When this strange and great miracle had been wrought, Christ's name was glorified by all, and his servant's sanctity was promulgated, not only throughout Ireland, but even over the world. Rejoicing at this wonderful event, King Ængus⁶ presented to St. Declan for ever that castle, called "*Atrium cuspidum*," with a field immediately near, and surrounding it. Then, the inhabitants of Cashel city earnestly entreated St. Declan, that he would bestow his benediction on them, expel the pestilence, and intercede with Christ, at the same time, in behalf of many infirm persons, who were infected with the plague. On seeing their faith, the holy man entreated Christ for them, and he blessed the air, on four different quarters, with the holy sign of the cross. There was verified, what Declan said to his disciples, when about to enter heaven: "*Super ægros manus imponent, et bene habebunt.*" For, after those signs made by St. Declan's hand, not only in Cashel, but in every part of the province, where this plague had prevailed, those prostrated with it recovered, and their friends had the satisfaction of witnessing their perfect restoration. The pestilence became extinct throughout that whole country, about the same time. This unlooked for event pleased the people, and even more than did that first miracle wrought by St. Declan. On seeing and hearing these things, the king bestowed special favours on our saint, and especially in publishing his decrees, that a large tribute should be paid by all future Kings of Cashel, as well as by himself, to St. Declan and to his successors. He also conferred another favour, described as the liberty⁷ of his city and parish, in the presence of many of the Munster nobles. Afterwards, giving his benediction to King Ængus, and to his nation, St. Declan returned to his own part of the country.⁸

On a particular occasion, St. Declan was invited to a feast, at a cer-

⁴ The Acts say, "*erant cærulea et flava cadavera mortuorum.*"

⁵ See "*Acta Sanctorum*," tomus v., Julii xxiv. De S. Declano Episcopo Ard-moriæ in Hibernia, cap. vi., sect. 50, 51, 52, pp. 602, 603.

⁶ King Aongus, the son of Nadfraoich, is stated to have reigned thirty-six years over Munster. See John O'Daly's "*Kings of*

the Race of Eibhear." A chronological poem, by John O'Dugan with a Translation by Michael Kearney, A.D. 1635, pp. 14, 15.

⁷ From such a remark, we may conclude, that this Life of St. Declan cannot claim to be of very ancient date, since it has reference to a mediæval custom of giving the freedom of a city to distinguished persons,

tain rich pagan's house. This was situated, in a southern part of the plain, called Femhyn. The dweller was named Dercan. Desirous of turning the Christians into ridicule and to manifest indignity, this man had ordered his servants to kill a dog, in a secret manner, and to bury its head and feet in the earth. The flesh of this animal, being cooked at his desire by the servants, it was set before St. Declan at the banquet. The master then invited our saint, in an assumedly courteous manner, to partake of this disgusting kind of food, stating it was mutton. When this flesh was placed on the table with bread, and in a conspicuous place among other viands, St. Declan lapsed into a light slumber beside his host. He was then aroused, that he might bless the table. Regarding it in a silent manner, his disciples at length said to him: "Father, bless our meats." The saint then replied: "Truly, do I see Satan's servant near that meat." Declan then asked the attendants, what kind of meat it was, and how killed? They told him a falsehood, in compliance with their master's instructions. Then the holy Bishop said, in the presence of all: "O Christ, my Lord, manifest in what manner I see the servant of the devil at this table, and prevent thy servants from eating an unclean thing." By permission of God, the holy man beheld a dog's paw through a portion of the flesh. He said therefore: "This is not the foot of a sheep, but of a dog." Although they had supposed the animal's paws buried in earth; nevertheless, the attendants had unconsciously dressed one of these paws, with the rest of the meat. On witnessing such a discovery, they ran to inform their master, Dercan. Hearing their report, this latter went immediately to St. Declan, and declared that he was a believer. He then presented himself with his family and town, to the holy Bishop for ever; and, to his great joy, he and his people were baptized. Dercan also asked our saint, that he would bless some place within this territory, and which should afterwards bear his name in perpetuity. Then St. Declan blessed a certain stone near that habitation.⁹ The saint then said: "If the chieftain and people of the Desies, going to war with their enemies, or to avenge any injury against another nation, shall pass around that stone, invariably they shall return invincible, and obtain a victory over their enemies. But evil must befall this people, if through pride they shall not pass around this stone, because being unworthy of victory, they ought not obtain it." That village was then called Teach Dercain;¹⁰ but, it was afterwards named Coninga,¹¹ owing to circumstances connected with this miracle.¹² Thither came the holy men, Conan, Mochoba, Ultan, son of Erc, and the son of Laisre,¹³ to St. Declan, presenting themselves to God under his magistracy and rule. St. Declan founded a monastery in that village of Dercan, called Coninga, and there he placed those saints, already named, with other disciples.¹⁴ He afterwards brought St. Ultan with him, from his monastery.¹⁵ Then, the holy Bishop went to his ancestral country of Breigh,¹⁶ in which The-

⁸ See "Acta Sanctorum," tomus v., Julii xxiv. De S. Declano Episcopo Ard-moriæ in Hibernia, cap. vi., sects. 53, 54, p. 603.

⁹ From that time to the period, when the author of our saint's Acts wrote, it was called the Stone of St. Declan.

¹⁰ Meaning "the House of Declan."

¹¹ At that time when the Life of St. Declan had been written.

¹² "Ab illa ungula canina vocatur."

¹³ For an account of these different saints, we may refer to Colgan's "Acta Sanctorum Hiberniæ," xiv. Martii, Vita S. Ultani, p. 608.

¹⁴ Colgan remarks, that the ancient writer of our saint's Acts indicates, that he saw Declan's own disciples, from these words used, "fertur nobis ex antiquis ejus discipulis," *ibid.*, n. 4.

¹⁵ See "Acta Sanctorum," tomus v., Julii xxiv. De S. Declano Episcopo Ard-moriæ in Hibernia, cap. vii., sect. 55, 56, 57, pp. 603, 604.

¹⁶ Also called Breg and Breagh, which was a large and level district in East Meath, comprising five cantreds, and extending northwards so far as the Cassan, now the Annagassan stream, near Dundalk.

¹⁷ In commenting on these words: "Et

morla was situated. There, the King of Tara and the nobles of Breagh received him with great honour. For, being a native of that district, its people deemed and loved St. Declan as a countryman, and the ties of consanguinity were acknowledged. It is said, that the holy man constructed a monastery of Canons,¹⁷ in a field which was granted to him, and which had been called after his name.¹⁸ There, he left a celebrated Book of Gospels, which he brought with him. This book was afterwards preserved in that locality, with great honour, and miracles are said to have been wrought through its instrumentality. Having blessed that place, our saint then retired into Munster.¹⁹

While on his journey homewards through the Ossorian territory, St. Declan turned towards a certain castle in which he purposed resting for the night; but, the evil-disposed inhabitants of that fort, not alone inhospitably refused him admittance, but even drove him away by force, and loaded him with reproaches. Our saint, with his disciples, prayed to God, that in their case might happen, what is found written in Sacred Scripture: "Mine is judgment, and I will repay." Accordingly, the inhabitants in that part of the country, to the number of three score, died on that night; only two men and ten women, who felt indignant at how others had treated our saint, were exempt from this fatal punishment. These latter came in an humble manner to St. Declan, on the day following, and told him concerning the miserable deaths of their companions. Of this, however, he had a foreknowledge. Doing penance for their sins, the survivors presented the saint with lands and other gifts. Where the dead bodies had been buried, he constructed a famous monastery, which was called *Celcolum dherig*.²⁰ The saint appointed as its superior a pious and holy man, from amongst his disciples. He was called *Columdearg*,²¹ which is Latinized Columbus Ruffus, and whose origin was derived from the eastern part of Leinster. From him, this monastery obtained its name. Having blessed that place, St. Declan returned to the Decies territories. On the evening of another day, our saint with his disciples came to that place already mentioned, and which was called *Atrium Bressail*. But, its inhabitants would not suffer him to enter their castle or fort. They had previously hidden their vessels, so that our saint might not be able to pass over into his island. This dislike, which they bore to God's pious servant, was wholly unprovoked, on his part. But, the Almighty converted the sea into

construxit ibi sanctus Declanus monasterium in agro sibi dato Canonicorum," &c., the Bollandist editor very correctly states, that there were no Canons in Ireland, in the time of St. Declan, judged to be in the fifth or sixth century, n. (b). Originally the title of Canons was derived from the Greek word *Κανών*, which has the signification of the Roll or Catalogue of every church, wherein the names of ecclesiastics were written, and which meant the Rule for knowing to which church they belonged. In this sense, it is often used by the Council of Nice. The Council of Antioch calls *αγιος κανών*, or the Sacred Roll; while the Apostolical Canons have *κατάλογος ιερατικός*, or the Catalogue of the Clergy. Even, at an early date, all those whose names were set down in the Books of the Church, to entitle them to receive maintenance from the church, such as the monks, virgins and widows, &c., were known as Canonici. See Rev. Joseph Bingham's "*Origines Ecclesiasticæ, or Antiqui-*

ties of the Christian Church," vol. i., book i., chap. v., sect. 10, pp. 15, 16. London edition, 1878, 8vo.

¹⁸ We are informed, by D'Achery, that in the ancient Irish Canons, some of which he has edited, although there is frequent mention of monks, clerics, and priests, there is no account of canons. See "*Veterum aliquot Scriptorum, qui in Galliæ Bibliothecis, maxime Benedictinorum latuerant Spicilegium,*" &c., tomus i., p. 492. Parisiis, 1655 to 1677.

¹⁹ See "*Acta Sanctorum,*" tomus v., Julii xxiv. De S. Declano Episcopo Ardmoriae in Hibernia, cap. vii., sect. 58, p. 604.

²⁰ In Latin it is written, "*Columbi Ruffi Cella.*" It has not been identified.

²¹ Under the many saints, called Colum, in the Irish Calendars, we do not find any one designated Colum Dearg, which means Red Colum.

²² In relating this circumstance, the author

dry land, according to the prophetic expression, on account of that injustice offered to St. Declan, and because of his servant's holiness, when offering his prayers. The saint remained for that night in a deserted shed on the highway, not being even able to obtain any fire from the neighbouring inhabitants.²² However, the Almighty was justly avenged on them. For, while they felt unwilling charitably to bestow fire for the use of God's servants; fire came on them around the sea, so that the inhabitants and their castle were entirely consumed, owing to the Omnipotent's avenging wrath.²³ We are next told, that on another day, while Bishop Declan had been proceeding on a journey through the mountains of Gua, in the Decies' territory, a horse under his chariot became so lame, that he could not walk. Then, seeing a distant herd of deer on the mountain, our saint ordered a servant, named Dormanagh, to bring one from that herd, which should be strong enough to put in harness, and to take the place of his jaded horse. Not doubting that he should find a tame deer, as the man of God had predicted, the servant proceeded on his errand, and the herd quietly awaited his arrival, until he selected therefrom a strong stag. This animal bore the saint in his chariot, without exhibiting any signs of weariness that whole day, until the plain of Femhyn was reached. On arriving at a house of entertainment, St. Declan commanded that stag to return to the herd; and, when the holy man had thus spoken, the animal took his prescribed way in presence of all. St. Declan bestowed his blessing on Dormanagh,²⁴ and gave him a town, called Magh-gubra,²⁵ in a northern part of the Decies' territory, and near the Eoghanaght country.²⁶

At another time, and while Declan, with a large crowd, had been travelling in his usual manner,²⁷ one of his disciples chanced to fall on the road, and a compound fracture of the thigh ensued. On seeing this, our saint ordered a companion to bind the fractured limb, lest the man to whom the accident had happened might die through loss of blood. But, on account of a shock occasioned to all present when seeing his wound, they severally declined this office, until one of the company, named Dualach,²⁸ confidently and cheerfully approached. He said: "In the name of Christ, and of our Patron Declan, I will act as surgeon in this case." This he said, also, in a light and sportive manner; however, he skilfully bound up the wounded man's limb, and in the presence of all blessed him, in the name of God and of St. Declan. Immediately, the brother began to grow better. After a short interval, his wound closing, this disciple was perfectly restored, without suffering the least pain. When the bandage was ordered to be removed, a mark only was found on the limb, where the flesh and skin had been united over the fractured bones. All who were there gave thanks to God and to St.

of our saint's Acts precedes his narrative with these words, "*De hoc quidem audistis*," &c.

²³ After this account, the author of our saint's Acts adds: "*Et illud est usque hodie desertum sub maledicto sicut scriptum est; Civitas eorum destruxisti.*"—"*Acta Sanctorum*," tomus v., Julii xxiv. De S. Declano Episcopo Ardmoræ in Hibernia, cap. vii., sect. 59, 60, p. 604.

²⁴ This man's descendants were considered respectable, at a time when the author of our saint's Acts wrote, and that they dwelt there, in St. Declan's service, we are also informed on his authority. Probably, these people lived as tenants on the monastic lands.

²⁵ This denomination appears to be incapable of identification.

²⁶ That immediately surrounding Cashel.

²⁷ The ancient writer remarks: "*Discipuli et turbæ ceditum et Christi pauperes et peregrini semper sequebantur eum.*"—Ussher's "*Britannicarum Ecclesiarum Antiquitates*," cap. xvii., p. 450.

²⁸ This person seems to have no other historic or traditional record than the present one, such as it is. There is a saint Duileach of Clochar venerated in our Calendars, at the 17th of November, but it is not likely he can be identical with the Dualach mentioned in the text.

²⁹ See "*Acta Sanctorum*," tomus v.,

Declan, together with that disciple, who thus had been restored to the use of his limb. Our saint then addressed Dualach, who had cured this disciple, in the following words : " You have promised to become a surgeon in the case of this limb, and in the name of Christ and of Declan, the Lord hath willingly bestowed health on your patient by his power, while in obedience you bound the fracture. Wherefore, from this moment, you shall prove a most skilful physician ; and your posterity, until the end of time, shall become approved and respectable physicians. If they shall sign any infirm person with a sign of the cross in my name, and in that of Christ, God's grace shall assist patients, through their healing practices, provided they entertain no hatred to mortal man, nor place their hearts on obtaining an exorbitant fee." The author of our saint's Acts assures us, that according to the holy bishop's promise, the descendants of that man, whether male or female, were distinguished as skilful medical practitioners, through all subsequent time. Their entire family and kindred, likewise, served the successors of St. Declan.²⁹

While the saint was journeying in the western part of Femhyn plain, and near the river Suir's course, some persons carrying an infant to be baptized by a certain priest, met him. Filled with the spirit of prophecy, Declan said, on seeing those persons : " Wait here, I shall baptize this holy infant." Those persons who bore the child, not having indicated to the holy bishop or to any of his servants the occasion of their journey, were greatly surprised. St. Declan called that infant Sabe.³⁰ His friends remarked, that neither a vessel³¹ nor salt could be found, to serve for the child's baptism, at that place in which they were.³² Whereupon, the bishop said : " We have both a long and a wide vessel, which is the adjoining river, and by the power of Christ, salt shall be given to us. For this infant shall be holy and a wonder-worker before God and man, while through him with God's grace many miracles shall be wrought." At this time, they stood on the River Suir's banks, and at a place called Herend.³³ This was far from any village. We are told, that taking some earth in his hands, St. Declan moistened it with *saliva*, and made a sign of the cross over it, while he mentally offered a prayer. Immediately, the earth which he held in his hands assumed a whitish and salt appearance, before all the spectators present. These admired the Omnipotent's wonders, and those gifts bestowed on his great servant. The holy prelate there baptized that infant, and bestowed on him the name of Kieran.³⁴ After his baptism, the holy bishop said to those who were present : " Carefully nourish this spiritual son, and, in due course of time, deliver him to Catholics for instruction, because he shall be a luminous pillar in Christ's Church." We are then told, that this Kieran, was son to Heodach, and that after a venerable old age, and the performance of many miracles, he departed this life, in a holy place, being buried in his celebrated monastery, called Tibrada,³⁵ now Tubbrid, in the baronies of Iffa and Offa West, in the county of Tipperary.

Julii xxiv. De S. Declano Episcopo Ard-moriæ in Hibernia, cap. viii., sect. 62, 63, p. 605.

²⁹ We cannot find any saint bearing this name in our Irish Calendars. The nearest approach to it seems to be Suibhne, and seven different holy men so called are venerated at different days.

³¹ Probably, by this term is meant a church font.

³² The relations of such incidents as these serve to illustrate our ancient religious rites and the ceremonies accompanying baptism,

at the time when the writer of these Acts lived.

³³ If this be the correct form of name for the locality, it now seems to be obsolete or unknown.

³⁴ See an account of him, and of his place, at the 10th of November.

³⁵ As Anglicised, this place may be denominated "the fountains." The Bollandist editor remarks, that in the course of his reading, he had not hitherto found mention made respecting this monastery, or was he able sufficiently to pronounce who was the holy

This place was situated on the western part of the Decies, and in its diocese—now that of Waterford—between the mountains of Cua and Crost, and among the tribe of people there it was called Hayth.³⁶ The wife of a certain villager came with an offer of her service to St. Declan's monastery, not far from the city. She furtively took what is indifferently called in the Latin Life of our saint, a large "Habellum,"³⁷ or "Kabellum," which formed a portion of that tribute due to the holy bishop. But, in presence of those who were passing along the way, the earth swallowed her up, she being thus punished for injuries inflicted on the monastic revenue, not only in the present instance, but on former occasions. The legend further adds, that although she was thus swallowed up within the earth, the stolen object ejected from its bosom was converted into a stone, and in the view of all who were present. Meantime, the holy bishop knew in spirit all that had occurred; and, he related these events to his brethren, who had been living with him in the monastery. Those persons, who were present at the time of this miraculous occurrence, speedily brought the stone to St. Declan, and they gave him an account of what had been witnessed. Thenceforward, St. Declan's reputation was greatly magnified by all, and his power when absent was respected, as much as if he were present.³⁸

According to some accounts, St. Declan founded a seminary, so early as 416, and the light of Christianity proceeded from it to all the contiguous districts, which lay around Ardmore.³⁹ This place was called in the Irish language, after the name of our saint, Ardmor Daglain,⁴⁰ and had its origin, when he began there to establish a monastery. The exact date for his foundation cannot now be ascertained, with any great degree of accuracy; but, probably, it was either towards the close of the fifth or the beginning of the sixth century. At all events, it seems to have had existence before the death of St. Ailbe, which took place early in the sixth century.⁴¹ How long the community in question continued to remain there is unknown; but, it seems probable, that its members have long ages ago disappeared.⁴² It is supposed,⁴³ that the ancient monastery of Ardmore followed St. Declan's

person here named Kieran. There were many saints having the same name, among the Irish, concerning whom, and various other homonymous saints, we have a reference in the Introduction to the Monastical History of Ireland, edited at Paris, in the year 1690, at p. 6.

³⁶ See "Acta Sanctorum," tomus v., xxiv. Julii. De S. Declano Episcopo Ardmorie in Hibernia, cap. viii., sect. 64, 65, p. 605.

³⁷ The Bollandist editor observes that he knew not what "habellum" meant, but when in subsequent passages it is constantly written "Kabellum," and as it refers to a tribute which was paid to St. Declan, he thinks the reading should be "gabellam," which has the meaning of a sum of money or of some tribute which had been taken from the monastery of St. Declan.

³⁸ The author of our saint's Life tells us, that the object, thus converted into a stone, was preserved through future time, and in a conspicuous position. It stood within the cemetery of St. Declan, at his city of Ardmore, as a memorial of that miracle.

³⁹ See the Rev. Samuel Hayman's "New

Handbook for Youghal," containing Notes and Records of the Ancient Religious Foundations, and the Historical Annals of the Town," p. x. Youghal, John Lindsay, 1858, 8vo.

⁴⁰ In Irish *Ardmor Deaghlain*. See Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xviii., p. 450.

⁴¹ In Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 182, 183, we find it stated, that "St. Ailbhe, Archbishop of Imleach-Inbhair, died on 12th day of September," A.D. 541. Yet, in a note to this passage, the learned editor observes: "In the Annals of Ulster, and the Bodleian copy of the Annals of Innisfallen, the death of Ailbhe is entered under the year 526, which seems the true year; but it is repeated in the Annals of Ulster at 541," *ibid.*, n. (c).

⁴² More than likely, the isolated position of Ardmore, and the probability of no particular chronicle having been compiled in its monastery, leave the place without any historic record in our Irish Annals.

⁴³ By the Bollandist editor.

⁴⁴ According to the Annals of Youghal, understood to have been compiled by the

peculiar rule or institute ; while a famous school is said to have existed in connexion with it.⁴⁴ A small city subsequently sprung up at Ardmore ;⁴⁵ yet, of its history—after the time of St. Declan—little seems to be known.⁴⁶ Besides the ecclesiastical remains,⁴⁷ there were traces of a castle there, in the beginning of the last century. At present Ardmore—situated to the west of a bay similarly named—has dwindled into a small fishery town,⁴⁸ containing however, many good houses.⁴⁹ It rises over a cliff-bound coast, and it has a harbour possessing many natural advantages ; but, no pier or quay is there constructed to shelter vessels. There is not even a slip, which should be of great service, and which might readily be planned to haul up boats.⁵⁰ To the east the bay is open, but on the south and west, there



St. Declan's Catholic Church and Town of Ardmore.

is partial shelter from the ocean currents and storms, owing to the position of Ardmore Head. It is stated, moreover, that Ardmore had been constituted an episcopal See,⁵¹ by St. Declan ; as also, that he was its first Bishop, not alone his Acts relate, but it has been the constant local tradition, that he exercised such an office after he had become Abbot. Again, it is related, that he was immediately succeeded by St. Ultan. Long after Ultan's

Rev. Samuel Hayman, A.B. Third Series, p. 1.

⁴⁵ There is an interesting account of Ardmore parish, and of its Antiquities to be seen in Dr. Charles Smith's "Ancient and Present State of the County and City of Waterford," chap. iii., pp. 46 to 50.

⁴⁶ In his work, "*De Hibernia et Antiquitatibus ejus*," Sir James Ware has no notice of the religious foundation here, in the *Monasteriologia Hibernica*, at cap. xxvi.

⁴⁷ In Smith's "Ancient and present State of the County and City of Waterford," opposite to p. 92, there is a copperplate engraving of Ardmore Round Tower, as it then ap-

peared, and in the last century, plate iv.

⁴⁸ A recent and an extended account of this place may be met with, in the Rev. Samuel Hayman's "New Handbook for Youghal," pp. ix. to xv.

⁴⁹ A view of the town and of the Catholic church—dedicated to St. Declan—in the foreground is here presented from a photograph, procured for the author by Very Rev. John Walsh, P.P. That view has been drawn by William F. Wakeman on the wood, engraved by Mrs. Millard.

⁵⁰ See "Parliamentary Gazetteer of Ireland," vol. i., p. 61.

⁵¹ It is classed among the more ancient

time, Eugene⁵² is known to have been Bishop here, in 1174; and in this year, along with Donat, Abbot of Maig, and Gregory of Cuanga, he was a subscribing witness to a charter granted to the Monastery of St. Finbar at Cork, by Dermot, King of Munster, son to the founder.⁵³ Again, it is stated, that Moel-ettrim O'Duibhe-Rathra⁵⁴ became Bishop of Ardmore, and died A.D. 1203. This ancient See was annexed to that of Lismore,⁵⁵ from which town, it is only twelve miles distant. A certain writer maintains, there was a monastery of Augustinian Canons Regular, at this place;⁵⁶ but, he advances no authority, to sustain that opinion.⁵⁷ It is more than doubtful, if that monastery—at first established by St. Declan—afterwards belonged to Canons Regular, or whether, like so many other houses of a similar kind in Ireland, it became simply a parochial residence.

It is recorded, that the wife of a certain rich man, named Fintan, was without offspring, even to an advanced age. The couple came to St. Declan, and entreated him to beg of God, that they might be favoured with children. On their part, to procure his favour, they engaged to offer alms, and to perform pious works. They declared, moreover, that they had most unbounded confidence, in the efficacy of St. Declan's prayers. The bishop then bestowed his blessing on them. He also said: "Fulfil what you have promised, and through God's bounty, you shall be blessed with children." After this promise and benediction of the holy bishop, they returned to their house. Soon after this event, the wife of Fintan conceived, and in due course, two sons were born to her; and these were named respectively Eoch and Fiacha. They and their posterity became St. Declan's dependants, and it is to be presumed, that his successors in the monastery claimed their fealty in like manner.⁵⁸

The holy Albeus,⁵⁹ Archbishop of Munster, knowing that the period of his departure was approaching, said to his disciples: "Brethren, I desire to see and pay a visit to my beloved companion and fellow-servant in Christ, Bishop Declan, before I die." Then Ailbe proceeded on his journey, to accomplish that purpose which he thus expressed. An Angel came to St. Declan, and told him, that the holy old man, his friend Albeus, was coming to visit him. On learning it, the saintly Prelate Declan told his people to prepare everything necessary to receive his pious guest. Afterwards, he went from his own city, to a place called *Druim Iuchtri*,⁶⁰ that he might meet St. Albeus. On his arrival there, St. Albeus was honourably received by St. Declan and by his people. Subsequently, Albeus remained fourteen days with our saint. This interval was spent in a mutual interchange of spiritual offices, and in holy

Sees of Ireland, by Rev. Robert King, in his "Primer of the Church History of Ireland," vol. iii., Appendix, No. ix., p. 996.

⁵² To him has been attributed a Life of St. Cuthbert.

⁵³ See Rev. Samuel Hayman's "New Handbook for Voughal," p. xi.

⁵⁴ It is probable, that with this name, the list of the Bishops of this ancient See closes. See *ibid.*

⁵⁵ When such union took place is not known with certainty; but, it has been thought by some writers, that Ardmore was not a separate episcopal See, in the year 1152.

⁵⁶ See the "Historia Monastica Hibernie," p. 54, published at Paris in 1690.

⁵⁷ This too has been advanced by Rev. Samuel Hayman, A.B., in his "Annals of Voughal," Third Series, p. 1.

⁵⁸ The Acts of our saint remark, that this dependency continued, "usque ad finem seculi."

⁵⁹ Ussher infers, that St. Albeus is not likely to have preached the faith in Ireland, before St. Patrick's coming, A.D. 432. See "Britannicarum Ecclesiarum Antiquitates," cap. xvi., p. 409, and cap. xvii., p. 453. Also Index Chronologicus, A.D. DXXXII., p. 528. In this opinion of Ussher, Dr. Lanigan agrees.

⁶⁰ In a subsequent passage, the name of this place is written, "*Druim Iuchtri*." It seems probable enough, that this had been the name formerly given to that dividing chain of hills on the borders of the barony of Decies within Drum, and the barony of Decies without Drum, in the present county of Waterford.

⁶¹ Now a town and parish, in the barony

charity, to the great interior consolation of those great servants of God. After such term was at an end, the venerable Ailbe returned to his own city, at Emly,⁶¹ which was situated on the great Munster plain; when, with a considerable number of people, St. Declan accompanied his departing guest to the aforesaid Druim Iuchri. There, St. Ailbe requested our saint's return towards his own city. Having a presentiment, that they would not again behold each other in this life, and full of mutual affection, these celebrated saints burst into a flood of tears, on the instant. Offering up their prayers to God for its long continuance, the holy prelates renewed the old fraternal alliance, already existing between themselves and their disciples. Then, St. Albeus blessed the Decies' city, its people, and its clerics, when St. Declan in turn bestowed like spiritual favours on Bishop Ailbe and his charge. With the kiss of peace, and with a sorrowful but holy resignation, having true love for God and for their neighbour implanted in their breasts, these holy bishops and their disciples parted from each other, and returned to the places of their respective habitations.⁶²

At one time, the Fort⁶³ of a Decies' chieftain, who was named Canicus, took fire, and the flames began raging to a fearful degree. Venerable Bishop Declan, who felt much concerned at this accident, ran towards the castle. Taking in his hand that remarkable staff already mentioned, and with which he miraculously removed the sea, Declan threw it from the place where he stood, towards the burning edifice. By Divine permission, the staff flew through air, and fell over the topping flames and into the very middle of the fortification, which, at that time, had been half consumed. In an instantaneous manner, the fire was extinguished. The distance between that place where our saint stood and the burning castle was computed, as a long mile, and near the spot lay a grove, bearing the name of Cuirt.⁶⁴ On witnessing this miracle, the chieftain Canic; with all others present, were in admiration, and they gave thanks to God.⁶⁵ This castle, here alluded to, was situated not far from the River Suir, and on its southern bank. It was at a place which, in our saint's Acts, is Latinized, "*Collis Stabilis.*" But, that place, from which St. Declan threw his staff, was situated near a shallow or ford of the same river, and it was opposite to the monastery of certain holy virgins, who were daughters to this Canic.⁶⁶ Their monastery⁶⁷ bore the name *Magh-locha*⁶⁸—probably derived from its local position.⁶⁹ The writer of our saint's

of Clanwilliam, and in the South Riding of the county of Tipperary. This ancient episcopal seat had a long line of bishops, until merged in that of Cashel, A.D. 1568. See an account of it in the "*Parliamentary Gazetteer of Ireland*," vol. ii., pp. 176, 177.

⁶² Ware says: "*Declanum vero post Albeum decessisse, testatur Vite ejus descriptor, De anno nihil traditum reperi.*" "*Opuscula adscripta S. Patricio*," Annotations, p. 106. Both the *Annals of Ulster* and those of *Innisfallen* place the death of Ailbe, in the year 527. See Rev. Dr. Lanigan's "*Ecclesiastical History of Ireland*," vol. i., chap. i., sect. xi., p. 24, and sect. xii., p. 26.

⁶³ Although called a castle, in the Latin Life, it may be likely this mansion had only been constructed of wood, as were many of the old Irish residences of chiefs and of their people.

⁶⁴ Most probably this name has become

obsolete. The grove in question grew not far from the present Clonmel.

⁶⁵ After relating this miracle, the Acts of our saint state regarding the chieftain Canic, "*voluntatem sancti Declani complevit.*"

⁶⁶ The Very Rev. David B. Mulcahy, P.P., of Moyarget, county of Antrim, and a native of Waterford diocese, informs the writer, by letter dated January 27th, 1890, that after a good deal of search, he found those nuns in the Calendar, at the 24th of September, as *Inghena Cainoigh*. He also states, that *Cainoigh*, in Irish, is the genitive case for *Cainoich*—identical with *Canic* or *Cainnech*.

⁶⁷ It is said to have been the site for a convent of Augustinian nuns, granted at the dissolution to Sir Henry Radcliffe. This parish of Molough was a part of New-castle benefice in the diocese of Lismore. See "*Parliamentary Gazetteer of Ireland*," vol. ii., p. 782.

Acts informs us, that in his day, on account of the miracle wrought, a heap of stones, with a cross, had been there erected. The memorial was called *Vlu*,⁷⁰ but it is difficult to determine the exact meaning of this old Celtic word.

At a certain time, a fleet was manned by pagans, who directed their course towards St. Declan's monastery, wishing to despoil the local inhabitants of their substance. All these people ran to their saintly and venerable old bishop, to entreat the interposition of his prayers with Heaven, in their behalf. Knowing the happiness, good dispositions, and holy charity of his disciple, Ultan⁷¹—who already has been mentioned—St. Declan ordered him in God's name to sign against the fleet with the symbol of salvation. At this time, having his right hand engaged in the performance of some work, at the command of his venerable superior, holy brother Ultan signed against the fleet with his left hand, when instantly, all those vessels were swallowed by the sea, sinking "as lead in the mighty waters."⁷² On witnessing this miracle,⁷³ all the Christians were filled with joy, and they were still more confirmed in their faith regarding the Most Holy Trinity.⁷⁴ They were loud in their praises of God's servant, by whom these and many other miracles were wrought. They called him their preacher and bishop. Between St. Declan and his disciple St. Ultan arose a pious contention regarding this miracle; for, the disciple wished to refer it altogether to his master's merits, while on the contrary, the master would attribute its performance solely to the virtues of his disciple. After St. Declan's death, the same St. Ultan became second Abbot of Ardmore, and he is said also, to have wrought many miracles, as well as his more celebrated predecessor.⁷⁵

CHAPTER IV.

BISHOP DECLAN'S RELATIONS WITH ST. PATRICK—THE BUILDING AND CONSECRATION OF A LEVITIANA OR AN ORATORY BY ST. DECLAN—HIS NUMEROUS MIRACLES—HE BUILDS A HERMITAGE NEAR THE SEA-SHORE, AND HE RETIRES TO IT—HIS PREPARATION FOR DEATH—HIS HOLY DEPARTURE—FESTIVALS AND COMMEMORATIONS—ANTIQUITIES AT ARDMORE—MEMORIALS OF ST. DECLAN—CONCLUSION.

HAVING destroyed the temples of idols, and converted Gentiles to the true Faith, St. Declan built churches to God, while he consecrated and ordained

⁶⁸ It is found Latinized, "*Campus Stagni*." At Newcastle, near the great bend of the River Suir, are the ruins of a religious house, in *Mogh Locha*, now *Molough*, according to the Very Rev. David B. Mulcahy, who appears to have most satisfactorily identified the locality.

⁶⁹ It is now known as *Moloughabbey*, a townland in the small parish of *Molough*, in the barony of *Iffa and Offa West*. This parish and the townland are described, on the "Ordnance Survey Townland Maps for the County of Tipperary," sheet 88.

⁷⁰ This place has been rendered into Latin "*Acervus Sancti Declani*," by the old writer of these Acts. In English, this should mean, "the Mound or Cairn of St. Declan."

⁷¹ He is said to have been remarkable for his charities, towards the little ones and poor of Christ.

⁷² See *Exodus*, xv., 10.

⁷³ The Life of our saint states: "*et statim mare omnes illas naves absorpsit quasi saccos plombo plenos*." Then follows the legendary account, that those submerged bodies of the pagan sailors were changed into large rocks, which were to be seen out in the sea, and not far from the shore, in his time. Describing these in an article published in the *Pall Mall Gazette*, now many years back, Miss Braddon writes: "A black acre of half-sunken rocks is the haunt of the whistling whaup and of a grim foraging party of hoodie-craws, which are highly partial to mussels, and are said to open these luxuries by taking the shell into the air and letting it fall on the stones below."

⁷⁴ The author of our saint's Acts says, that in his time, the Scots—by whom he understands the Irish—when seeing or hearing the approach of danger, were accustomed to pray, "The left hand of Ultan be against

several ecclesiastics. It has been generally asserted and believed, that St. Declan became the bishop of his own people, the Desii, whom he first brought to a knowledge of Divine truth. But, the period when he laboured there is not so clearly ascertained. Whatever amount of uncertainty regards the statement, St. Declan has been classed among the disciples of St. Patrick.¹ However, this does not appear, from any of the ancient Lives of the great Irish Apostle; and, although, during his sojourn upon earth, the reputation of our saint was very great, it has been supposed, that the omission of such an eminent person's name, had he really been one of St. Patrick's disciples, should have been a strange circumstance.² The author of St. Declan's Life, however, brings both distinguished personages into close relations of amity and intercourse.

The most holy Patrick, Archbishop of the Irish, sent one of his disciples, charged with a commission to venerable Declan. But, on coming to the southern part of the Decies' country, that disciple was drowned in a certain river, called Luch. Hearing of his death, Bishop Declan was much afflicted. He said: "Truly do I grieve in spirit, that the most holy man's messenger, who was sent to me, has been taken off by a sudden death, and in my part of the country. Nor can he bear back my communication to his illustrious master. Wherefore, you shall immediately place me in a chariot, that I may assist at his obsequies, and that our holy father, and his master St. Patrick, may hear of my regard for him." That river, in which the messenger had been drowned, was only two miles distant from St. Declan's city. The drowned man had already been placed in a coffin, that his corpse might be interred in St. Declan's cemetery. But, with his attendants, having met those who bore the dead body, Declan ordered them to place it on the ground. This order was obeyed, for they supposed the holy bishop was about to sing an office for the dead over him, and on that spot.³ Approaching the coffin, and lifting the shroud from the dead man's face, Declan beheld it swollen and discoloured, as usually happens in the case of drowned persons. He shed tears, and he then prayed mentally for some time, the crowd around not hearing what had been said. He afterwards spoke these words in presence of all: "In the name of the Most Holy Trinity, and undivided unity of the Father, Son and Holy Ghost, whose sweet and light yoke I bear, arise before us, for Christ hath granted thy life to me." At those words of the venerable Bishop, St. Patrick's disciple arose from the coffin. He then blessed our saint and all those that stood around him. Bishop Declan then raised and tenderly embraced him, while our saint's disciples followed their master's example. At the time this accident which caused his death occurred, that messenger complained of a weakly constitution, like to a man recovering from some infirmity; but, after his restoration to life, he became healthy and robust. He returned with St. Declan to his city, and remained with him some days, with manifestations of truest love. Great joy was felt in Ardmore, as a consequence of this miracle; so that the name Christ and St. Declan's

it." By pronouncing such words, we are informed, the power of God was frequently manifested.

¹ See "*Acta Sanctorum*," tomus v., Julii xxiv. De S. Declano Episcopo Ardmore in Hibernia, cap. ix., sects. 71, 72, pp. 606, 607.

CHAPTER IV.—² See Colgan's "*Trias Thaumaturga*," Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 269.

³ Such is the opinion of Rev. Dr. Lanigan,

who adds, that we may conclude, St. Declan became distinguished during some part of the sixth century, calculating from the times of his disciples and friends, of whom some records remain. See "*Ecclesiastical History of Ireland*," vol. i., chap. i., sect. xii., pp. 26, 27.

³ The Life has it: "*Putabant omnes, quod sanctus Episcopus vellet officium mortuorum inibi cantare pro illo.*"

⁴ See "*Acta Sanctorum*," tomus v., Julii

holiness were glorified far and wide, through that section of country. This disciple of St. Patrick had been called Ballinus. Full of joy, he left St. Declan at last, and returned to his holy master, St. Patrick, relating to many persons what had occurred to him. The glorious Archbishop Patrick, on hearing these renowned and great testimonies concerning St. Declan's sanctity, did not fail to divulge his merits. Afterwards, St. Patrick extolled his merits and praises in person to the holy bishop.⁴

It is said, that St. Declan had consecrated a Levitiana—most probably his oratory—by an angelic admonition, and this was intended for his own use. There great signs and miracles were constantly wrought, through his intercession, and through the power of our Lord Jesus Christ, to whom be honour, glory and power, with God the Father, in the Unity of the Holy Ghost, for ever and ever.⁵ The oratory of St. Declan—as it has been called—is a little *Dainh-liag*,⁶ which bears traces of a very remote antiquity. It carries us back—at least in recollection—to the early introduction of Christianity into our Isle, about the fifth century. Some have considered it is that very place of worship, where St. Declan ministered during his lifetime, and where his remains were deposited, when he rested from his labours.^a The ancient church, at Ardmore, now in ruins, was afterwards made into a chancel. Until the recent erection of the present edifice, a part of this was used as the former parish church; it was a fine building, richly decorated with sculpture, and still it displays traces of perished magnificence.⁷ Many miracles were ascribed both before and after his death to St. Declan, while he is yet held in great veneration by people,⁸ inhabiting the barony of Decies within Drum.⁹

xxiv. Acta S. Declani, cap. ix., sects. 73, 74, 75, p. 607.

⁵ This form, contained in St. Declan's Acts, gives an idea that they had been composed as a monastic Lecture. See *ibid.*

⁶ This building is of small dimensions; being 13 feet 4 inches, by 8 feet 9 inches, in the clear. The two side walls extend, about 2 feet 6 inches, beyond the gable, and form in this manner a set of four square buttresses to the building. The original entrance was at the west end; but, it is now rendered useless owing to an accumulation of soil, on the outside, and reaching to the very lintel. It is 5 feet 6 inches in height, and its lintel is formed by a single stone, more than 6 feet in length. The doorway tapers in width, from 2 feet, at the lintel, to 2 feet 5 inches at the base. The east window has a semi-circular head, formed from one stone, and it displays the same tapering construction with the door. There were windows, also, in the north and south walls. The south window is now built up; for, the only entrance to the building is through the north window, which has been opened downwards for this purpose. The roof is modern. It was erected in 1617, for the preservation of the oratory, by Dr. Thomas Milles, the Protestant Bishop of Waterford and Lismore. The interior of this little oratory presents no feature of interest, save that a large open excavation in the south-east angle is shown, as St. Declan's grave. The walls of this vault are built of masonry, and the descent is by a few steps.

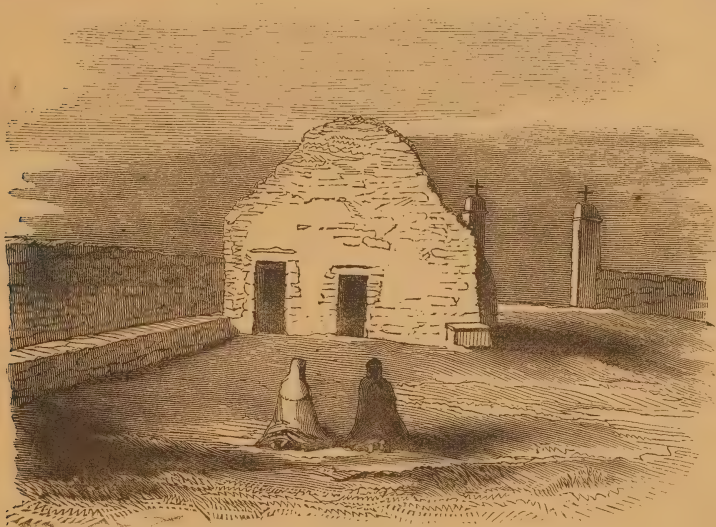
The earth taken from it, and which is often put into it, that it may be consecrated by lying there, is revered by the peasants. It is also considered efficacious, in protecting persons from any disease. See Rev. Samuel Hayman's "New Handbook of Youghal," p. x.

⁷ See Lewis' "Topographical Dictionary of Ireland," vol. i. Article, Ardmore.

⁸ This is especially shown, by the circumstance, that Declan is yet a favourite baptismal name among the people, living in and near Ardmore.

⁹ "The Decies, comprise the tract of country which extends from the River Suir to the sea, and from Lismore to Credan Head, and takes its name from a powerful clan called the *Déire*, who claim descent from Fiacha Suighdhe, the elder brother of Conn of the Hundred Battles, and were originally located in the territory of *Déire Ceampaic*, now called the barony of 'Deece,' in the county of Meath; but were expelled thence by their relative Cormac, the grandson of Conn of the Hundred Battles, about the year 254, when they settled in the county of Waterford. (Book of Rights, p. 184, n.). The Decies are now divided into two baronies, namely, Decies within Drum, and Decies without Drum, by a high ridge, called in Irish *Ómóm Fingín*, *i.e.*, the Back or Ridge of St. Finghin (who according to Ware (see Bishops) was Bishop of Lismore, A.D. 1179), which extends from Helvick Head, on the coast of Dungarvan to Tallow;

After relating the foregoing wonderful occurrences, the author of our saint's Acts states, that he should end his narrative respecting the supernatural wonders recorded about St. Declan; although he was obliged to omit many of these, which must be imagined by the reader, owing to the few miracles that had been written. The biographer says, also, that he must pass over in silence accounts regarding the many blind persons restored to the use of sight by our saint; as likewise the many lepers he cleansed, the numbers of lame and mutilated persons he cured, the various deaf people he caused to hear, besides a variety of diseases, in different places, that he healed. During this time, likewise, the holy Pontiff was engaged in spreading the Gospel seed among the pagans. He says, that whilst the number of these traditionary miracles should weary him were they fully written, the readers and hearers of such wonders must also be affected with weariness, on account of their great multitude.¹⁰



Church on the Cliff, Ardmore, County of Waterford.

Like many of our early saints, the holy Declan wished to live as a recluse, so that he might retire to his cell occasionally, to be less disturbed by merely human and business engagements. He had built that small but celebrated cell,¹¹ in a place now known as St. Declan's Desert. The western gable only stands, at present, with portion of a south side wall.¹² It is situated on the edge of a

the most southern extremity of the county." See O'Kearney's Translation of the Battle of Gabhra, n. 3, p. 135. Vol. i., "Transactions of the Ossianic Society," Dublin, 1854, 8vo.

¹⁰ See "Acta Sanctorum," tomus v., Julii xxiv. Acta S. Declani, cap. ix., sect. 76, p. 607.

¹¹ This is the old ruin, to which Smith alludes, in his "Ancient and Present State of the County and City of Waterford," chap. iii., p. 47.

¹² The accompanying illustration is from a sketch made many years since by John Windale, Esq., of Cork, and at a time when the walls were more perfect than they are at present. The original is now preserved among that gentleman's Manuscript Collections in the Royal Irish Academy. From this a copy has been made by William F. Wakeman, who transferred it to the wood, engraved by Mrs. Millard.

¹³ Meaning "the Well of Declan." It is at the west side of the ruined oratory, and

cliff, and its site was in a contracted and remote spot, between a hill and the sea—just over the shore of this latter element. This recess lay a short mile from the city of Ardmore, at a time when the author of our saint's Acts wrote; and, at that period, a clear rivulet—now called Tubber Deglaune¹³—flowed by it down the hill towards the ocean, while beautiful trees also surrounded this sacred haunt. Now that spot is completely denuded of sylvan adornment, and only is the oratory¹⁴ sheltered by the cliff which rises over it on the western side. After the manner of a solitary, St. Declan wished to commune with God in watching, in fasting, and in prayer; but, he could scarcely seclude himself even there, even for a short time, owing to the multitude of disciples and pilgrims, with the faithful and poor of Christ, who followed him. Our saint was bountiful, pious and clement in disposition. The author of his Life observes, we have it from his old disciples,¹⁵ that for these very qualities, a great crowd constantly attended him.¹⁶ But, he very much loved this little cell, in which, even for a brief period, he might spend some moments in heavenly contemplation. However, certain religious men were constantly with him in this same place.¹⁷ There could be very few situations more romantically chosen for a place of worship, than that of Teampull Disart, or “the church of the desert,” lying southward at Ardmore. A steep precipitous cliff overhangs the ocean, where its beetling place of elevation is shown. Just on the verge of a truly frightful chasm stand the grey weather-bleached ruins of an old church.¹⁸ It is very unlikely, however, that the present ruins there had any connexion with the patron's early period.

Not only St. Declan, but even St. Patrick, had a foreknowledge of his coming death. Then, Declan called to him a holy bishop—said to have been son to Liach—¹⁹ who was his beloved disciple, and whose monastery stood near the strait of Imleagh, opposite the men of Gabran's district,²⁰ in the eastern part of the Decies' territory. He desired to receive the body and blood of Jesus Christ from this holy bishop at the hour of departure. Declan also foretold the day of his own death to some venerable men. He desired to be brought into his city,²¹ that there he might depart to Christ, when he knew that his last hours on earth were approaching. However weak in body he felt, yet was he filled in spirit with faith, hope, and charity. Having collected the clergy and

it is at present greatly resorted to by pilgrims.

¹⁴ It seems doubtful if this be the Monachan or Dormitory of St. Declan, alluded to by John Windale, in his “Descriptive Notices of the City of Cork and its Vicinity,” p. 183. Cork, 1840, 8vo. Most probably, however, it was the oratory near the former cathedral, where popular tradition yet points out his grave.

¹⁵ Hence, Sir James Ware thinks, that this ancient biographer lived not very long after St. Declan's time. See “De Scriptoris Hiberniæ,” lib. i., cap. xiii., p. 90.

¹⁶ From these expressions, inferences have been incorrectly drawn, that the writer of St. Declan's Life must have lived soon after his time; however, the meaning seems to be, that his information had been derived from older documents, or from oral traditions, supposed to contain such early accounts.

¹⁷ See “Acta Sanctorum,” tomus v., Julii xxiv. Acta S. Declani, cap. ix., sect.

77, p. 607.

¹⁸ Its ecclesiastical details are said to indicate the thirteenth century. The founder may have been Moel-Ettrim O'Duibhe-Rathra, Bishop of Ardmore, who died A.D. 1203, after having erected a church in this place.

¹⁹ The Bollandist editor states, that although he diligently investigated the matter, he could discover nothing tangible regarding this holy Bishop or his monastery. See “Acta Sanctorum,” tomus v., Julii xxiv. Acta S. Declani, cap. ix., n. (a), p. 608.

²⁰ The Acts of our saint read, that this monastery was placed “contra regionem virorum Gabencides, in oriente Desiorum,” &c. In the margin we find another reading and noted, “al. Gabran.” This had been extracted from the St. Isidore College MS. This place is undoubtedly identical with the present Dungarvan, north-easterly from Ardmore, and at the head of an ocean-inlet.

people, he preached the Divine precepts, and he warned them to cultivate peace and charity among themselves after his death. He told them to obey his successors, and he advised his successors to walk with charity in his footsteps. He said, if in these particulars, they should follow his advice, the power of God must always faithfully preserve their city. On hearing such admonitions, and knowing that their holy bishop wished for his Heavenly departure, the clergy and people burst into loud lamentations. But, their pious patron consoled them, as best he could, and then was he conducted towards his own cell, having deeply impressed the inhabitants of Ardmore with profound grief, owing to the prospect of his approaching earthly departure.²² Then the aforesaid holy Bishop Liach²³ came, and the venerable Bishop and preacher Declan received the body and blood of our Lord Jesus Christ, Son of the living God, while surrounded by his holy disciples, who were profoundly penetrated with sorrow, in anticipation of his approaching end. The holy senior and patron Declan then bestowed his benediction on them, by giving them the kiss of peace. Most holily and happily, having attained a venerable old age, he departed to God. In the midst of angelic choirs was he enthroned, on the ix. of the August Calends, or on the 24th of July.²⁴ The 24th of July was probably the day of St. Declan's death, as it was his chief festival, but the year is not known. It is pretty safe, however, to assert, that his demise may be assigned to some part of the sixth century.²⁵

After vigils spent over the holy remains, and offering the solemn rites of Mass, a number of pious men and the people of the Desies were convened, to hear their distinguished saint's panegyric pronounced. Many wonders and prodigies occurred during the interval extending from this saint's departure to the time of his burial. Our saint's precious remains were interred, with all becoming honour, in his own city of Ardmore. They were deposited within the Levitiana,²⁶ as it is called in Declan's Life. A large open excavation, in the south-east angle, is still shown as St. Declan's grave, within a vault-like building in the cemetery.²⁷ His remains are traditionally believed to have been interred in that building, known as his Dormitory;²⁸ and the clay, which covered his

²¹ For many interesting local particulars concerning this place, the reader is referred to a small work, entitled, "Antiquarian Rambles on the South Coast. A Handbook to the 'Holy Citie of Ardmore,' County of Waterford, being rough sketches of its Antiquities, Legends, and Scenery," by F. Ochille.

²² See "Acta Sanctorum," tomus v., Julii xxiv. Acta S. Declani, cap. ix., sect. 78, p. 607.

²³ In this instance, our saint's Acts call him, "anastistes Liach;" although in a previous passage, this same person is called "sanctus antistes, filius Liach."

²⁴ See Colgan's "Trias Thaumaturga," Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 269.

²⁵ Ledwich incorrectly states, that the Annals of Ulster and Innisfallen, as cited by Ware, place the death of St. Declan later than "that of Ailbe in 527." See "Antiquities of Ireland," cap. vi., p. 57. To this remark Dr. Lanigan replies: "Now, in these Annals the name of Declan is not mentioned, nor does Ware cite them to that purpose, as he refers only to Declan's Life."—"Ecclesiastical History of Ireland," vol. i., cap. i., sect. xii., n. 96, pp. 27, 28.

²⁶ The Bollandist editor of our saint's Acts says, by this word the author perhaps wished to understand a chapel, in which the saint desired to be interred, although he acknowledges, that in no other place has he been able to find the word Levitiana occurring. He suggests the query, if the saint's habit or garment might have been signified, and in which he had been buried. He remarks, also, that by Levitionarium or Leviton, in Greek, λεβητων or λεβιτων, was meant a short linen tunic without sleeves. The monks of Egypt were accustomed to wear to the time of their death the Levitionarium, as a sacred habit, in which they were also buried. This Du Cange proves, in his "Glossarium Mediæ et Infimæ Græcitatæ." The Bollandist editor adds: "Porro ex his refellendum videtur, quod in Comm. præv. de loco mortis ejus ex Martyrologio Dungallensi interpolato recitavimus."—"Acta Sanctorum," tomus v., xxiv. Julii. Acta S. Declani, cap. ix., n. (b), p. 608.

²⁷ See the Rev. Samuel Hayman's "New Handbook of Youghal," &c., p. x.

²⁸ "To the south-east of the church is a small, low, and plain building, called the

body, has been removed in small quantities, from time to time, by the country people.²⁹ In the ruined gable of the old church at Ardmore were to be seen an arched window, and underneath it twelve figures—in as many different compartments—which appear designed to designate the Twelve Apostles. Underneath those figures were two arched compartments, containing sculptures, representing scriptural subjects.³⁰

All native writers seem agreed, that the 24th of June was the day for St. Declan's festival, as of his death; while this statement accords, also with his Acts,³¹ and with popular tradition. In the "Feilire"³² of St. Ængus, a special eulogy is pronounced on St. Declan, whose feast is set down at this date. The Martyrology of Tallagh,³³ at the 24th of July, enters a festival in honour of Declan of Airde Moir. In his *Catalogus Præcipuorum Sanctorum Hiberniæ*, which was first edited at Douay, in 1615, and which was afterwards revised and extended at Liege, in 1619, Father Henry Fitzsimons assigns this as the day for our saint's festival. In the anonymous Calendar of our national saints, given by O'Sullivan Beare,³⁴ we find Declarus—an evident mistake for Declanus—at the same date. The Martyrology of Donegal,³⁵ at this same day, records him at greater length, as Decclan, of Ard mór, son to Erc, son of Maicuiadh,³⁶ Bishop and Confessor. He belonged to the race of Eochaidh Finn Fuathairt, from whom Bright descended, and Deitsin was the name of his mother. Again, in the Circle of the Seasons,³⁷ this saint is incorrectly entered as Dulan. In the Scottish Kalendars, St. Declan's feast is entered at this date. Thus it is found, in the Calendar of Drummond.³⁸

Several most interesting remains of antiquity are yet visible at Ardmore.³⁹ Among these the cathedral, which consists of a nave and choir, was erected at different periods. In the lower part of the north wall of the choir, there is ancient masonry and of cyclopean character. The stones are not laid in courses, but they are fitted according to the natural forms around each other, and placed at random. This portion of the building is referable to a very high antiquity, and perhaps it goes back to the age of Declan's immediate successors in the sixth or seventh century. The nave is in the Hiberno-Romanesque style of the eleventh century. It was probably built when Christianity had extended throughout that district, and for the purpose

Dormitory of St. Declan, and held in great veneration by the inhabitants of the neighbourhood; it was repaired and roofed about a century since by Bishop Willis."—Lewis' "Topographical Dictionary of Ireland," vol. i. Article, Ardmore.

²⁹ See Rev. R. H. Ryland's "History, Topography and Antiquities of the City and County of Waterford," p. 326. An excellent idea, regarding the relative situations and appearance of the Round Tower, Dormitory and Church, may be formed, from engravings contained in the latter work, at pp. 327, 329 and 330.

³⁰ These are very curiously and accurately graded. See the plate, *ibid.*, p. 330.

³¹ In his "Trias Thaumaturga" or Second Volume of the Acts of the Irish Saints, p. 613, and elsewhere, John Colgan refers to the Irish Martyrologies, in proof of a like statement; although he only cites the text of *Sanctilogium Genealogicum*, reserving other authorities to the 24th of July, to which day he refers his readers. But, it is unnecessary to state, that he lived not to complete his great design of publishing the

Acts of our Irish Saints, through the months posterior to March.

³² In the "Leabhar Breac" copy belonging to the Royal Irish Academy. See "Transactions of the Royal Irish Academy," vol. i., part i., Irish Manuscript Series. On the Calendar of Oengus. By Whitley Stokes, LL.D., p. cxii.

³³ Edited by Rev. Dr. Kelly, p. xxx.

³⁴ See "Historiæ Catholicæ Ibernæ Compendium," toms i., lib. iv., cap. xi., p. 50.

³⁵ Edited by Drs. Todd and Reeves, pp. 200, 201.

³⁶ See Colgan's "Trias Thaumaturga," Appendix Quarta ad Acta S. Brigidæ, cap. 3, p. 613.

³⁷ See p. 206.

³⁸ "24 ix. Kal. Apud Hiberniam Sancti Confessoris Declain."—Bishop Forbes' "Kalendars of Scottish Saints," p. 19.

³⁹ For a description with illustrations of Ardmore, the reader is referred to that very beautiful work, J. R. O'Flanagan's "Historical and Picturesque Guide to the River Blackwater in Munster," pp. 27 to 30.

⁴⁰ About 6 feet from the ground are two

of affording additional accommodation to the worshippers. The more ancient building to which it was added was then converted into a choir. The ruined west gable presents a series of sculptured niches of elaborate design and execution.⁴⁰ Huge and unsightly buttresses⁴¹ have been built to the north quoins⁴² and at the east end of the cathedral. Originally there were three entrances into the cathedral: two on the south side into the nave and choir respectively, while one on the north side led into the nave.⁴³ The north entrance to the nave is available, but it has been reduced in size by the insertion within of a plain Gothic doorway, now occupied with an open iron gate. The jambs of the original entrance remain in good preservation with the capitals of the columns which adorned it; and over head stretches still the fine moulded circular arch. Within the entrance is a small court, overshadowed by trees. This is the roofless nave. It was lighted originally by five windows.⁴⁴ The upper part of a wall in the nave is ornamented with arches and compartments, such as are common in Norman designs. Towards the choir, there is a sepulchral arch, having columns with foliated capitals and a trefoil arched canopy. Opposite in the south wall, there is another arch but of simpler design. In the gravelled walk, there are seven tapered tomb-flags,⁴⁵ generally, but erroneously, styled coffin-lids. The choir-arch is of great beauty. The piers are massive, and they have capitals sculptured with the lotus in bud. From them springs a pointed and moulded arch, through which the interior is seen to great advantage, as if it were set in a frame. The choir has few objects of interest. The windows seem to be reconstructions, with the ancient jambs and arch-stone.⁴⁶ The choir⁴⁷

large semi-circular compartments, enclosed in a moulded string-course. In that to the north are three arched niches, the central one containing a sculpture representing the Tree of Life, with the serpent coiled around the trunk; while Adam and Eve are standing at either side. The right hand niche of this compartment commemorates the conversion of the pagan Prince of the Deisi, who with his spear couched and resting upon his shoulder bows before the Christian missionary. The left hand contains an ox or cow. The southern compartment is yet more elaborately filled. At the top is the Judgment of Solomon. Beneath this there are six niches, that to the extreme left being square-headed, and all the rest are circular. In the square niche is a cow or a sheep, raised on a pedestal; in the next compartment is the Virgin and Child; while in the remaining four the Magi are represented with their offerings. Above these grand compartments stretches a continuous series of seventeen circular-headed niches, divided from each other by plain pillasters. Of these, the central niche is immediately beneath the window of the gable, and formerly it contained the Crucifixion, which has since fallen down. The others display various human figures; sometimes a single one in a niche, and sometimes two or even three. What may be intended by this sculptured history we are left to conjecture, but probably, it refers to the early Christianizing of Ardmore by St. Declan and by his successors.

⁴⁴ These were probably erected by the

first Earl of Cork, who was granted the manor, on the 10th of May, 1604.

⁴² On the buttress at the north-west quoin is the date 1630, most legibly carved.

⁴³ Of these, the two southern doorways have been built up, while the earth has been raised against them on the exterior to half their height, owing to accumulated burials.

⁴⁴ The west gable window has foliated capitals to its shafts still visible, and from which we may infer a very ornamental design. Two windows were in the southern wall, but these are now built up, while the two windows in the northern wall are open; these are moulded, and they have circular heads.

⁴⁵ On some of these are plain incised crosses, while on others crosses rise in relief. One tomb has a cross fleury, while it appears to be later in date than the rest. Another has a Latin inscription across its upper surface *Fondatorium Ep. + Ards* in Roman capital letters. These stones once covered the remains of abbots or brethren belonging to the ancient monastery. An interesting discovery in confirmation of this supposition had been made some years ago, and near that spot where they are laid. Some persons employed in making a vault, at the entrance to the chancel, dug up a pair of shoes, being the same kind as those worn usually by monks, and which were made by themselves. See Frazer's "Magazine, for Town and Country," for September, 1845, pp. 292, 293.

⁴⁶ The font has been removed, and it is now in the modern church of the village; it

measures within walls 34 feet by 18; while the nave is 72 feet in length, by 26 in breadth.⁴⁸

Already have we alluded to, and pretty fully described,⁴⁹ the Cloigtheach or Round Tower of Ardmore, and which forms one of the most attractive objects for the eye of the antiquary or tourist. The peculiarity of its corbels and external bands or belts has been remarked upon, as presenting features not commonly found in other Irish Round Towers.⁵⁰ It is thought, that the erection of the Cloigtheach of Ardmore should be referred to the ninth or tenth century, as indicated by the mouldings on the doorway, the grotesque corbel-heads in the interior, and the square trefoil-heads of the upper storey windows.⁵¹ The site of the former monastery here is said to be occupied by a farm-house, near the ancient cathedral, but on the opposite side of the road. The church lands here were demised by Thomas Witherhead, Bishop of Waterford and Lismore, with the consent of the Dean and Chapter, to the celebrated Sir Walter Raleigh.⁵² Two years afterwards, Sir John Dowdall of Pilltown, Knight, ejected him from that tenure. On the 10th of May, 1604, King James I. granted this manor to Sir Richard Boyle, afterwards Earl of Cork, with power to take possession without suit, or else by law to recover the same.

At present, not far removed from Ardmore Head are pointed out the remains of that old church,⁵³ called Thoumple a Deshert, or the Temple of the Desert, at the eastern end of which stood a high gable, with a handsome Gothic window; this portion of the ruins was blown down by a gust of wind.⁵⁴ Where the north wall stood, right over the sea, a pile of loose stones, belonging to these ruins, may be observed. The entrances were two; both of these were in the south wall, at its eastern and western extremities. Of the door to the west, one jamb alone remains. A door, towards the east gable, is nearly perfect; and, it is 8 feet in height, by 4 feet 3 inches, in breadth. The key-stone of the flat arch over its head is apparently inverted—a matter which has given rise to much speculation—but the result of a keen scrutiny will show, that it was so cut to the depth of a few inches only, and that then it is constructed, as usual, to meet the laws of gravitation. The church measures within its walls, 66 feet, by 18. It was lighted, by a large lancet window of two lights, in the east gable; a narrow window, which is now built up, was in the south wall, and a square tapered window lay high up, in the west gable. This last is now broken through at the base, and it affords a modern passage into the ruins. At the east end, there is a square *piscina*, close to which is a rude modern altar.⁵⁵ The people of the Desies always regarded St. Declan as their special Patron,⁵⁶ and even to the present time, they entertain an extraordinary respect for his memory. The “holy well”

is octagonal, and it belongs to the decorated period.

⁴⁷ This portion of the old structure was used as the parish church until the year 1842.

⁴⁸ See the Rev. Samuel Hayman's “New Handbook for Youghal,” &c., pp. xi. to xiii.

⁴⁹ See the Third Volume of this work, when treating of St. Mocelloc, Hermit, at the 7th of March, Art. i. There, too, an illustration of the Round Tower and Ecclesiastical Remains, at Ardmore, may be seen.

⁵⁰ See George Petrie's “Ecclesiastical Architecture and Round Towers of Ireland,” part ii., sect. iii., sub-sect. 3, pp. 399, 401.

⁵¹ See Rev. Samuel Hayman's “New Handbook for Youghal,” &c., p. xiii.

⁵² He obtained, by indenture dated 15th of January, 1591, the manor, lordship, castle, town and lands of Ardmore, for a term of 101 years.

⁵³ This was probably the former cell, to which St. Declan retired, and where he died, as related by many writers.

⁵⁴ About the year 1826.

⁵⁵ “There in the western end of the outer wall, a little within the piers, do you see two spaces like small doorways, and two coarsely cut representations of the Crucifixion above them? Look in! there is a clear, cool well of delicious water on a gravelly bottom; and here, on a stone shelf within, stands a wooden

of St. Declan, held in so much veneration by the neighbouring peasants, gushes from the site of this old building.⁵⁷ The resort to this remote spring is very frequent by the neighbouring inhabitants. To the well, likewise, many miraculous qualities are attributed by the people.⁵⁸ Near this is also a trough, through which a clear stream runs constantly, and into which the cripples dip their maimed limbs, trusting in simple and firm faith to obtain restoration or alleviation of their various infirmities. The festival of St. Declan is kept on the 24th of July, when multitudes visit this well, as also the saint's burial-place, in the oratory already described, and likewise the large boulder-stone, lying among the rocks on the beach.⁵⁹ This stone is called by his name. Another object of local interest here is Gurge-na-ganogue, or the Cave of the Mur, also known as St. Declan's Parlour, which cannot be visited except from the water. Long previous to the present age, the surface of St. Declan's grave had been undermined, to a considerable depth. However, as the clay had been removed in small quantities and taken away by the people, earth has been again introduced into the cavity to supply the waste. Some curious accounts are left us, regarding a popular belief, that the skull of St. Declan had been preserved in the churchyard, where his dormitory was built. But, it seemed too fresh and sound, as pointed out by the people, to date back so far as the fifth or sixth century. However, on this subject, the accounts were conflicting, and they merited little credence.⁶⁰

That Declan was much esteemed for his great sanctity, not only his own Acts, but even those of other saints connected with his native country, sufficiently demonstrate. If we are to rely on the account left us, by the ancient writer of his Life,⁶¹ our saint could not only exhibit nobleness of birth; but, he was a man, possessing a beautiful figure. He was distinguished, moreover, by an humble mien and dress; his voice, although powerful, was characterized by naturally melodious inflexions and cadence; he was esteemed much for his prudent counsels, and for his ardent charity. This latter bounteous virtue often urged him to bestow large gifts on those who stood in need of support. His conversation was animated, while his actions were holy; and, we may infer justly, that he was renowned for his powers of eloquence in preaching God's word, owing to these natural characteristics.

cup for the use of pilgrims, and you may avail yourself of it. This well is a holy well, and called St. Declan's; it is believed to have been blessed by him, and endowed with some sanitary virtues. When the country people draw water from it, they bend a knee before it. From the veneration in which it is held, and from its situation near the entrance of the church, I conjecture it to have been used as a Baptistry."—Frazer's "Magazine for Town and Country," for September, 1845, p. 296.

⁵⁰ This is expressed in the following Latin verses, translated from an Irish original, by John Kelly:—

"Albeus est humilis, dixit Calphurnia
proles;
Patriciusque esto hinc Albee Mo-
moniaæ.

Declanus pariter patronus Desius
esto,
Inter Desenses Patriciusque suos."

—Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 450.

⁵⁷ This holy well "owes its present neat and enticing appearance to an individual, named Hugh Byrne, a private soldier in the Donegal militia, who, after the Irish Rebellion of 1798, came here, and passed the remainder of his life in this solitary abode, and was buried beside St. Declan." See *Dublin Penny Journal*, vol. iii., n. 118, p. 106.

⁵⁸ See Smith's "Ancient and Present State of the County and City of Waterford," chap. iii., p. 47.

⁵⁹ See Rev. Samuel Hayman's "New Handbook for Youghal, pp. xiii., xiv.

⁶⁰ See Smith's "Ancient and Present State of the County and City of Waterford," chap. iii., pp. 48, 49.

⁶¹ See "Acta Sanctorum," tomus v., Julii xxiv. Acta S. Declani, cap. iii., sect. 19, p. 597.

⁶² See Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xvi., p. 412.

The greatness and frequency of his miracles caused him to be regarded, as the special favourite of Heaven.⁶² These great qualifications must have exalted him, not alone in the sight of God, but of man; while, the potency of his intellectual attainments acquired a merited ascendancy, over the minds of his fellow-creatures. This enabled him, moreover, to direct many souls, in a true knowledge of heavenly things, and in the secure way, which leads to eternal life.

ARTICLE II.—ST. BEOC, MOBHEOC, MOBHEOG, BEOG, BEANUS, DABEOC, DABHEOC, OR DABHEOG, ABBOT OF TERMENN, LOUGH DERG, COUNTY OF DONEGAL. [*Fifth or Sixth Century.*] Refinement and gracefulness of mien are the usual results of exalted lineage and of intellectual culture; but, combined with true piety and enlightened zeal they are heightened still more in degree. When those in high stations chose to relinquish the fleeting enjoyments of earth for the lasting beatitude of Heaven, we may regard them as truly wise, and they should be held before our view as models for human admiration, even though in life they disregarded the praise or applause of men. As we have already stated, there were three distinct festivals annually kept at Lough Derg, in honour of St. Beoc, Mobheog or Dabheog, viz.: on the 1st of January, on the 24th of July, and on the 16th of December.¹ In addition to these, there seems to be an uncertainty,² as to whether or not the present saint should be identified with the Mobecocc,³ or Mobeoc, or Beoan,⁴ venerated on the 28th of October, or with the Beoan,⁵ son of Libren,⁶ whose feast is set down at the 3rd of December. Indeed, Prince O'Donnell makes Sanctus Dabeocus identical with Sanctus Beoanus,⁷ in his Life of St. Columba.⁸ Already have we treated about this holy and primitive Abbot, at the first day of the year;⁹ and, at the present date, we purpose adding somewhat, to the particulars there given. We are informed, by the O'Clerys,¹⁰ that the King of Britain, named Brachan, son of Brachameoc,¹¹ was his father, and the father of Mogorog,¹² of Sruthar, and that Dina,¹³ daughter to the King of Saxonland, was his mother. Sufficient has been written, regarding the various

ARTICLE II.—¹ In the opinion of the Rev. Daniel O'Connor, the first of these may have been his *dies natalis*, the second the day of his installation by St. Patrick as abbot, and the third his *dies obitus*. See "Lough Derg and its Pilgrimages," chap. vi., p. 39. To this very learned and interesting book, which contains a Map of Lough Derg and numerous woodcuts, we are indebted for many particulars, which occur in the course of this narrative.

² See Colgan's "Trias Thaumaturga," Quarta Vita S. Columbæ, n. 19, p. 449.

³ So named in the Martyrology of Donegal.

⁴ These two names, as distinct entries, are in the Martyrology of Tallagh.

⁵ In the "Topographia Hibernica," Dist. ii., cap. xi., allusion is made to a St. Beanus, who lived in a remote part of Ultonia, where he had a church, which was regarded as a sanctuary for birds, and about which is related an extraordinary legend. See Giraldi Cambrensis "Opera," vol. v. Edited by James F. Dimock, M.A., pp. 124, 125.

⁶ Thus noted, in the Martyrology of

Donegal.

⁷ See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. i., cap. x., p. 390.

⁸ See the Sixth Volume of this work at June 9th, Life of St. Columkille, chap. i.

⁹ See the First Volume of this work, at January 1st, Art. ii.

¹⁰ See the "Martyrology of Donegal," edited by Rev. Drs. Todd and Reeves, pp. 200, 201.

¹¹ In Rees' "Essay on the Welsh Saints," he is called Braccanoc or Brycan, Junior, his father bearing the same name, and being styled Braccan. See p. 143.

¹² Supposed to have been venerated, at the 23rd of December.

¹³ She is also called Dwynmas, and she is said to have been the daughter of Banhadlewdd, by the King of Powys. See Rev. John Francis Shearman's "Loca Patriciana," No. viii. The Dalaradian Genealogy, with a Cambro-British Genealogy, showing the connexion of St. David and other Cambrian Saints with Ireland, p. 157.

members of a holy offspring, so that our attention can only be engaged at present with St. Mobheog or Dabheog. It is evident from his parentage, and from a previous statement at the 1st day of January, that the present saint is identical with St. Dabheog, of Lough Derg,¹⁴ in the county of Donegal. The earlier name of this celebrated lake appears to have been Lough Gerg.¹⁵ However, a conjecture has been advanced, that although the foregoing saint might have been on Lough Derg, another Dabheog, living in the seventh century,¹⁶ is more likely to have been the patron of it. To us, this conclusion seems to be warranted by no proof or even by any plausible inference. It has been supposed, that the Cambrian St. Daveog had been at first a disciple to the illustrious Apostle of Ireland; yet, in the list of his disciples, we do not find his name. He probably left Wales for Ireland, towards the close of the fifth or beginning of the sixth century. Selecting for the place of his retreat an Island of Lough Derg—more anciently known as Fionloch,¹⁷ or “the fair lake”—among the wilds of Donegal, there he is said to have built his church and monastery. His retreat was called the “Saint’s Island,” and as tradition has it, St. Patrick visited that place,¹⁸ whither he had been led, after a course of fasting, vigil and prayer.¹⁹ According to the Legend,²⁰ the Son of God appeared to him, and brought him to that desert, where a round cave was shown, and quite dark within, while he was thus addressed: “Who-soever shall enter this cave, truly penitent and full of Faith, for the duration of a day and night, shall be purged in it from all sins, committed during the whole course of his life, and he, entering it, shall not alone see the torments of the damned, but also the joys of the blessed, if only he shall persevere in the love of God.” Then the Lord disappeared. The great St. Patrick, while preaching in Ireland, and while eminent for working stupendous miracles, had endeavoured to withdraw the wicked men of that Island from everlasting death, through fear of infernal torments, and through desire for the delights of Paradise. But, they had openly declared, that they would not be converted to Christ, until they had seen with their own eyes what he had promised. Grateful to the Lord for vouchsafing the vision of this cave, he now hoped the miserable people of Erin should be converted to the Catholic Faith. There, he immediately erected an oratory.²¹ He built a wall around the cave,

¹⁴ Lough Derg is well described, in the “Illustrated Handbook of the Scenery and Antiquities of South-Western Donegal.”

¹⁵ Latinized Gergensis. See Colgan’s “Trias Thaumaturga,” Quinta Vita S. Columbae, n. 19, p. 449.

¹⁶ According to the Saint Genealogies in the “Leabhar Breac” he was of Ulster origin. See Rev. John Francis Shearman’s “Loca Patriciana,” No. viii., p. 158, n. 1.

¹⁷ The name is thus referred to by Roderick O’Flaherty, in connection with two other lakes, the names of which are long obsolete, thus, “Fordremanus, Finloch, Lochlurgan, stagna vetusta.” See “Ogygia,” pars iii., cap. iii., p. 164.

¹⁸ Regarding the change of the name to Lough Derg, a strange legend is recorded. Lough Fionn was known in ancient Erin as being connected with alarming terrors. A frightful monster, like the Lernean hydra, of the serpent class, and of prodigious size, made it still more dreadful. When St. Patrick came into this district, he put to

death the serpent; and the legend regarding it states that the lake was dyed of a reddish colour by its blood. Hence it changed its name *Fionn*, or fair, into *Dearg*, which signifies “red.”

¹⁹ See the account contained, in Matthæi Parisiensis, Monachi Sancti Albani, “Chronica Majora,” edited by Henry Richards Luard, M.A., &c., vol. ii., pp. 193, 194.

²⁰ There is a fabulous Account of the Origin of St. Patrick’s Purgatory, among the Manuscripts contained in the Royal Irish Academy’s Library. It is in the Manuscript classed 23, A. 15, as also, a Religious Legend on St. Patrick’s Purgatory, in Manuscript classed 23, L. 24.

²¹ In the Library of St. Benedict’s College, England, we find a Manuscript, numbered 1280, which contains a Tract, “De Purgatorio S. Patricii.”

²² Regular Canons are said to have been brought there by St. Patrick, and to the prior of that church he entrusted the key, while he decreed, that whoever desired to enter

which was in the cemetery, and right before his church; and, he set up a door, which was locked, so that no person could enter without his permission.²² In the days of the Irish Apostle, many are stated to have visited that cave, known as the Purgatory of St. Patrick, and on leaving it, they bore witness to the grievous pains endured within it, and also to the great and ineffable glory they beheld.²³ According to the usually received tradition, the Apostle of Ireland²⁴ was the first holy person that landed at Saints' Island, on Lough Derg, and that gave a future celebrity to the place. Here, in after times, was shown his bed. Not long after his period, it must have been, that St. Dabeoc or Beoan lived in that Island containing the Purgatory of St. Patrick, and when he had a vision of St. Columkille's birth.²⁵ The bleak shores, around the surface of Lough Derg, present a scene of melancholy loneliness, especially in the winter season. Situated in the parish of Templecain, barony of Tyrhugh, county of Donegal, and diocese of Clogher, the Lough and its Hospice²⁶ are most usually visited by pious pilgrims, during the months of July and August. The expanse of Lough Derg is bespangled with numerous and pretty islands, some crowned with stunted trees, some bared to the mountain breezes. The principal of these islands are Station Island, Saint's Island,²⁷ Prior's Island, Kelly's Islands, the Stormy Islands, Goat Islands, near the River Fluchlynn, and Bilberry Island,²⁸ with many little islets, which are but isolated rocks, and without any particular name. Lough Derg is about five miles in length by four in width.²⁹ It consists of two large sheets of water, which may be designated the upper and lower lakes. The upper lake is connected with the lower though means of three channels formed by Saint's Island and an islet lying north-east of it, called "The Wildgoose Lodge." Its principal inlet is called the River Fluchlynn, which empties itself into upper Lough Derg, at its northern extremity. The outlet is called the River Derg, which issues from the lake at its eastern shore, and pursues its winding way until it mingles with the ocean at Lough Foyle. Among the islands of Lough Derg, only two merit the special attention of the pilgrim or tourist. These are Station Island, also called Pilgrims' Island, and Saint's Island. On the former, now the more frequented³⁰ and conspicuous one, to borrow a beautiful metaphor, more beautiful indeed in the original Irish—"White as a swan on the breast of its waters"—are a presbytery, inns, a hospice, and two

his Purgatory, he must first obtain leave from the local bishop, and from the latter receiving letters, he should wait then on the prior and receive his instructions before entering.

²³ During the reign of King Stephen over England, a soldier of his, called Hoenus, or Owen, obtained leave from that king to visit his native country of Hybernia, where in penitence for his great crimes, he resolved on visiting the Purgatory of St. Patrick. Henry of Saltery gives a singular narrative in detail of his pilgrimage to that cave, and regarding the visions he had within it. See Matthew of Paris' "*Chronica Majora*," vol. ii., pp. 192 to 203.

²⁴ See the Third Volume of this work, at the 17th of March, Art. i. Life of St. Patrick, Apostle and chief Patron of Ireland, chap. xiv.

²⁵ See the account in Colgan's "*Trias Thaumaturga*," *Quinta Vita S. Columbæ*, lib. i., cap. x., pp. 390, 391.

²⁶ The conveniences are at present very

considerable for reaching Lough Derg. It is about three miles distant from the town of Pettigo, a station on the Bundoran branch of the Enniskillen and Londonderry Railway. In Pettigo, there is a good hotel and inn accommodation, and ample posting facilities.

²⁷ Saint's Island was sometimes designated St. Fintan's Island, and very often the island of St. Dabeoc, pronounced *Davoe*.

²⁸ How it has come to receive this distinctive name it is difficult to understand, since most of the other islands equally abound in a profusion of this succulent little mountain fruit.

²⁹ It is said to cover an area of 2,140 statute acres.

³⁰ During the Station season, Lough Derg presents from all points of view, amid its dreary solitude of surrounding mountain and moorland, a singularly charming and truly picturesque prospect.

³¹ An illustration of Pilgrims' Island and

neat churches.³¹ For ages it was untenanted; while the waves then as now often beat with angry plashes against its solitary shores. About two miles north of Station Island lies Saint's Island—also called St. Dabheog's or Daveog's Island—in pre-Reformation times the place of pilgrimage. This Island comprises about seven acres. Its formation is like a ring, and it rises in gentle acclivity from the lake. Here, there is hardly a doubt, but that the holy man lived, and probably in that cave, which formerly rendered the place so famous. On the mainland, also, is shown, in the townland of Seeavoc, a remarkable artificial mound, on the summit of which is a stone,



Lough Derg and Pilgrims' Island, County of Donegal.

still locally named St. Dabheoc's seat.³² Immediately in front of it is a grave-like opening, which measures about three feet in depth, while it is between four and five feet in length. Its sides were built with stone flags, and these—probably giving way during the lapse of ages—have left the enclosed space at present so confined. In this cave, one can only kneel with some difficulty. Here St. Dabheoc is supposed to have passed some of his time occasionally, for the two-fold purpose of a seat, in a retired spot for meditation, and to perform penance in the cave. There, too, on the mountain top, holy Dabheoc detached himself from all earthly considerations, apart from men, and only in communion with his Creator.³³ According to local tradition—quite likely to be reliable in nearly all such cases—he was regarded as the special patron of the present Saints' Island, which for centuries continued to be known as St. Dabheoc's Island. That the penance he practised was of a very austere character may be inferred from the accounts regarding it, and which have come down to us from very remote times. One of the penitential circles

of its buildings is here presented. The view was taken on the spot from Friars' Island in Lough Derg, by William F. Wakeman, who afterwards transferred it to the wood, engraved by Mrs. Millard.

³² This has given name to the townland

of Seeavoc, in Irish *Sírohe Dabheog*.

³³ See Rev. Daniel O'Connor's "Lough Derg and its Pilgrimages," chap. vi., pp. 40 to 42. There is also a woodcut, representing St. Dabheog's seat.

³⁴ These are shown, marked on a copper-

or beds, on the Island of St. Patrick's Purgatory, was styled *Lectus vel circulus S.S. Abogi et Molaisei*. Quite near it was the larger *Lectus vel circulus S. Patricii*.³⁴ In the poem beginning, "Patrick of the fort of Macha loves,"³⁵ that Mobheog was in the habit of placing³⁶ his head constantly, in a pit or pool of water.³⁷ It is somewhat remarkable, that such a penitential act had been practised for many centuries by the pilgrims who visited the Island of St. Dabheoc. Even yet, on Station Island, it continues to be observed by some penitents, but in a modified way.³⁸ In the Tripartite Life of St. Patrick,³⁹ the Apostle is represented as having founded a church in or near the peninsula of Innishowen, and on his way to the River Bann. Over this he placed a bishop, both in name and in reality Beatus.⁴⁰ Another holy man Eugenius was allied with him in friendship. It has been supposed,⁴¹ that the former may have been identical with the present St. Beog, or Mobheog. He says, likewise, Beatus⁴² is rendered into Irish by the words Beoadh or Beoadh, or Beoan.⁴³ The prefix mo, "my," being added in a manner used among the Irish, the Latin Irish, or Hiberno-Latinized words, Beoadus, Beatus, Beoanus, Beanus, can likewise be resolved into Mabheoc or Mabheoan, in Irish, or as Latinized into Mobheanus or Mobhoecus.⁴⁴ However, this is all purely speculative, and it by no means establishes identity with the present holy man. A supposition has been made, that St. Dabheoc, who lived at an early period on Lough Derg, might have introduced or observed the rule of one of those eight monastic orders that were in the primitive Irish Church, and that St. Molaisre,⁴⁵ Abbot of Devenish, perhaps adopted it. Both holy men appear to have been very nearly, if not altogether, contemporaries.⁴⁶ Besides, their places were not very far apart, and there are just grounds for supposing, that the inmates on Lough Derg and those on Lough Erne, although living in Island homes, had sometimes visited each other. It is stated, that when St. Kevin⁴⁷ was at the school of his relative, Bishop Eoghan,⁴⁸ at Ardstra, St. Bioc or Boean—whether the present holy man or another bearing the same name is undetermined—paid frequent visits to that seminary, when in his extreme old age.⁴⁹ It is not known how long St. Dabheoc lived at Lough Derg. The year in which he died has not been

plate Map, in Sir James Ware's work, "De Hibernia, et Antiquitatibus ejus, Disquisitiones," cap. xxvi., p. 190.

³⁵ Attributed to St. Cuimin of Condeire or Connor.

³⁶ Thus he says:—

"The victorious Mobheog loves,
According to the synod of the learned,
Often to bow his head
To dip his head into a pit [of water]."

³⁷ The last line of the foregoing quatrain reads differently in the poem of Cuimin, as printed in the Rev. Matthew Kelly's Calendar of the Irish Saints, at p. 168:—

"Do cuirhead é fa' cúite."

"He plunged it into the pond."

This, according to Professor O'Curry, is a better reading.

³⁸ "Such force, we may well say, has the continuance of a pious usage in the trans-

mission of historical facts."—Rev. Daniel O'Connor's "Lough Derg and its Pilgrimages," chap. vi., p. 39.

³⁹ See the Third Volume of this work, at the 17th of March, Art. i. Life of St. Patrick, Apostle and chief Patron of Ireland, chap. xiv.

⁴⁰ See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, lib. ii., cap. cxxv., p. 146.

⁴¹ By Father John Colgan.

⁴² A Latin word, meaning "blessed" in English.

⁴³ Signifying "vital," or referring to life.

⁴⁴ See Colgan, *ibid.*, n. 188, pp. 181, 182.

⁴⁵ His feast occurs, on the 12th of September. He died A.D. 563.

⁴⁶ See Rev. Daniel O'Connor's "Lough Derg and its Pilgrimages," pp. 45, 46.

⁴⁷ Patron of Glendalough. See his Life in the Sixth Volume of this work, at the 3rd of June, Art. i.

⁴⁸ His feast occurs, on the 23rd of August.

⁴⁹ See Rev. John Francis Shearman's "Loca Patriciana," No. viii., p. 158.

noted in our Annals, nor has it been ascertained. It appears probable enough, that he departed this life during the first half of the sixth century, and possibly before the birth of St. Columba,⁵⁰ which took place about the year 520 or 521. That St. Dabheoc has been regarded as the special patron of Lough Derg may be inferred, from the circumstances of his bed, the seat, a cross, the termon-lands, and Saint's Island itself, having been called after him. It would appear, that St. Mobheog was interred within the circling waters of Lough Derg, and on Saint's Island, probably at the place where his *Aherla* or "bed" was situated. Veneration was given, at the 24th of July, according to the Martyrology of Donegal,⁵¹ to Mobheog, of Termonn, Abbot. Even to the present day, the people living in the neighbourhood of Lough Derg and the pilgrims thither entertain a great traditional reverence for this holy man, about whom such meagre records now exist. After his time, a monastery and churches, together with seven penitential beds, or cells, where the pilgrims knelt in succession, and prayed for the intercession of the seven tutelary saints of the place, were situated on Saint's Island.⁵² On the eastern extremity of this island, the Purgatorial Cave,⁵³ which was known as the *Caverna Purgatorii*, appears to have been situated.⁵⁴ During the middle ages, pilgrims were attracted thither for penitential exercises,⁵⁵ not alone from Ireland, but from the neighbouring Island of Great Britain, and from the most distant countries of Europe. In the seventeenth century, it was uprooted and completely destroyed, by direction of the English Government. The religious men⁵⁶ living there were expelled from their convent.⁵⁷ This cave was so completely filled up with stones, by the iconoclasts, who were deputed to utterly demolish this pious retreat, that scarcely a vestige of it now remains. In the year 1703, being the Second of Queen Anne's reign, at a Parliament held in Dublin, an Act was passed to prevent the growth of Popery; while, in the 26th clause was introduced a special enactment, to prevent pilgrimages to Holy Wells, and especially to the place called St. Patrick's

⁵⁰ See the Life of St. Columkille or Columba, Abbot of Iona, and Apostle of Caledonia, in the Sixth Volume of this work, at the 9th of June, Art. i., chap. i.

⁵¹ Edited by Drs. Todd and Reeves, pp. 200, 201.

⁵² The soil partakes of the ruin, which has visited and made such havoc of its holy cloisters and churches. It is quite overgrown with coarse grass, with ferns, and with rushes; and, in some parts of it, a thick covering of heather indicates, that it has to some extent returned to its original state of wildness. The ruins of the sacred enclosures, churches and cemetery, are filled with rank and luxuriant weeds.

⁵³ A small Tract, intituled, "Le Purgatoire de Saint Patrice," was printed at Paris. It has no date, and it is an 8vo of only 16 leaves.

⁵⁴ The *Caverna* is also marked on the Ordnance Survey Map of the island.

⁵⁵ The celebrated Spanish poet Don Pedro Calderon de la Barca, born in Madrid in the beginning of 1600, composed as one of his dramas "Purgatorio de San Patricio." This has been elegantly rendered into English metre, by our own distinguished poet, Denis Florence MacCarthy. With an Intro-

duction, this version was first published in Duffy's "Irish Catholic Magazine," vol. i., Nos. i., ii., iii., iv., v., 1847, 4to. Later still, this version was revised and published as an entirely new translation, by Mr. MacCarthy. In its completed form, it may be seen in the latest edition of his works, in Calderon's Dramas, published in London, 1887, 8vo.

⁵⁶ The Canons Regular of St. Augustine were formerly denizens of the place. See Sir James Ware, "De Hibernia et Antiquitatibus ejus Disquisitiones," cap. xxvi., p. 189. Evident traces of their agricultural labours still remain.

⁵⁷ During the reign of King Charles I.

⁵⁸ The Protestant Bishop of Down and Connor, Right Rev. Bishop Mant, quotes the clause as follows: "For the more effectual preventing and suppressing all such superstitious, dangerous, and unlawful assemblies," the statute further enacts "that every person convicted of meeting or assembling at St. Patrick's Purgatory aforesaid, or at any such well or place contrary to this act, shall forfeit ten shillings, or in default of payment, be publicly whipped; and persons convicted of building booths, selling ale, victuals, or other commodities, shall forfeit

Purgatory, in the county of Donegal.⁵⁸ The Saint's Island has very few trees or shrubs, if we except some slender trees of mountain ash, and some whitethorn bushes, which are really worth observing, as they are hoar with antiquity. These bushes shelter the *debris* of the buildings, and especially those of the *Caverna Purgatorii*; and, judging from the gray, dank moss adhering to their branches, they appear to date from a time when the buildings were demolished. Although so celebrated in former ages, the Saint's Island is now rarely visited, even during the season when pilgrimages are most frequent on Station Island.

ARTICLE III.—ST. LUIGHEE, OF DRUMBO, COUNTY OF DOWN. In the Martyrology of Tallagh,¹ at the 24th of July, is entered Lugbei Dromo bo. This is the present parish of Drumbo, in the county of Down.² On a hill were the ruins of this old church, 45 feet in length, and 20 broad. The old church, ascribed to the erection of St. Patrick,³ and presided over by a St. Mochumma, Abbot, about the beginning of the seventh century, is now in ruins.⁴ Conjecturally, Colgan classes this saint as the holy disciple of St. Columba, named St. Lugbe Mac-cumin, a monk of Iona.⁵ At the north-west corner of the church, 24 feet distant from it, stood an ancient Round Tower,⁶ about 35 feet high and 47 feet in circumference. It is 9 feet in diameter, on the clear; it has also an eastern entrance, about 6 feet from the ground.⁷ The doorway is quadrangular, and the tower is constructed of spawled rubble masonry. The limestone of the district has been used. The wall is 4 feet in thickness, and the doorway measures 5 feet 8 inches in height; 2 feet 6 inches in breadth, below the lintel; and 2 feet 10 inches at the sill-stone, which is now destroyed.⁸ According to the Martyrology of Donegal,⁹ veneration was given at the 24th of July to Luighbe of Drum-bo.

ARTICLE IV.—ST. COMGHALL, OF CLUAIN DIAMHAIR. It is entered in the Martyrology of Tallagh,¹ that a festival was celebrated at the 24th of

twenty shillings, and in default of payment be imprisoned; and the magistrates are required to demolish all crosses, pictures, and inscriptions, that are anywhere publicly set up, and are the occasions of Popish superstitions."—"History of the Church of Ireland, from the Revolution to the Union of the Churches of England and Ireland, January 1st, 1801; with a Catalogue of the Archbishops and Bishops, continued to November, 1840; and a Notice of the Alterations made in the Hierarchy by the Act of 3 and 4 William IV., chap. 37." Vol. ii., chap. ii., sect. ii., pp. 139, 140.

ARTICLE III.—¹ Edited by Rev. Dr. Kelly, p. xxx.

² See it described on "Ordnance Survey Townland Maps for the County of Down," sheets 9, 15.

³ This, however, in the opinion of Rev. William Reeves is incorrect, as the church of Drumbo, erected by St. Patrick, was near Downpatrick, and not far from the sea, while the present Drumbo is several miles distant from it. See "Ecclesiastical Anti-

quities of Down, Connor and Dromore," pp. 44, 45, n. (b), and Appendix S, pp. 235 and 236, and Appendix LL, p. 379.

⁴ See Dr. Petrie's "Ecclesiastical Architecture and Round Towers of Ireland," part ii., sect. iii., sub-sec. 3, pp. 401, 402. There is a beautiful wood engraving of the doorway to this Round Tower, at p. 401.

⁵ See "Trias Thaumaturga," Appendix Quarta ad Acta S. Columbæ, cap. x., num. 80, p. 491.

⁶ In J. B. Doyle's "Tours in Ulster," pp. 99, 100, there is an illustration and a description of Drumbo Round Tower.

⁷ See Harris' "Ancient and Present State of the County of Down," chap. iii., sect. iv., p. 73.

⁸ At present, it only rises about four feet over the level of the ground, which has been raised considerably by interments. No doubt its elevation was originally some eight or ten feet.

⁹ Edited by Drs. Todd and Reeves, pp. 200, 201.

ARTICLE IV.—¹ Edited by Rev. Dr. Kelly, p. xxx.

July, in honour of Comgall mac Tade, of Cluain Diamar. A certain Comgall, the disciple of St. Cethech, a Bishop, is mentioned in the Tripartite Life of St. Patrick.² His feast appears to have been kept at Ath-da-laarg. This is said to have been a ford of the River Buellan—now the Boyle—in Connaught.³ The name Comghall, of Cluain Diamhair, occurs in the Martyrology of Donegal,⁴ at this same date.

ARTICLE V.—ST. OILLEOC, OF CLUANA ETCHEN. A festival to honour Oilleoc of Cluana Etchen appears in the Martyrology of Tallagh,¹ at the 24th of July. The place of this saint is not recognisable, at present, under the name here given.² Colgan conjectures, that the present saint may be identical with a St. Allocus,³ the brother of St. Gildas the Wise.⁴ Yet, elsewhere, Colgan makes him the brother to five other holy brothers, who were natives of Ireland.⁵ It seems probable enough, that the present saint may be identical with Elloc, one of the sons of Bracan, King of Britain, and of Dina, daughter to a Saxon King.⁶ If so, he must have flourished in the fifth century. One of these sons, Coeman or Mochoemoch, is said to have come over from Britain, or Cambria, and to have founded a church at a place, afterwards known as Kilcavan, in the plain of Geishill, in the present King's County. It must be remarked, too, there is a place called Kilmalogue,⁷ in the immediate vicinity, and it seems not improbable, that as a near neighbour to his brother, he may have there settled. After giving name to the place, Elloc or Oilleoc may have been adopted as the local patron.

ARTICLE VI.—ST. CRONAN. We find the name Cronan, without further designation, inserted in the Martyrologies of Tallagh¹ and of Donegal,² at the 24th of July. No less than twenty-nine holy men bearing this name are enumerated in the Irish Calendars. While most of those are distinguished by the places with which they were connected, or by a patronymic, several are only mentioned simply by name. Among the latter is the present holy man. There are two places, called Kilcronan, marked on the Irish Ordnance Survey Maps; one of these is a townland in the parish of Whitechurch, and barony of Cork;³ while the other townland, so named,⁴ is in the parish of Dysartgallen, and barony of Cullenagh, in the Queen's County. The old cemetery of the latter Kilcronan

² See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, lib. ii., cap. xlviii., p. 136.

³ See nn. 91, 92, p. 177.

⁴ Edited by Drs. Todd and Reeves, pp. 200, 201.

ARTICLE V.—¹ Edited by Rev. Dr. Kelly, p. xxx.

² There is a parish called Clonagheen, in the barony of Maryborough West, and Queen's County; but, this denomination does not approach phonetically to that of Cluana Etchen.

³ See "Acta Sanctorum Hiberniæ," Januarii xxix., n. 6, p. 188.

⁴ See his Life, at the 29th of January, in the First Volume of this work, Art. i.

⁵ See what is written at the 31st of January, the feast of St. Machumma or Dochumma, Bishop of Inis Mahee.

⁶ See Colgan's "Acta Sanctorum Hiberniæ," Februarii xi. Vita S. Canoci, pp. 311 to 314.

⁷ See Lewis' "Topographical Dictionary of Ireland," vol. i., p. 652.

ARTICLE VI.—¹ Edited by Rev. Dr. Kelly, p. xxx.

² Edited by Drs. Todd and Reeves, pp. 200, 201.

³ It is shown, on the "Ordnance Survey Townland Maps for the County of Cork," sheet 63.

⁴ It is described, on the "Ordnance Survey Townland Maps for the Queen's

and a fragment of its ruined church⁵ lie near the town of Ballynakill,⁶ on the right bank of the Owenbeg River. No patron day or tradition remains at present, to connect this place with any particular St. Cronan; notwithstanding the many bearing such name as inscribed on the Irish Calendar. The river has now encroached on part of the former burial-ground, and has carried away a considerable portion, not alone of the earth, but even of human



Kilcronan, Queen's County.

remains. When the writer last visited the place, layers of human bones and also pieces of coffins were sticking out through the clay on the soft embankment, over the rapid course of the Owenbeg River. Its proximity to the town of Ballynakill caused the cemetery of Kilcronan to be greatly overcrowded; while, by the people of all the surrounding neighbourhood, the place had been constantly held in great veneration, and it was a favourite place for interments.

ARTICLE VII.—ST. BLATHMAC, SON OF FLANN. In the Martyrology of Tallagh,¹ at this date, is entered the festival of Blaitbmac mac Flainn.

County," sheet 30.

⁵ The accompanying illustration is from a sketch by the writer, taken in July, 1888. This was drawn by William F. Wakeman on the wood, engraved by Mrs. Millard.

⁶ On the old Map of Leix, compiled about the year 1563, and within the district of Galin, this town is marked. There, it is denominated Balaochillie, and it is represented, *in situ*, by a tower, with *créneaux* indenta-

tions. Woods are shown on either side of it, but with openings between, and these extend to the River Greg, as it is called—now the Owenbeg—which passes by Kilcroenen—also noted—and thence wends its course on to the River Neure. This it joins at no great distance, towards the south-west. Ballynakill is situated within the parish of Dysartgallen, in the barony of Cullinagh.

ARTICLE VII.—¹ Edited by Rev. Dr.

The Martyrology of Donegal,² records, at the 24th of July, the name of Blathmac, son of Flann. In the table postfixed to the latter Martyrology, his name is Latinized Florigenius or Florus.³ From the date at which his death is entered, A.D. 823, in both of the aforesaid Calendars, it should seem, that this saint ought to be identified with that noble martyr of Iona, whose Acts and festival may be found, at the 19th of January.⁴

ARTICLE VIII.—ST. CORODNUS OR CRODHNE. In the Martyrology of Tallagh,¹ Corodnus is recorded at this day. In a somewhat different form, the name is elsewhere noticed. A festival in honour of Crodhne² is set down in the Martyrology of Donegal,³ at the 24th of July.

ARTICLE IX.—ST. LATEERIN OF CULLIN, COUNTY OF CORK. A patron was held, near a holy well dedicated to St. Lateerin, at Cullin, in the County of Cork, on the 24th of July. Several local legends were current, regarding this holy virgin, who is said to have been the youngest of three sisters.¹ One of these was Inneen, venerated on the 6th of May, at Drumtariff, while the eldest of all was commemorated at Kilmeen. The name of this local saint has been omitted by our Calendarists.

ARTICLE X.—ST. FERGUSA. The simple entry Fergusa is found recorded in the Martyrology of Tallagh,¹ at the 24th of July.

ARTICLE XI.—ST. FAGNA, BISHOP. We find that Florarius and Henry Fitzsimon, at the 24th of July, have entered the festival of St. Fagna, Bishop.¹

ARTICLE XII.—ST. SATANAL, MARTYR. The Martyrology of Tallagh¹ records a festival at this date, to honour Satanal martir. We can find no corresponding entry, in any other Calendar.

ARTICLE XIII.—REPUTED FEAST FOR ST. ERTHAD, BISHOP. In his "Menologium Scotorum," Thomas Dempster assigns a festival for a Bishop Erthad, at the 24th of July.¹

Kelly, p. xxx.

² Edited by Drs. Todd and Reeves, pp. 200, 201.

³ See *ibid.*, pp. 366, 367.

⁴ In the First Volume of this work, Art. i. ARTICLE VIII.—¹ Edited by Rev. Dr. Kelly, p. xxx.

² In a note by Dr. Todd he says at Crodhne: "The second hand adds here 'Coroidhne,' another form of the name. It occurs in the form Copoom, in the Mart. Taml."

³ Edited by Drs. Todd and Reeves, pp. 200, 201.

ARTICLE IX.—¹ See Edward Walsh's

"Popular Legends of the South," No. iii. St. Lateeran. "Dublin Penny Journal," vol. i., No. 45, p. 360.

ARTICLE X.—¹ Edited by Rev. Dr. Kelly, p. xxx.

ARTICLE XI.—¹ See O'Sullivan Beare's "Historiæ Catholicæ Ibernæ Compendium," tomus i., lib. iv., cap. xii., p. 54.

ARTICLE XII.—¹ Edited by Rev. Dr. Kelly, p. xxx.

ARTICLE XIII.—¹ Thus: "In Scotia Erthadi episcopi qui regi piissimo Malcolmo I., charus fuit. K.B."—Bishop Forbes' "Calendars of Scottish Saints," p. 206.

ARTICLE XIV.—REPUTED FEAST OF ST. RUMOLD, ARCHBISHOP OF MECHLIN. At the 24th of July, quoting Galesinus, Thomas Dempster¹ has a festival for St. Rumold, Archbishop of Mechlin. Already we have treated about him, at the 1st day of this month²—the date for his chief feast.

Twenty-fifth Day of July.

ARTICLE I.—ST. NINNIO, OR NINIAN, THE SENIOR, OR THE OLD, APOSTLE OF THE SOUTHERN PICTS.

[FOURTH AND FIFTH CENTURIES.]

CHAPTER I.

INTRODUCTION—DIFFERENT FORMS OF ST. NINIAN'S NAME—LIVES OF ST. NINIAN—CHRISTIANS AMONG THE SOUTHERN PICTS—FAMILY AND BIRTH OF ST. NINIAN—HIS EARLY YEARS AND EDUCATION—HE VISITS ROME—HIS CONSECRATION AS BISHOP.

OWING to a designation affixed to the name of the present Nennio, we are at a loss to understand the exact application of the term Senior, or the Old, to any particular individual, among the many saints called Nennio or Nennius. Without any safe light to guide us in arriving at any other conclusion, it seems not unreasonable to believe, that the meaning here attached to senior has reference, not to the oldest of the number, but rather to the proto-saint so designated, among them. There can hardly be any doubt, but that the present Nennio, Senior, had some connexion with Ireland, whether we regard him as being identical with the first Apostle of the Southern Picts, or with St. Nennio, his successor, at Whithern. In the first case, we must probably conclude, that the former saint had two festivals; one at this date, and another at the 16th of September. A conjecture has been offered, however, that if not the latter feast-day—at least the present—should be assigned to the early Apostle's successor there. This conclusion hardly accords well with Scottish tradition and history. Assuming it may be possible, nevertheless, we shall proceed to deal with the materials which are still extant, for notices of that celebrated missionary, who at a very early period brought a knowledge of the Christian religion among his pagan compatriots.

The name of Ninnio, Senior, or the Old, is set down, in the Martyrology of Tallagh,¹ at the 25th of July. He is thought to have been called Senior, in order to distinguish him from a namesake, who succeeded in his place, and who obtained the designation of Nennio or Nennius, Junior. If so, it seems probable, that we must regard him as that reverend bishop and holy man of the British nation, whose Acts have been alluded to by Venerable Bede,² and who first brought the light of Christianity among the Southern Picts. Under different forms, the name of Ninio or Ninian may be found.

ARTICLE XIV.—¹ In his "Menologium Scotorum," it is thus entered: "xxiv. Machliniae Rumoldi Archiepiscopi. Galesin."—Bishop Forbes' "Kalendars of Scottish Saints," p. 206.

² See in the present Volume, Art. i.

ARTICLE I.—CHAPTER I.—¹ Edited by Rev. Dr. Kelly, p. xxx.

² See "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. 4.

He is called Nynia, by Venerable Bede³ and by Alcuin; again, he is named Nyniga,⁴ Ninia,⁵ and Niniane.⁶ It was Latinized Ninianus, after the time of St. Ailred. It is known, that Monenn,⁷ Monein,⁸ or Maoineann,⁹ was another form of this name, and called Nenio, in Ireland; the honorific prefix *mo* preceding the designation itself,¹⁰ according to a common usage of our country. In vulgar Scotch, this holy man was styled St. Ringan¹¹ or St. Ringen. In the Island of Bute, he is called Ningan.¹² In England, likewise, a debasement of St. Ninian's name is to be found, under the forms of St. Trinyon and St. Triman.

There was an Irish Life of a St. Ninian, which connects him with Ireland.¹³ This however contains matter, which is irreconcilable with statements made in the Life of Ninian by St. Ailrid. A translation of that Life was made for the Bollandists, by Father Henry Fitz-simon; but, these writers state, that it abounds in falsehoods, and they consider it to be very worthless in character.¹⁴ An early book on the Life of Ninnio was written in the ancient Celtic or Pictish language of Galloway. It is not likely, that this linguistic and biographical tract has been preserved. From such a source of information, his mediæval biographer, Ailred,¹⁵ recast in a Latin form, and somewhat under the influence of mediæval notions, another narrative, which has come down to our time. The Pictish Life appears to have been very closely followed in form and in matter. This early record formed the basis of a Life—probably a Latin translation only—and compiled towards the middle of the twelfth century, by that celebrated Abbot of the Monastery of Rievault, or Rievaux.¹⁶ This biography has been lately translated into English, and learnedly edited¹⁷ from the best Manuscripts, by Right Rev. Alexander Penrose Forbes, D.C.L., Protestant Bishop of Brechin. It is also illustrated with notes. This Life was first printed by John Pinkerton,¹⁸ from a beautiful Manuscript,¹⁹ belonging to the Bodleian Library, at Oxford.

³ See *ibid.*

⁴ By Alcuin. See Sir Thomas Duffus Hardy's "Descriptive Catalogue of Materials relating to the History of Great Britain and Ireland," vol. i., part i., p. 45.

⁵ See William of Malmesbury's "De Gestis Pontificum Anglorum," lib. iii., sect. 118, p. 256. Edition of N. E. S. A. Hamilton. London, 1870, 8vo.

⁶ See Bellenden's Boece, vol. i., p. 255. Edinburgh edition, 1821.

⁷ So found in the Martyrology of Tallagh

⁸ According to the Drummond Missal.

⁹ See the Martyrology of Donegal.

¹⁰ "The occurrence, during the Irish occupation of Whithern, of the names Nennio and Monennus, seems to suggest the notion of an ecclesiastical eponymus."—"Lives of S. Ninian and S. Kentigern." Compiled in the twelfth century. Edited from the best MSS., by Alexander Penrose Forbes, D.C.L., Bishop of Brechin, Note B, p. 256.

¹¹ Especially, in the Orkney Islands.

¹² In that Island, there is a harbour called Port Ningan; and, according to Scottish writers, it obtained name from him.

¹³ See Archbishop Ussher's Works, as edited by Dr. Elrington, vol. vi. "Britannicarum Ecclesiarum Antiquitates," cap. viii., p. 209, and cap. xiv., p. 565. Editio

Dublinii, 1639, 4to.

¹⁴ See "Acta Sanctorum," tomus v., Septembris xvi. De S. Niniano Episcopo, Pictorum Austraniam Apostolo Candidæ Casæ in Scotia. Commentarius Historico-Criticus, sect. ii., num. 18, p. 321.

¹⁵ As may be seen, from his Prologue to the Latin Life of St. Ninian, Ailred considered this to have been written in a barbarous style. His Prologue seems to have been addressed to Christianus, who was consecrated Bishop of Candida Casa, on the 19th of December, 1154, at Bermondsey, by the Archbishop of Rouen, acting for him of York, according to the "Chronicon Sanctæ Crucis," at that year.

¹⁶ This was a Cistercian foundation of Walter Espec, A.D. 1131, in Yorkshire, and he entered it in 1133. He became its Abbot in 1143, and he died on the Ides of January, A.D. 1166, in the fifty-seventh year of his age.

¹⁷ See "Lives of S. Ninian and S. Kentigern." Compiled in the twelfth century. Edinburgh, 1874, 8vo.

¹⁸ In "Vitæ Antiquæ Sanctorum, qui habitaverunt in ea parte Britannię nunc vocata Scotia vel in ejus Insulis," pp. 1 to 23.

¹⁹ It was classed Laud. F. xv. cent. xii.; and, at present, Laud. Misc. 668, ff. 78b-89, sect. xii.

²⁰ Classed Cott. Tib. D. iii., fol. 186-192,

However, Bishop Forbes has amended Pinkerton's readings from that copy, and in more than one instance, he has supplied a sentence. In addition to these emendations, he has collated it with a Manuscript²⁰ Life of Ninian, found in the British Museum. In the Burgundian Library at Bruxelles, there is a volume of Lives of the Saints, in which the Life of St. Ninian is given in an abridged form. This is in the Sanctilogium Manuscript, attributed to John of Tinmouth.²¹ From this latter, John Capgrave seems to have drawn his Acts of this saint.²² Before the time of Alcuin,²³ a metrical composition²⁴ was extant, and it praised the great miracles ascribed to Bishop Nynias. In his extreme old age, the Scottish poet, John Barbour, composed a metrical Life of St. Ninian.²⁵ The Bollandists have published the Acts of St. Ninian.²⁶ They have used that Life compiled by Capgrave, and they have given comments upon it. They have mention of two other Manuscript Lives of this saint; one of these belonged to the monastery of Rubeæ Vallis, and the other to the Carthusian Convent, at Cologne.²⁷ These latter have not been found, although sought for by Bishop Forbes. Nearly all the modern ecclesiastical and civil historians of Scotland have some account of this early Christian missionary in their country. Various other writers, such as Dean Cressy,²⁸ Bishop Challenor,²⁹ the Rev. Alban Butler,³⁰ and the Rev. Thomas Innes,³¹ commemorate this proto-Scottish saint. Among the "Lives of the English Saints," there is one for St. Ninian, Bishop of Candida Casa,³² having an Advertisement and Preface, with ten chapters following, and under distinct headings.³³ Besides, Bishop Forbes,³⁴ and Rev. S. Baring-Gould,³⁵ have compendious accounts of St. Ninian.

According to the earliest Scottish traditions, the Picts—said to have been of Scythian origin³⁶ and to have at first sought a settlement in Ireland—were the most ancient inhabitants, who occupied the northern parts of the Island of Britain, while the Britons coming over from Armorica took possession of the more southern parts.³⁷ When the Romans had invaded and subdued the

sæc. xiii. It is supposed to have been a transcript from the Bodleian exemplar, and it has few variations from that Manuscript.

²² He places these Lives in the order of the Calendar, beginning with St. Edward the Confessor, at January 5th.

²³ See "Nova Legenda Anglie," fol. ccxli., ccxliii.

²⁴ This he states, in a letter addressed to the brothers serving God, at Candida Casa.

²⁵ Alcuin adds: "quæ nobis per fideles nostros discipulos Eboracensis Ecclesiæ Scholasticos directa sunt."—MS. Cott. Vesp. A. xiv., f. 160 b. See Sir Thomas Duffus Hardy's "Descriptive Catalogue of Manuscripts relating to the Early History of Great Britain," vol. i., p. 45.

²⁶ This was discovered by Henry Bradshaw, Esq., in the University Library of Cambridge.

²⁷ In a Historico-Critical Commentary, in Four sections and Forty-eight paragraphs. See "Acta Sanctorum," tomus v., Septembris xvi., pp. 318 to 328.

²⁸ According to a Decree of Napoleon I., issued in 1809 or 1810, such of the Carthusian Manuscripts there as had not been sent to the National Library at Paris, were assigned, with those belonging to the other local convents, to the Ecole Centrale, at Cologne,

and those Manuscripts are now in the Library of the Marzellen Gymnasium there.

²⁹ See "Church History of Brittany, book viii., chap. xii., pp. 154, 155.

³⁰ See "Britannia Sancta," part ii., pp. 130 to 133.

³¹ See "Lives of the Fathers, Martyrs and other principal Saints," vol. ix., September xvi.

³² See "Civil and Ecclesiastical History of Scotland," book i., sect. xxvii., xxviii., pp. 32 to 34, sect. xxxi., xxxii., xxxiii., xxxiv., xxxv., 39 to 46.

³³ This has been attributed to the Rev. John Barrow, D.D., late Principal of St. Edmund Hall, Oxford.

³⁴ Including Introduction, these chapters contain 140 pages. Published in 1845, London, Toovey, 12mo.

³⁵ See "Kalendars of Scottish Saints," pp. 421 to 425.

³⁶ See "Lives of the Saints," vol. x., September 16th, pp. 262 to 265.

³⁷ Such is the account given by Venerable Bede, in his "Historia Ecclesiastica Gentis Anglorum," lib. i., cap. i.

³⁸ In reference to the early people of Britain, the reader is referred, for a more detailed account than that here given, to the Third Volume of this work, at March 17th, Art. i. Life of St. Patrick, chap. ii.

latter, Agricola erected a rampart, from the mouth of the Clyde to that of the Forth, about A.D. 88, to guard his conquests from the Pictish incursions.³⁸ Afterwards, it was found to be necessary, in the time of the Emperor Hadrian—about A.D. 120—to erect that celebrated barrier, known as the Roman Wall, and extending from the River Tyne to the Solway, in order to restrain the Picts.³⁹ In fine, when the Emperor Severus came to Britain A.D. 210, he cleared the northern frontier of enemies, and then erected another stone wall, almost parallel with that of Hadrian. Many remains of this are to be seen, at the present day. Under Roman auspices, the Christian religion made its way into the Island of Britain; and, even in the second century, it had been established; while there are current reports, that it had penetrated to regions not yet brought under subjection to the Empire.⁴⁰ The people of those distant places were termed Barbarians, by the Roman writers, as in contrast with the provincial Britons. Already, Christian communities and churches had existed at the end of the third century, within the Roman province of North Britain. Especially, Christianity was introduced among the Southern Picts. These were distinguished from their compatriots the Northern Picts, who remained pagans, and who lived beyond the mountains on the north-west. The Gospel was only preached to these by St. Columba,⁴¹ after A.D. 563, when he visited their remote and almost unknown region. It is probable enough, that many of the Roman Christians, during those early ages of persecution, sought refuge from their persecutors, in the most remote provinces of the Empire. It is certain, moreover, that Christian soldiers were in great numbers enrolled among the armies maintained by the Roman Emperors. Although the conquerors carried their victorious arms northward of the Forth, their incursions into these places were characterized, more as a military than as a civil occupation. Religious influences were not much appreciated or permanent, among the inhabitants of British origin, as probably few Christian missionaries were to be found accompanying the Roman legions.

According to Ailred's Life, Nenius was descended from a noble family in the Island called Britannia, and as supposed in that western part of it, where the ocean stretching as an arm makes two angles, one on either side, dividing the realms of the Scots and the Angles.⁴² His father is called a king, and he professed the Christian religion, being distinguished for his faith and piety. The inference to be drawn, from the very particular geographical account of Ailred, leads us to believe that St. Ninian was the son of a Cumbrian regulus, and that his native place was in a country lying on the coast of Solway Firth.⁴³ It is doubtful, however, as to whether St. Ninian had been born in Galloway or in Cumberland. During the time of the Roman occupation of Northern Britain, Christianity appears to have made considerable progress in that portion of the country now known as Galloway.⁴⁴ The birth of St. Ninian has been assigned to the year 360; so that it should seem, he was born

³⁸ See James Pettit Andrews' "History of Great Britain, connected with the Chronology of Europe," with Notes, vol. i., p. 3.

³⁹ See John Hill Burton's "History of Scotland," vol. i., chap. i., pp. 18, 19.

⁴⁰ See William F. Skene's "Celtic Scotland: a History of Ancient Alban," vol. ii., book ii., chap. i., pp. 1, 2.

⁴¹ See his Life in the Sixth Volume of this work, at the 9th of June, Art. i., chap. ix.

⁴² In the middle of the twelfth century, when Ailred wrote.

⁴³ The Cumbrian Britains had kings of their own, until A.D. 946, when Dunmail, the last of their kings, fell in defence of their narrow territories, and Edmund gave their country to the Scottish Kings. On the cession of Cumberland to Henry II. in 1153, the Solway became the boundary between England and Scotland.

⁴⁴ The Roman General Theodosius first erected that district into a Roman province, about the year 369. It was called by the name of Valentia.

before the erection of the territory of the Gallgaedhels into a province of Rome.⁴⁵ The Apostle Ninian is stated to have been born of Christian parents, who held an influential position in that part of the country. More than ordinary means, for forwarding the education and culture of their child, were placed at their command. His mother perhaps belonged to the Gaelic race, inasmuch as the legend relates, that she requested her son to associate himself with St. Palladius,⁴⁶ when the latter had undertaken the conversion of Ireland. A tradition of Scotland holds, that St. Ninian was a nephew to St. Martin of Tours;⁴⁷ but, it is possible, this rumour arose on account of his having been for some time under the discipline of that great master. It is stated,⁴⁸ moreover, that Nennio was born in North Wales, which then represented an extensive territory extending to the Derwent in Cumberland. Afterwards, it was narrowed by the Saxon encroachments to its modern limits. The senior Ninian is said to have been a descendant from Caractacus, ancestor of Lucius, the first Christian king in Britain, and of many other distinguished saints and ecclesiastics belonging to the ancient British Church. Of these was Pepiau, surnamed Spumosus, a petty king of Ergyng, and Eywas in Herefordshire, grandfather of St. Dubritius. His brother Ninian was ancestor to the early kings of Glamorganshire. In the ancient genealogies, patronymics and ancestral names were preserved and transmitted from one generation to another. So far as can be ascertained, the name Ninian occurs in this particular family, and also in an older collateral line—namely, that of Nenius, or Nyniau, son of Beli Mawr.⁴⁹

Ninian was baptized while an infant. The grace of baptismal innocence he preserved from his very boyhood. He observed the laws of God day and night, and with holy dispositions, he preserved a matured mind. Whatever was contrary to religion, adverse to chastity, opposed to good morals, or discordant with truth, he carefully avoided. The pious youth applied with great avidity to the study of the Sacred Scriptures. He meditated on their maxims, while in his mind treasures of Christian truth were hoarded for the nourishment of his own soul. According to Camerarius,⁵⁰ Ninian lived with the Culdees, before leaving his native country for Rome; but, this account is not to be credited, and it seems altogether inconsistent with his early age. St. Ninio, senior, may have been, perhaps, a student in the College of Caerworgorm, some years before that institution was destroyed by the Irish king, Niall of the Nine Hostages, towards the close of the fourth century. While Ninian was yet a child, he manifested a very great desire, for frequenting those churches which were around him.⁵¹ From such account, we may well infer, that Christianity was then generally established in that district of Scotland. Ninian was sparing in the use of diet, and very reticent of his words. He was averse from jesting, and grave in his behaviour. He also learned to subject the flesh to the government of the spirit.⁵² He dwelt especially on the words of Holy Writ, and on the promises of Christ to St. Peter: "On this rock, I will build my Church, and the gates of hell shall not prevail against it."⁵³ Wherefore, he considered, that in the faith of Peter naught could

⁴⁵ See Ussher's "Britannicarum Ecclesiarum Antiquitates," Index Chronologicus, A.D. CCCLX., pp. 509, 510.

⁴⁶ See an account of him at the 6th of July—the day for his chief feast—in the present Volume of this work, Art. i.

⁴⁷ His chief festival occurs, on the 11th of November.

⁴⁸ According to Leland, Bale and others.

⁴⁹ According to an unfinished and partly

printed work of Rev. John Francis Shearman, "The Celtic Races of Great Britain and Armorica," chap. iv., p. 94.

⁵⁰ See "De Fortitudine Scotorum," p. 173.

⁵¹ "Mira illi circa ecclesias devotio erat."—Ailred's Vita S. Niniani, cap. i.

⁵² See Rev. Thomas Innes' "Civil and Ecclesiastical History of Scotland," book i., num. xxviii., p. 33.

⁵³ St. Matthew, xvi., 18.

be inferior, naught obscure, naught imperfect, and naught against which false doctrine and perverse opinions could prevail. He also conceived a most earnest desire, to visit the See of Peter; and besides, he wished to leave his native land and kinsfolk, so that he might better attain to the heavenly kingdom. At length, through an impulse of the Holy Ghost, despising riches and all human grandeur, while renouncing all carnal affections, this noble youth resolved on making a pilgrimage abroad for his spiritual improvement.⁵⁴

Passing into Italy by the Gallic Alps, he made a journey onwards to Rome, where he is said to have arrived, in the year 370, when Damasus was Pope.⁵⁵ It is stated, moreover, that a law⁵⁶ of Valentinian induced many to visit that city. Having arrived in the Eternal City, Ninian satisfied his devotion, by visiting the shrines of the Apostles; while, with prayers and tears, he commended the desire of his heart to their patronage. He then sought an interview with the Father of the Faithful, and explained to him the cause for his journey. Greatly commending his devotion, the Pope received him with the affection of a father. He committed Ninian to the care of masters, who were fit to instruct him in the Holy Scriptures, as also in the doctrine and discipline of the Church. This son of a British chieftain passed twenty-four years in the Eternal City, learning Divine wisdom.⁵⁷ Being chaste in body, and prudent in mind, provident in counsel, and circumspect in all his actions, Ninian gained the commendation of all, and soon he became daily more in favour with the supreme bishop.⁵⁸ He learned, while in Rome, that many things contrary to sound doctrine had been impressed on himself and on his countrymen, by unskilled teachers. These teachings he now sought to unlearn. There his ecclesiastical studies appear to have commenced, and it has been stated,⁵⁹ that he resided in Rome for twenty-four years. His learning and exemplary life caused the Pope to take notice of him.⁶⁰ The Sovereign Pontiff being informed there was a nation in the north-western part of Britain, that had not yet embraced the Christian faith, Ninian was deemed by birth, influence, talents, and virtues, eminently qualified to become a missionary among that people.⁶¹ He had now passed several years at Rome employed in the exercises of piety, in the study of the Scriptures, as also learning the doctrine and discipline of the Church. At length, he was consecrated a bishop, and destined to exercise the office in his own country. Perhaps, through the solicitude of St. Palladius, he had been elevated to that dignity. It is stated, likewise, that Ninian was one of the thirty-two bishops ordained by Pope Ciricius.⁶²

CHAPTER II.

ON HIS RETURN FROM ROME, ST. NINIAN VISITS ST. MARTIN OF TOURS—TAKING LEAVE OF HIM, ST. NINIAN RETURNS TO BRITAIN—DISTURBED STATE OF SCOTLAND AT THAT PERIOD—ST. NINIAN'S RECEPTION THERE ON HIS RETURN—HIS MISSIONARY ZEAL AND LABOURS—HE FOUNDS CANDIDA CASA OR WHITHORN—MIRACLES.

ON his return from Rome, Ninian was moved with an earnest desire to visit the great St. Martin, Bishop of Tours. At this time, he was famous for sanc-

⁵⁴ See Right Rev. Alexander Penrose Forbes' "Lives of S. Ninian and S. Kentigern." Life of S. Ninian, chap. i., pp. 8, 9.

⁵⁵ According to Alford. See "Fides Regia Britannica, sive Annales Ecclesiæ Britannicæ," &c., tome i., A.C. 370, sect. i., pp. 467, 468.

⁵⁶ This was given from Treves, and it soon became known in Britain.

⁵⁷ Possibly, it is thought, under St. Jerome and St. Damasus.

⁵⁸ See Rev. Thomas Innes' "Civil and Ecclesiastical History of Scotland," book i., num. xxviii., p. 34.

tity and miracles. Ninian turned aside from his direct journey, and went to that city. There, St. Martin received him with great affection and respect. He knew by revelation, that his visitor was wonderfully sanctified, and destined by Divine Providence to become a profitable instrument for the salvation of many others. St. Ninio is said to have lived as a disciple with St. Martin of Tours;¹ however, there seems to be no warrant for considering him to have been more than a visitor. For some time, at least, Ninian was in friendly conversation with that celebrated cenobite. Ninian besought St. Martin to furnish him with skilled masons, so that he might accomplish a cherished purpose, to build churches, and to establish offices in conformity with the usages of the Holy Roman Church. This request St. Martin willingly granted.² Some of the religious of Marmoutier set out to join in this enterprise. His first effort was to reproduce on the Scottish coast a house somewhat resembling their cherished home of piety and learning. Having taken an affectionate leave of St. Martin, Ninian continued under the guidance of Christ his journey towards Britain. He safely arrived in Valentia, which was his own part of that country. The date for his return to Britain is not recorded in his Life.³ But from what has been already stated, an inference may be drawn, that it must have taken place before the year 397,⁴ when St. Martin died, according to the most common opinion of historians.⁵ The turbulent Picts had then made settlements in that province, which lay between the Roman walls. In the fourth century, the Roman Governor, Maximus Clemens, attacked with great vigour the Picts and Scots.⁶ These had made incursions into the Roman provinces,⁷ and for a time he repressed their incursions.⁸ Being proclaimed Emperor by the Roman soldiers in Britain, Maximus resolved on usurping the empire. Accordingly, in the year 383, ambitious to secure to himself the empire of the west, he passed over to Gaul, with these troops he commanded, and a large army of native Britons. Many of these never saw their own country again,⁹ and it is thought some of them were placed in Armorica, called Lesser Britain.¹⁰ The numerous British levies which passed over to Gaul with Conan of Meriadog, and his brother-in-law Maximus Clemens, were founders of the first Christian kingdom, erected on the north-western coast of Gaul.¹¹ On the present

⁵⁹ By various writers. However, the Bollandists think he did not remain there for so long a period.

⁶⁰ See Rev. Jeremy Collier's "Ecclesiastical History of Great Britain, chiefly of England, from the first Planting of Christianity to the Reign of King Charles II., with a brief Account of Religion in Ireland," vol. i., p. 43.

⁶¹ See "Lives of English Saints." Life of St. Ninian, Bishop of Candida Casa, chap. v., pp. 56 to 94.

⁶² He was elected January 12th, 383, and he died February 22nd, A.D. 398.

CHAPTER II.—¹ He was consecrated Bishop of that See, July 3rd, A.D. 371. There he departed this life, November 11th, about the close of the Fourth century. His Life has been written by Sulpicius Severus.

² See "Lives of S. Ninian and S. Kentigern," compiled in the twelfth century. Edited by Alexander Penrose Forbes, D.C.L., Bishop of Brechin. Life of St. Ninian, chap. ii., p. 10.

³ See "Lives of the English Saints," St.

Ninian, Bishop of Candida Casa, chap. vi., pp. 75 to 85.

⁴ Le Sieur Nain de Tillemont says: "C'est une grande question de savoir si S. Martin est mort en l'an 397 ou en l'an 400, y ayant bien des raisons de part d'autre. Il nous en paroist néanmoins davantage pour l'an 397."—"Mémoires pour servir à l'Histoire ecclésiastique," tome x., p. 340. Also a learned note in the same volume, pp. 779 to 781.

⁵ In the Rev. J. Ingram's version of "The Saxon Chronicle," the death of St. Martin is placed so late as A.D. 444. See p. 13.

⁶ See Tiro Prosper's "Chronicle."

⁷ See Gregory of Tours' "Historia."

⁸ See Siebert's "Chronicle."

⁹ According to the statement of Gildas.

¹⁰ See Rev. Dr. Dodd's "Church History of England from the commencement of the Sixteenth Century to the Revolution in 1688," with Notes, Additions, and a continuation by the Rev. M. A. Tierney, F.S.A., vol. i., part i., Art. i., p. 12.

¹¹ Rev. John Francis Shearman's unpub-

borders of England and Scotland, the 'colonists of Roman birth and the Britons lived in perpetual dread of the northern Caledonian tribes. The Picts had not failed to seize upon that favourable opportunity offered them by Maximus, when carrying over with him to Gaul so many of the regular troops and the flower of the British youth. More than one Roman legion was required to oppose those northern enemies. The description Claudian gives of the Picts, regarding their having figures stamped on their bodies with iron,¹² agrees exactly with that representation Herodian gives of the Caledonians.¹³ It seems to prove, that both had been the same people, under their old name of Caledonians, and under their new name of Picts. These were joined by the Scots, not only of Britain, but by new levies of Scots coming over from Ireland.¹⁴ In the year 398, the Picts and Scots had made such progress in ravaging the neighbouring provinces of Britain, that these were quite ruined.¹⁵ Even the Teutons or Saxons had invaded Britain.¹⁶ An account of this miserable state of the British provinces having been brought to Stilicho—who commanded under the Emperor Honorius—new forces were despatched to Britain. Having beaten out the Picts and Scots from the invaded Roman provinces, Stilicho caused the northern wall, built against their irruptions, to be again repaired. He placed guards and a garrison¹⁷ on the frontiers of Valentia, to overawe the Scots and Picts, and to protect the British provincials against them.

A long absence and that veneration the people had entertained for his eminent sanctity, with the progress he made at Rome in the knowledge of Divine truths, drew great multitudes of the Christians in these parts, to welcome St. Ninian on his return. They received him with great joy and wonderful devotion. They thanked God, likewise, because they looked on him as a prophet. Taking advantage of these marks of esteem and confidence manifested by the people, Ninian immediately began like an active husbandman in the Lord's vineyard, to root up what had been ill-planted, and to reform all abuses, that might have crept in among them. Having purged the minds of the faithful from all errors, he instructed them in the Faith and in their Christian duties.¹⁸ By words as by example, he was a pattern of all virtue.¹⁹ St. Ninian's preaching was attended with the performance of many

lished work, "The Celtic Races of Great Britain and Armorica," chap. iv., p. 91.

¹² He thus marks among others, those Roman troops, that guarded the wall in Britain against the Scots and Picts:—

"Venit et extremis legio prætenta
Britannis,
Quæ Scoto dat frena truci, ferroque
notatas
Perlegit exsangues Picto moriente
figuras."

—De Bello Getico, vv. 416 to 418.

¹³ See lib. iii.

¹⁴ Thus Claudian introduces Britain lamenting her perishing condition, until Stilicho sent forces to her succour against the Picts and Scots:—

"Me quoque vicinis pereuntem genti-
bus, inquit,
Me juvit Stilicho, totam cum Scotus
Iernem

Movit, et infesto spumavit remige
Tethys.

Illius effectum curis, ne tela time-
rem

Scotica, ne Pictum tremere, ne lit-
tore tuto

Prospicerem dubiis venturum Saxona
ventis."

—"De Laudibus Stilichonis," lib. ii., vv. 250 to 255.

¹⁵ See that account, which Claudian the Poet gives, in the panegyric of Stilicho, the Roman general.

¹⁶ See Edward A. Freeman's "History of the Norman Conquest of England," vol. i., chap. ii., p. 11.

¹⁷ The poet Claudian gives an account of the several legions which by Stilicho's order came to join them, A.D. 402, against the Goths, and before the battle of Pollentum.

¹⁸ See Rev. Thomas Innes' "Civil and Ecclesiastical History of Scotland," book i.,

miracles.²⁰ These Almighty God wrought through him, in confirmation of the doctrine he taught. A prince of that country, named Tuduvallus, had been violently opposed to the doctrine and ministrations of the saint. This king fell ill, and he was struck with blindness for his opposition to truth. By the advice of his relations, he sent messengers to the man of God. Repenting of his error, the prayers of the holy bishop Ninian were offered earnestly to God, and then he went straightway to the sick man. Touching the ruler's head, pain was driven away from it, and signing his closed eyes with the cross, light again came to him. Thenceforward, knowing that the power of the Almighty was on the side of Ninian, that potentate began to cherish and venerate the saint with all affection. Another miracle took place, when an unfortunate woman committed herself with a young man, to whom she bore an illegitimate male child, and afterwards she charged the guilt on a presbyter to whom Ninian had committed the charge of that district. To the great scandal of the faithful, this lie she preferred in a public assembly, where the Bishop, the Priest, and her real paramour were present. From the lips of the infant then proceeded a statement, that confounded the guilty man, and absolved the innocent, while it convicted the slanderer of falsehood. Then were fulfilled those words of the Psalmist: "Out of the mouth of babes and of sucklings, O Lord, thou hast perfected praise."²¹ In pursuance of his mission, Ninian ordained priests, consecrated bishops, and distributed other ecclesiastical dignities. He divided the country into several districts,²² for the more convenient service and instruction of the people. However, the organization of what are now known as parishes did not commence in Southern Britain, for ages after his time. At the same time, he wished to select from among aspirants to the ministry, those in whom he found evident marks of a Divine vocation to the ecclesiastical state.²³ So he designed to keep up the succession of pastors, and to carry on the work of the Gospel. We are informed, that for this end, the holy man ordained priests and consecrated bishops, the chosen ones among his disciples, and whom he had trained up personally, after the same manner in which he had been instructed at Rome.²⁴ In forming this infant church, Ninian followed the model and order of canonical discipline, which he had been taught from his youth. These he had seen everywhere practised, during his travels through the south of Britain, in the Gauls, and in Italy. Those practices, too, he knew to have been universal in the Church, during that age, as in all former ages, and in all countries, where Christianity had been established.²⁵

sect. xxxi., p. 39.

¹⁹ See Right Rev. Alexander Penrose Forbes' "Lives of S. Ninian and S. Kentigern." Life of S. Ninian, chap. ii., pp. 10, 11.

²⁰ See Ailred's "Vita S. Niniani," cap. iv.

²¹ Psalms viii., 2.

²² The word "parochia" signified of old as well dioceses, as what we now commonly denominate parishes. See Rev. Joseph Bingham's "Origines Ecclesiasticæ, or the Antiquities of the Christian Church," book ix., chap. viii., sect. 1.

²³ See "Lives of the English Saints," St. Ninian, Bishop of Candida Casa, chap. vii., pp. 85 to 119.

²⁴ See Venerabilis Bedæ Opera quæ supersunt omnia. Rev. Dr. J. A. Giles' edition, vol. ii., "Historia Ecclesiastica Gentis An-

glorum," lib. iii., cap. iv., pp. 272, 273.

²⁵ The Rev. Thomas Innes observes, though we had no other authority, that this was the discipline and form of government observed among the ancient Christians in the north of Britain, or Scotland, it must seem sufficiently plain, they were used, so soon as the disposition of the civil state could allow of a fixed and regular rule for living. Then Ailred, a writer of the twelfth age, grounded his observations, on the ancient records in the monastery of Candida Casa, or Whithern, and on the constant tradition in his time. This alone should prescribe against the notion of a pretended primitive church government without bishops in Scotland, before St. Palladius preached there. Such a statement has been advanced, however, yet without any other authority, but that of John Fordun, a writer who lived

About that time, Ninian was residing in the districts inhabited by the Novantes or Niduarri²⁶ and Selgovi.²⁷ The first Scottish church built by St. Ninian was that of Candida Casa, towards the close of the fourth²⁸ or beginning of the fifth²⁹ century. The site selected for his religious establishment and church was on a promontory of Galloway. St. Ninio thus engaged in erecting a church, at a place known formerly as Leucophibia, at least by the Greeks. This local designation as recorded by Ptolemy³⁰ shows, that it was imposed long antecedently to the period of St. Ninian. If Candida Casa had its origin in the former Greek term, the name is more probably derived from the primitive lime-white houses there, than from the church afterwards built by St. Ninian, among the savage Galwegians, over the waters of the Solway.³¹ The Saxon appellation, Whitherne or White House, was subsequently the Candida Casa, a translation into Latin, and perhaps from the older Greek designation. It is now Whithorn, near which is the Island of Whithorn. In early Celtic hagiology, this place was named Alba, Rosnat, Futerna, and Magnum Monasterium,³² owing as we may suppose to its superior distinction. It is said, that while building his church at Candida Casa, having heard about the death of his patron, St. Ninio dedicated the edifice under the invocation of St. Martin of Tours. From this circumstance, it was known likewise as the Church or House of Martin. Candida Casa and Whitherne, the Latin and Saxon equivalents for the Greek name, confirm a suggested emendation of the text. In Irish authorities, it is called Iniscais, which is a partial translation of *Insula Casæ*, the Island of Candida Casa, or Inis Whitherne. This denomination became Inis Vitryn, and Bangor Wydrin or Vydryn, another of the assumed or adopted names for Glastonbury. The latter part of this name is so suggestive of *Vitrum*, and its English equivalent *glass*, that we have the Glassy Isle, as *alias* for Glastonbury or Glastonia, rendered *Urbs Vitria*, or "Glastown." In consequence of this coincidence, it is stated, that a good deal more of the history of the Galwegian church of St. Ninian has been transferred to its southern rival. In this fictitious adaptation, some germs of truth may be found, and from its application to Glastonbury, we are enabled to catch a passing glimpse into the obscure and almost forgotten history of Candida Casa.³³

Among the miracles recorded by Ailred is one referring to a want of vegetables in the refectory of the brethren, and St. Ninian asked the gardener why on that day no leeks or potherbs had been set on the table. He declared, that nothing had then grown in the garden, but he was told to go, and to

at the end of the fourteenth age. See "Civil and Ecclesiastical History of Scotland," book i., num. xxxiv., p. 43.

²⁶ Their names are perpetuated in the River Nith. This and the Solway estuary are local memorials of these ancient people.

²⁷ These people lived to the north-west of the Solway Frith, which is said to have taken its name from them.

²⁸ According to the Rev. Mackenzie E. C. Walcott, B.D.F.S.A., Præcentor of Chichester, the first Scottish church founded by St. Ninian was in A.D. 397, and of which we have any definite historic account. It was built of polished stone. This was the church of Whitherne or Candida Casa, being the earliest known in the province of Strathclyde and the south Picts. See "Scoti-Monasticon: The Ancient Church of Scotland," A History of the Cathedrals, Conventual

Foundations, Collegiate Churches, and Hospitals of Scotland.

²⁹ St. Ninian is said by some, to have erected the church at Whitherne about A.D. 402, the assumed correct date for St. Martin's decease.

³⁰ In modern editions of the geography of Ptolemy, it has been suggested, and with much probability, that the proper form of the name should be *λευκοικidia*, or *Leucoikidia*, "the white houses," so called from the custom of the ancient Britons to limewash their circular dwellings.

³¹ See Cosmo Innes' "Sketches of early Scotch History and Social Progress," chap. i. Church Organization. The Parish, p. 1. Edinburgh, 1861, 8vo.

³² This is suggestive of the "Majus Monasterium," or Marmouthier at Tours, which was founded by St. Martin,

gather whatever he could find. Doing as required, he went into the garden, and to his great surprise, he beheld not only leeks but other vegetables grown and bearing seed. From these he culled some, and then set them on the table before the bishop, while the guests looking at each other with heart and voice magnified God in His saints, and retired refreshed both in mind and body.³⁴ Some light as to the social state existing around St. Ninian's monastery is revealed in a statement, that he had flocks for the use of his brethren, the poor, and the pilgrims, as also huts for his shepherds. These he used to visit and impart to them his blessing. On one occasion, he enclosed his cattle in a particular place, and he drew a circle around them with his staff, commanding that all of them should remain that night under the protection of God. Having done this, the holy bishop turned aside to rest for the night, in the house of a certain honourable matron. However, when the inmates had supped and retired to rest for the night, seeing that the cattle were not enclosed by walls, nor protected by hedges, nor kept in by a ditch, certain thieves resolved on stealing those beasts. In the silence and darkness, and no watch-dogs barking to frighten them, the thieves entered that enclosure made by the saint. Meantime, the bull of the herd rushed against those robbers with fury, and killed the leader, at a place called Farres Last,³⁵ which has not been identified.³⁶ Other thieves were seized with madness, and kept running all night about the circle formed by St. Ninian. However, the compassionate bishop restored their leader to life, and his followers in terror cast themselves at St. Ninian's feet asking his pardon. Then, benignantly chiding them, and impressing upon them the fear of God, he gave them his benediction, and granted them permission to depart.³⁷ Wherever Ninian journeyed, prayers and meditation occupied his thoughts. He always carried with him a Book of Psalms, and wherever he or the animal on which he rode rested, he felt with the prophet, "Oh, how sweet are thy words to my throat! yea, sweeter than honey to my mouth." He delighted in spiritual reading and in hymnology. Even when the heaviest rain fell, and while he read in open air, no moisture reached that book from which he read. However, while travelling one day with a saintly brother, named Plebia, he solaced the tedium of his journey, according to his custom, with the Psalms of David, having turned aside from the public road. The weather was then serene, but soon dark clouds began to gather, and then to dissolve in heavy rain. Like a chamber arching round the servant of God, the light air, as if it were an impenetrable wall, screened them from the descending torrents. Affected for a moment by some unlawful thought, during the singing, Ninian turned his eyes from the book, when the rain began to fall on it and on himself. The brother who was sitting by had a knowledge of what took place, and he gave a gentle admonition to his superior, who blushed for giving way to such a vain imagination. That same moment, he drove away the thought, and the shower was stayed.³⁸

³³ Observations in Rev. John Francis Shearman's unpublished work, "The Celtic Races of Great Britain and Armorica," chap. iv., pp. 92, 93, 100, 101.

³⁴ See "Lives of S. Ninian and S. Kentigern," compiled in the Twelfth century. Edited by Alexander Penrose, Forbes, D.C.L., Bishop of Brechin. Life of S. Ninian, chap. vii., p. 16.

³⁵ This Saxon appellation has been interpreted the Footprint of the Bull; because, according to the Legend, that furious animal tore up the earth with his hoofs, and smote

a stone which happened to be under his feet. These left a print in the rock, which was to be seen in the twelfth century.

³⁶ The Right Rev. Bishop Forbes, on the authority of Rev. W. E. Buckley, M.A., late Professor of Anglo-Saxon in the University of Oxford, states *Fear* or *Fearr* to be the Saxon for Taurus or Bos, while *Last* has the meaning of *Vestigium* or *Orbita*, "a trace" or "footstep," or "course." See Note T to Life of St. Ninian, pp. 286, 287.

³⁷ See *ibid.*, chap. viii., pp. 16, 17.

³⁸ See *ibid.*, chap. ix., pp. 18, 19.

CHAPTER III.

CONVERSION OF THE SOUTHERN PICTS BY ST. NINIAN—HIS SCHOOL ESTABLISHED AT CANDIDA CASA—HIS MISSION BEYOND THE GRAMPIAN HILLS—DISTURBED STATE OF BRITAIN WHEN THE ROMANS WITHDREW—CLOSING YEARS OF ST. NINIAN—HIS DEATH—FESTIVALS AND COMMEMORATIONS—CONCLUSION.

TOWARDS the close of the fourth century, through the instrumentality of St. Ninian, the Pictish inhabitants of those south-western regions were converted from paganism to Christianity. It has been stated, that the church he founded at Candida Casa had monastic and secular clergy attached to it,¹ but we fail to discover on what authority the statement has been made. St. Ninian is said to have consecrated a cemetery at Cathures, now called Glasgow.²

Among other holy exercises of prayer and lecture, in which Ninian spent his retirements, and during that time he could withdraw from his episcopal functions, one of his chief applications was to teach and instruct youth. This was the general practice among all the first preachers of the Gospel, while civilizing the uncultivated nations, wherever their lot had been cast. This course of sound teaching served to root more deeply among them a knowledge of religious truths, and to transmit them in succeeding times to their posterity.³ St. Ninian received in his monastery at Whithern the children of nobles and of the middle classes from the country around, while he taught them sacred letters and science. He took a special care, moreover, to form their manners and to cultivate piety. Most effectual means were thus afforded, to enable them, through the edification their lives gave, and through the good odour of their Christian virtues, to gain over others, so that they might have a knowledge of the truth. We learn,⁴ that St. Finnan—or Winnyn as he is called by the Britons—and recommended by St. Colman was bred up in the monastery of Candida Casa under Bishop Nennio. There he was instructed in sacred letters and regular discipline.⁵

A remarkable legend is recorded regarding a young scholar, who committed a fault, which could not escape the saint's notice, as his master was very strict, and fearing the rod should be administered to him for correction, that boy fled from the school. He had faith in the holy man's power, and conceiving that his staff should be a protection, the lad took it with him. He sought then for a ship, which might bear him to Scocia.⁶ It was customary, in that neighbourhood, to frame from twigs a vessel in the shape of a cup, and to stretch an ox-hide over it.⁷ In such a one three men could sit close together. Into one of these, but not covered with leather, the young man entered, and straightway the ship was carried out to sea. The water soon began to pour in, and the unfortunate sailor felt bewildered, for he knew

CHAPTER III.—¹ See Rev. Dr. Mackenzie E. C. Walcott's "Scoti-Monasticon; The Ancient Church of Scotland," p. i.

² According to Jocelin, in his Vita S. Kentigerni, the latter accompanied by many people, visited that place, and dwelt near the cemetery in question. See Pinkerton's "Vitæ Antiquæ Sanctorum," p. 219.

³ See Rev. Thomas Innes' "Civil and Ecclesiastical History of Scotland," book i., sect. xxxiv., p. 44.

⁴ See Archbishop Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 494.

⁵ See Rev. Thomas Innes' "Civil and

Ecclesiastical History of Scotland," book ii., sect. iii., p. 114.

⁶ In the time of Ailred, this was the name for Scotland, north of the Friths of Forth and Clyde. According to Mr. Skene, the sea to which the student fled was that known as the Firth of Clyde, and the place to which he desired to flee was Argyllshire. See "Lives of S. Ninian and S. Kentigern," n. Y, p. 291.

⁷ Ailred remarks, that possibly at that time, vessels of immense size were built in the same manner: "Forte tunc temporis eodem modo naves immensæ magnitudinis parabantur."

not what to do, as if he abandoned the vessel his life was in danger, and if he continued in it, his death seemed equally certain. However, he bethought of St. Ninian's staff, and having faith in the bishop's power, he stuck it into one of the holes. Immediately, as we are told, a wind arose from the eastern quarter, which gently impelled the vessel forward; the staff acted as a sail to catch the wind, as a helm to direct it, and as an anchor to stay it. Yet, people standing on the western shore wondered at the vessel floating like a bird on the face of the waters. When the youth landed, they wondered still more. Animated by faith, he planted that staff on the shore, and he prayed that it might strike root, produce branches and leaves, and bring forth flowers and fruit. Then, we are informed, that the Almighty was pleased to hear his prayer, when the dry wood took root. Afterwards, it grew into a considerable tree. From its roots, a limpid fountain also sprung up, and sent forth a crystal stream, which was delightful to the eye and sweet to the taste. With lengthened course and with a gentle murmur, it wound along, and owing to the merits of our saint, it gave health to the sick.⁸

Having brought the ancient Christians of those parts to the knowledge and practice of their obligations towards God, he then proceeded to gain over by degrees other inhabitants living in their neighbourhood. The preaching and miracles of St. Ninian, as we are informed, were not confined to the southern districts of Scotland; he crossed those barriers, raised by the imperial legions, and he won many souls to Christ along the Grampian range of mountains. The progress of the Gospel among the Southern Picts was much retarded, however, owing to internal commotions,⁹ and by the movements of Roman troops against them, towards the end of the fourth and the beginning of the fifth century.¹⁰ Most part of the Roman forces having been removed from the borders of Britain, and called over to the Continent,¹¹ the Picts and Scots failed not to break through the wall. They entered the Romanized province of Valentia. Their opportunities for overrunning the British provinces were every way favourable. The frontiers were in a great measure denuded of their wonted garrisons. Moreover, the Romans and provincials in Britain were then in great confusion. The placing or displacing of new tyrants or usurpers over the Empire was a matter of frequent occurrence, in those times. About A.D. 407, the soldiers in Britain set up one Marcus for Emperor. Soon afterwards, they put him to death. In his place, they created one Gratian, and then gave him the ornaments of the Empire. However, they soon rebelled against him, and after four months reign they killed him.¹² Afterwards, the soldiers elected as Emperor one Constantine, who had been a common soldier, and he went over to Gaul, where the armies acknowledged him in that capacity.¹³ Thus, there were no less than four tyrants or usurpers in Britain alone, including Maximus, and within little more than the lapse of twenty years.¹⁴ Constantine, who became a Christian,¹⁵ was the last of these

⁸ See "Lives of S. Ninian and S. Kentigern." Edited by the Bishop of Brechin. Life of S. Ninian, chap. x., pp. 19 to 21.

⁹ See "Lives of the English Saints," St. Ninian, Bishop of Candida Casa, chap. viii., pp. 119 to 129.

¹⁰ See Rev. Thomas Innes' "Civil and Ecclesiastical History of Scotland," book i., num. xxxi., pp. 39, 40.

¹¹ There they had been required by the Roman general Stilicho, to stem the torrent of barbarian invasion that menaced the Empire, towards the close of the fourth and beginning of the fifth century. His career

is set forth in Edward Gibbon's "History of the Decline and Fall of the Roman Empire," vol. iv., chap. xxix., pp. 1 to 66. Dr. William Smith's edition.

¹² See John Speed's "History of Great Britaine," book vi., chap. liii., sect. 3, p. 276.

¹³ See "Britannia after the Romans; being an Attempt to illustrate the religious and political Revolutions of that Province in the fifth and succeeding centuries," vol. i., chap. ii., p. 25.

¹⁴ This gave occasion to St. Jerome, writing about the year 412, to call Britain a pro-

usurpers. He passed immediately over to Gaul. He took along with him the remainder of those regular forces left in Britain. No sooner had he arrived in the Gauls with his forces, than the Picts and Scots, according to their custom, embraced that favourable opportunity, and again they broke into the British settlements.¹⁶ The provincials became an easy prey to their enemies. While living in a state of great distress and disorder, they had little hopes of being succoured when attacked.¹⁷ Despairing to obtain assistance, either from Constantine—wholly taken up with securing his title to the Empire in Gaul and in Spain—or from the Emperor Honorius—not able to defend even the capital of the Empire attacked by Alaric—the Britons were recommended by letters from Honorius, to do the best they could for themselves.¹⁸ They resolved, at last, to shake off their dependence on the Roman Empire. Whereupon, they set themselves at liberty, and then endeavoured to defend their country, against those invading enemies. Thus, Britain ceased to be a part of the Empire, about A.D. 409.¹⁹ However, the Britons found, in a short time, they had presumed too much on their own forces.²⁰ After a struggle, kept up for a few years, they were overpowered by the Picts and Scots, who early in the fifth century took possession of the whole northern country to the Northumbrian wall, at least towards the eastern coast. The provincial Britons in these parts became either their subjects, or they retired, partly towards the western coasts about Galloway, Clydesdale and Dunbritton,²¹ and partly towards Wales. Thus, the Picts established their bounds, after the Romans retired from Britain, until the Saxons arrived in England, about the year 449.²²

For thirty years after his missionary career commenced, St. Ninian lived to complete his labours. If we are to believe the accounts of Pits²³ and Dempster,²⁴ he wrote a book, *Meditationes Psalterii*, as also another, *De Sententiis Sanctorum*. He is said to have occasionally inhabited a cave, which is still shown on the sea-shore of Glasserton, adjacent to the house of Phyllisgill.²⁵ He must have been engaged as a missionary, for many years before the arrival of St. Palladius, in Scotland. Before Ninian died, it is not unlikely, that he again met his friend and patron Palladius, when the latter opened his mission in Scotland. It is very likely, that he left the Irish shore, with the intention of going to Candida Casa to visit St. Ninian, and to confer with him as to his future action. The decease of the bishop of Candida, occurring later in the same year, probably determined Palladius to undertake the care of the mission thus vacated. The traditions of North Britain are suggestive of this, for they maintain, that Palladius lived for some years there as missionary. Interpreting in a wide sense his commission to preach to the

vince fertile in tyrants, in his *Epistola adversus Jovinianum*. This shows, that the expression, "*Britannia fertilis provincia tyrannorum et Scotice gentes*," &c., is not taken from Porphyrius. He had no occasion, when he wrote a book against the Christians, to give that character to Britain.

¹⁵ See Rev. Dr. Dodd's "Church History of England," edited by Rev. M. A. Tierney, F.S.A., vol. i., part i., Art. i., p. 10.

¹⁶ See John Speed's "History of Great Britaine," book vi., chap. liii., sect. 9, p. 276.

¹⁷ See Sir Winston Churchill's "*Divi Britanici: Being a Remark upon the Lives of all the Kings of this Isle*," &c., p. 92.

¹⁸ See Zozimus' "*Historia Ecclesiastica*," liv. vi:

¹⁹ This was about 470 years after Julius

Cæsar had first invaded the Island.

²⁰ See Venerabilis Bedæ Opera quæ supersunt omnia. Rev. Dr. J. A. Giles' edition, tomus ii., "*Historia Ecclesiastica Gentis Anglorum*," lib. i., cap. xii., pp. 60 to 65.

²¹ See Rev. Thomas Innes' "Critical Essay on the Ancient Inhabitants of the Northern Parts of Britain or Scotland," chap. iii., Art. v., sect. 2, pp. 68, 69. Edinburgh, 1879, 8vo.

²² See James Pettit Andrews' "History of Great Britain, connected with the Chronology of Europe: with Notes," &c., vol. i., pp. 5, 6. London, 1794, 1795, 4to.

²³ See "*De Illustribus Britanniae Scripturibus*," p. 87.

²⁴ See "*Historia Ecclesiastica Gentis Scottorum*," vol. ii., lib. xiii., num. 954, p. 502.

Scots, some of whom were already settled in North Britain; he may have felt it incumbent on him, to continue the work commenced by St. Ninian, and which might account for his protracted residence and death at Magh Girghin, or Mearnes. This opinion is strongly supported, likewise, by the ecclesiastical traditions of Northern Britain. After aiding to free the Britons from the pest of heterodoxy, St. Palladius was deputed by Pope Celestine, A.D. 430, to organize the infant Church of the Christian Scots in Ireland, where he remained for one year, and he departed for Britain, in the spring of A.D. 432. Discordant accounts are given of his subsequent proceedings. The Apostle of the Picts, St. Palladius, died in the year 432, or five years later,²⁶ as some accounts have it. Tirechan says, that according to some historians, St. Palladius suffered martyrdom in Ireland, but another and a more trustworthy account states, that he was carried out of his course by a storm to North Britain. The scholiast on the hymn of St. Fiach, after mentioning the storm, says, that he reached Cinn Airthir southwards, which Dr. Todd identifies with Kinnair Head, on the north-east coast of Aberdeenshire. The historian Nennius relates, that Palladius returned to Britain, though he does not notice the other circumstances of his journey.

When Ninio the senior had spent a long term spreading the Gospel in south-west Britain, overcome by the labour of a protracted missionary life, he died soon after the arrival of Palladius in Scotland.²⁷ When the moment of St. Ninian's dissolution approached, it was to him one of supreme happiness, for the winter of his exile on earth had passed, when the Sun of Righteousness began to shine on his mental vision. But, the people greatly grieved on losing his presence among them. The year of his decease is not known with any degree of certainty. If we are to credit an account in the Irish Life of St. Ninian, quoted by Archbishop Ussher,²⁸ at the request of his mother and of other relatives, this saint left Candida Casa, and went over to Ireland, where a king granted him a place, called Cluain-Coner. There he is said to have built a great monastery, and there, too, it is stated, that he died. His remains were placed after death in a stone sarcophagus, at Candida Casa, near the altar in his church—dedicated to Blessed Martin—and which he had built from its foundations. The clergy and laity were present, at his funeral obsequies; but, while their voices chaunted hymns for the departed, tears fell from their eyes, and sighs escaped from their lips.²⁹ His body lay for many centuries at Candida Casa,³⁰ with the bodies of many other saints. There, too, his relics were kept. They were held in great veneration, and highly honoured by the faithful. Pilgrimages commonly took place to his shrine, by all degrees and classes, from the Scottish Kings to the meanest of their subjects.³¹ So late as 1504, James IV. made a pilgrimage to the shrine of St. Ninian.³² The *natale*, or day of St. Nennio's death on earth and birth in heaven, was the 16th of September, according to most accounts. This precise day, in course of time, was attributed, however, to another Ninian, or Moninine, with whom the Apostle

²⁵ See John Stuart's "Sculptured Stones of Scotland," vol. ii., p. lxxxviii.

²⁶ According to the Manuscript Life, used by his Bollandist biographer, Father Soler.

²⁷ The year 432 is the date assumed by the centuriators, as also by Pitt and Alford, for the commencement of the Scottish mission.

²⁸ In "Britannicarum Ecclesiarum Antiquitates." Addenda quædam ommissa, p. 506.

²⁹ See "The Lives of S. Ninian and S. Kentigern," Edited by the Bishop of Bre-

chin. Life of S. Ninian, chap. xi., pp. 21 to 23.

³⁰ See Venerabilis Bedæ Opera quæ supersunt omnia. Rev. Dr. J. A. Giles' edition, vol. ii., "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. iv., pp. 272, 273.

³¹ See on this subject "Lives of S. Ninian and S. Kentigern," compiled in the Twelfth Century. Edited by Alexander Penrose Forbes, D.C.L., Bishop of Brechin, Notes to the Life of St. Ninian, Note BB, pp. 295 to 304.

³² See John Stuart's "Records of the

Ninian is to some extent confounded, if we adopt another conjecture.³³ The Martyrology of Donegal³⁴ has Ninnio, Senior, placed, at the 25th day of July. After the decease of St. Ninian, the Monastic College of Candida still continued to exist as a "Christianitas," or centre of religious unity, in these disturbed regions. The Latinized names of holy ecclesiastics are found inscribed on some ancient tombs,³⁵ in the disused cemetery at Kirkmadrine, on the western side of the bay of Glenluce, and in the parish of Stoneykirk.³⁶ At Whitherne, there is another monument of the same class, and recording the dedication of the place thus marked to St. Peter.³⁷ After the death of the Apostle Ninian, religion continued to flourish for some time at Futerna;³⁸ but, contact with the Northern Picts, who continued pagans until converted by St. Columba after A.D. 563, caused a falling off in spiritual life.

The removal of the Roman legions from Britain, and the encroachments of the pagan Scots and Saxons, nearly extinguished altogether their Christian fervour. The happy fruits of St. Ninian's efforts were in course of time frustrated, and various circumstances combined to prevent the Faith spreading in Scotland during the fourth century. The pagan Angles, long before settled on the eastern seaboard, broke down their religious profession; so that then, there was a very general apostasy among the Southern Picts. On the eastern and western seabords, the Northern and Southern Picts became allies. Joining in the rapine and plunder of the abandoned and helpless Britons, the people of that region were demoralized, and soon earned for themselves the well-merited distinction of being semi-pagan and apostate Picts.³⁹

Among those miracles so frequently wrought at the tomb of St. Ninian, Ailred recounts the cure of a certain deformed child, whose limbs were all twisted awry. But, his parents brought him to the shrine, and left their afflicted son before the relics. They prayed to St. Ninian, that his pity might be extended to them and to their offspring. In the silence of the night appeared a man, clothed in episcopal garments, and shining with celestial light. He touched the youth's head, bidding him to arise and be whole, as also to give thanks to God his Saviour. When this vision disappeared, the wretched being awoke from sleep, and by an easy motion, all his distorted members fell into their natural places. Then he returned safe and sound to his parents. Afterwards, he gave himself to the Church and to ecclesiastical discipline. Having been tonsured, he was ordained a priest, and his life ended in the service of his Heavenly Father.⁴⁰ Another miraculous cure was effected, in the case of a man named Adefridus, whose skin was completely covered with scab, which prevented the blood from coursing freely through his veins. Nothing but death, it was thought, could end his sufferings. However, he went to St. Ninian's tomb, and there sorrowfully praying for a few

Priory of the Isle of May," Preface, xlix.

³³ That of Rev. John Francis Shearman, in his unpublished work, "The Celtic Races of Great Britain and Armorica," chap. iv., pp. 95 to 97.

³⁴ Edited by Rev. Drs. Todd and Reeves, pp. 202, 203.

³⁵ Those here interred are called the "Holy and excellent priests, Viventius and Maiorius." Another pillar-stone bears the name Florentius engraved in Roman capitals with the Chrisma or inscribed cross within a circle, in the same style of art which occurs on Gallic monuments, from A.D. 377 to 540.

³⁶ Those priests recorded on the monumental stones were possibly members of the school at Futerna, and disciples or companions of the Apostle Ninian.

³⁷ See "Proceedings of the Society of Antiquaries of Scotland," vol. ix., p. 568.

³⁸ A name by which Whitherne seems to have been known in Ireland.

³⁹ So are they called by Venerable Bede.

⁴⁰ See "The Lives of S. Ninian and S. Kentigern," Edited by the Bishop of Brechin. Life of St. Ninian, chap. xii., sect. 1, pp. 23, 24.

⁴¹ See *ibid.*, sect. 2, p. 24.

⁴² See *ibid.*, sect. 3, p. 25.

days, he was completely restored to his former state of health.⁴¹ A certain girl, Deisuit by name, had a pain in her eyes, which were gradually deprived of sight, so that even the sun's light she could not see. This was very much deplored by her parents, and by her sympathizing relations. Physicians even had no hope of her recovery. Her friends at last thought of leading her to the tomb of St. Ninian, where she prayed with great fervour. Soon her sight was restored, and although led by others to the church, her own sight guided her home, to the great joy of her parents.⁴² Moreover, two lepers came to Candida Casa, and at some distance from the shrine, they implored St. Ninian's intercession. Then, proceeding to the fountain, as Naaman, the King of Syria, went to wash himself in the Jordan, those men were cleansed by that laver, and owing to the merits of their patron. It is added, by Ailred, that although he closed with such instances his book, yet the miracles of Ninian did not cease to his own time.⁴³ In the year 1348, King David was healed of a wound he received, after a pilgrimage to the shrine of St. Ninian.⁴⁴ There is an account of a miracle, wrought at the chapel of St. Ninian, not far from where the Spey River flows into the sea, and that so late as 1608.⁴⁵

For centuries the closest bonds of union existed between the saints of Ireland and the famous monastery of Galloway.⁴⁶ It may well be supposed, that our great Apostle St. Patrick was indebted to the present saint, for that inheritance of Divine Faith, which he received in baptism. The remembrance of St. Ninian at Marmoutier, the fragrance of his virtues in Candida Casa, and his devotion to St. Martin, seem also to have attracted our Irish Apostle during his after life to that place. Abroad, as well as at home, honours were paid to St. Ninian.⁴⁷ During the early and middle ages, we have proofs left us in abundance of the extraordinary respect entertained for St. Ninian over the whole of Scotland. Churches and chapels were erected and consecrated in his name. The following is an incomplete list of them, viz.: in Aberdeenshire, 1. Andat in Methlick,⁴⁸ 2. Pitmedden in Oyne,⁴⁹ 3. Fetterneir,⁵⁰ 4. Chapel in Aberdeen,⁵¹ Altarage in St. Nicholas, Aberdeen;⁵² in Argyle, 1. Island of Sanda,⁵³ 2. Kilninian in Mull,⁵⁴ 3. Lands of St. Ninian, Kintyre;⁵⁵ in Ayrshire, 1. Dundonald,⁵⁶ 2. Colmonell, Ayr,⁵⁷ 3. Kincase,⁵⁸ 4. Monkton,⁵⁹ 5. Kilsanctniniane in Ardmillan,⁶⁰ 6. Kildonan,⁶¹ in Banff, 1. Chapel of Enzie in Rathven,⁶² 2. Bellie,⁶³ in Bute, 1. St. Ninian's Bay and Point,⁶⁴ in Caithness, 1.

⁴³ See *ibid.*, sect. 4, pp. 25, 26.

⁴⁴ See Dempster's "*Historia Ecclesiastica Gentis Scotorum*," tomus ii., lib. xiii., num. 954, p. 502.

⁴⁵ See Camerarius' "*De Scotorum Fortitudine*," p. 174.

⁴⁶ See "*Irish Ecclesiastical Record*," vol. iii., No. 28, January, 1867, pp. 195, 196.

⁴⁷ Thus we read, that the Scottish nation founded an altar to him in the Carmelite church of Bruges, and a chaplaincy was also endowed. According to the Privy Seal Register, vol. xii., p. 26. See Chalmers' "*Caledonia*," vol. iii., p. 411.

⁴⁸ See "*Collections on the Shires of Aberdeen and Banff*," p. 320.

⁴⁹ See *ibid.*, p. 579.

⁵⁰ See "*Antiquities of Aberdeen and Banff*," vol. iii., p. 389.

⁵¹ Chalmers' "*Caledonia*," vol. i., book ii., chap. vii., p. 315, n. (l).

⁵² See "*New Statistical Account of Aberdeen*," p. 329.

⁵³ See "*Origines Parochiales Scotiæ*," vol. ii., p. 9.

⁵⁴ See Chalmers' "*Caledonia*," vol. i., book ii., chap. vii., p. 315, n. (l).

⁵⁵ According to Retours, Argyle, pp. 21, 93.

⁵⁶ See Chalmers' "*Caledonia*," vol. iii., chap. iv., sect. viii., p. 411, n. (l).

⁵⁷ See *ibid.*, vol. i., p. 315.

⁵⁸ See "*New Statistical Account of Ayr*," p. 173.

⁵⁹ See *ibid.*

⁶⁰ See Retours, Ayr, p. 352.

⁶¹ See "*Origines Parochiales Scotiæ*," vol. ii., p. 737.

⁶² See Jervise's "*Epitaphs*," p. 277.

⁶³ See "*Antiquities of Aberdeen and Banff*," vol. ii., p. 267.

⁶⁴ See "*New Statistical Survey of Bute*," p. 96.

Head of Wick,⁶⁵ in Dunbarton, 1. Kirkintilloch,⁶⁶ in Dumfries, 1. Altarage,⁶⁷ in Edinburgh, 1. St. Ninian's Lands, Liberton,⁶⁸ 2. St. Ninian's Chapel, near the Leper Hospital,⁶⁹ 3. Altarage, in St. Giles,⁷⁰ 4. Bridge End, Leith;⁷¹ in Fife, 1. Prebend of St. Ninian,⁷² Ceres, 2. Chapel in Constabulary of Kinghorn,⁷³ 3. Altarage, in Parish Church of Falkland;⁷⁴ in Forfarshire, 1. Well at Arbirlot,⁷⁵ 2. Ferne,⁷⁶ 3. Benshie,⁷⁷ 4. Chapel at Alyth,⁷⁸ 5. St. Vigeans,⁷⁹ 6. St. Ninian's Croft, Arbroath,⁸⁰ 7. Altarage, in Brechin Cathedral,⁸¹ 8. (?) Mains; in Inverness, 1. Keilsanctrinan in Urquhart;⁸² in Kincardine, 1. St. Ninian's Chapel and Den, Stonehaven,⁸³ 2. Dunottar; in Kinross, 1. Chapel at Sanchie,⁸⁴ in Lanark, 1. Well at Lamington,⁸⁵ 2. Stonehouse,⁸⁶ 3. Wistoun,⁸⁷ 4. Covington,⁸⁸ 5. Hospital, Glasgow;⁸⁹ in Linlithgow, 1. Chapel at Linlithgow,⁹⁰ 2. Blackness;⁹¹ in Moray, 1. Chapel in Diser (Dyke),⁹² 2. Altarage, in Elgin, Cathedral;⁹³ in Perth, 1. Kinnoull,⁹⁴ 2. St. Ninian's Lands, Couper,⁹⁵ 3. Lany, 4. Altarage in Dunkeld, Cathedral, Mylne;⁹⁶ in Renfrew, 1. Altarage in Renfrew,⁹⁷ 2. Govan;⁹⁸ in Ross-shire, 1. Balconie,⁹⁹ in Kiltarn, 2. Roskeen,¹⁰⁰ 3. Fortrose;¹⁰¹ in Roxburgh, 1. Bowden;¹⁰² in Shetland, 1. Dunrossness;¹⁰³ in Stirling, 1. St. Ninian's,¹⁰⁴ 2. Well at Stirling,¹⁰⁵ 3. Chapel at Sterling,¹⁰⁶ 4. Campsie;¹⁰⁷ in Sutherland, 1. Navidale;¹⁰⁸ in Wigtonshire, 1. Penningham,¹⁰⁹ 2. Cruives of Cree.¹¹⁰ About 1380, the Earl Marischal of that time unconsciously infringed upon a piece of ground, where in former times had been a chapel dedicated to St. Ninian, when building his castle at Dunottar.¹¹¹ Every country should revere her noblest sons. Nevertheless, the Apostle of Scotland, who eradicated idolatry and planted the faith of Christ there,

⁶⁵ See "New Statistical Account of Caithness," p. 160, and "Origines Parochiales Scotiæ," vol. ii., p. 772.

⁶⁶ See "Register of the Bishops of Glasgow," p. 390.

⁶⁷ In the parish church. Act. Dom. Conc. et Sess., vol. v., fol. 206. Manuscript in the General Register House, Edinburgh.

⁶⁸ Retours, Edinburgh, 1097.

⁶⁹ See Liber Cartarum S. Egidii, p. 134.

⁷⁰ Lib. Cart. S. Crucis, pp. 64, 160.

⁷¹ See *ibid.*, p. 244.

⁷² Retours, Fife, p. 261.

⁷³ See *ibid.*, p. 315.

⁷⁴ Reg. Mag. Sig., Lib. xli., No. 44. Manuscript of the General Register House, Edinburgh.

⁷⁵ See "Proceedings of Antiquarian Society," vol. ii., p. 449.

⁷⁶ See Jervise's "Lands of the Lindsays," p. 179.

⁷⁷ See *ibid.*, p. 279.

⁷⁸ See *ibid.*, p. 285.

⁷⁹ See "New Statistical Account of Forfar," p. 495.

⁸⁰ See Retours, Forfar, p. 154.

⁸¹ See Jervise's "Memorials of Angus," p. 470.

⁸² See Retours, Inverness, p. 41.

⁸³ See Retours, Kincardine, p. 70.

⁸⁴ See Retours, Kinross, p. 22.

⁸⁵ See "Origines Parochiales Scotiæ," vol. i., p. 173.

⁸⁶ See *ibid.*, p. 108.

⁸⁷ See *ibid.*, p. 147.

⁸⁸ See Retours, Lanark, p. 82.

⁸⁹ "Acts of Parliament," vol. v., p. 563.

⁹⁰ See "New Statistical Account of Lin-

lithgow," p. 175.

⁹¹ See Chalmers' "Caledonia," vol. iii., chap. iv., sect. viii., p. 411, n. (i).

⁹² See Retours, Elgin, p. 141.

⁹³ See Chalmers' "Caledonia," vol. i., book ii., chap. vii., p. 315, n. (i).

⁹⁴ See Retours, Perth, p. 152.

⁹⁵ See *ibid.*, p. 70.

⁹⁶ See Vitæ Dunkelden. Eccles. Episcoporum.

⁹⁷ See "Origines Parochiales Scotiæ," vol. i., p. 74.

⁹⁸ See "New Statistical Account of Renfrew," p. 688.

⁹⁹ See "Old Statistical Account of Ross-shire," vol. i., p. 293.

¹⁰⁰ See "Origines Parochiales Scotiæ," vol. ii., p. 469.

¹⁰¹ See Chalmers' "Caledonia," vol. i., book ii., chap. vii., p. 315, n. (i).

¹⁰² See "Origines Parochiales Scotiæ," vol. i., 287.

¹⁰³ See "New Statistical Account of Shetland," p. 94.

¹⁰⁴ See "New Statistical Account of Stirling," p. 323.

¹⁰⁵ See *ibid.*, p. 426.

¹⁰⁶ See Regist. de Dunferm., p. 344.

¹⁰⁷ See Regist. Episc. Glasg., p. 88.

¹⁰⁸ See "New Statistical Account of Sutherland," p. 201.

¹⁰⁹ See "New Statistical Account of Wigton," p. 176.

¹¹⁰ See Chalmers' "Caledonia," vol. iii., chap. iv., sect. viii., p. 411, n. (i).

¹¹¹ See "Lives of S. Ninian and S. Kentigern." Compiled in the Twelfth Century. Edited by Alexander Penrose Forbes,

was deposed from his place of honour, during the period of the Reformation. Then, his religious labours for the country were forgotten almost by her people.¹¹² However, some of St. Ninian's relics were saved, at the time of the Reformation. An arm was recovered by a Father Alexander Macquarry, and it was given in charge to the Countess of Linlithgow.¹¹³ It was intrusted by Alexander Seton, to Father John Robb, who brought it to the Scots College at Douai,¹¹⁴ where it was religiously preserved in the chapel of St. Margaret.¹¹⁵ It was enclosed in a figure of wood representing a bishop.¹¹⁶ In Scotland, moreover, churches have been dedicated to St. Ninian, both by the Catholics and by the Anglicans, during the present century.

It is sad to remember, that persons best pleasing in the sight of God were dishonoured by a whole population, in those evil times, when the destruction or mutilation of all Catholic monuments in Scotland took place. Only a torrent of extraordinary fanaticism could have effected the ruin of her ancient beautiful churches, monasteries, and shrines. Thus, the piety and love of old ancestral munificence and gratitude towards the memory and merits of those blessed instruments, whom God had been pleased to make use of for great purposes, were mocked and scorned. We have visited many of those desolate ruins—still glorious in decay—and they survive to awaken national recollections and Christian sentiment in a beautiful country, gained over to the Faith by her early Apostles and missionaries, and where still, it is to be hoped, the Church may one day regain her ancient triumphs, and bring true enlightenment among the children of our own race, already so advanced in material civilization, enterprise, and prosperity.

ARTICLE II.—ST. NESSAN, OF MUNGRET, COUNTY OF LIMERICK. [*Fifth and Sixth Centuries*]. Nearly all biographers and historians, who allude to our saint, appear to have fallen into gross errors and anachronisms. It has been stated, that Nessan became a disciple of St. Patrick,¹ when the latter was in Munster, about A.D. 450. This statement, if true, should lead us to the conclusion, that our saint had been born, about the commencement of the fifth century, or some time after it; which must be contrary to probability, when we take into account later established facts, connected with the closing period of his life. Hence, we may suppose, that no authentic records remain, which might enable us with any degree of certainty, to evolve the early history of this saint, from obscurities in which it lies buried. In the Martyrology of Tallagh,² at the 25th of July, we find the simple entry Deocan—meaning Deacon—Nesain. A learned local historian thinks it may fairly be inferred, that St. Nesain came into this world anterior to A.D. 500, as probably at that time, or before St. Ailbe's death, he had been Abbot over Mungret.³ According to some writers, an Abbey had been erected at Mungret, so early as the fourth century, and before the arrival of St. Patrick in Munster. Among these are, Dr. Sylvester O'Halloran,⁴ and the Rev. Mervyn

D.C.L., Bishop of Brechin. General Introduction, part i. The Life of S. Ninian, pp. xiii. to xvii.

¹¹² See Rev. Thomas Innes' "Civil and Ecclesiastical History of Scotland," book i., num. xxxiv., p. 45.

¹¹³ Her name was Helenor, daughter to Andrew, seventh Earl of Errol.

¹¹⁴ Father Robb died there of fever, March 13th, 1639.

¹¹⁵ See the Bollandists' "Acta Sanctorum," tomus v., Septembris xvi. De S. Niniano Episcopo Pictorum Apostolo Can-

didæ Casæ in Scotia. Commentarius Historico-Criticus, sect. iv., num. 43, p. 327.

¹¹⁶ According to Father Augustine Hays' "Scotia Sacra," pp. 387, 395. A Manuscript preserved in the Advocates' Library, Edinburgh.

ARTICLE II.—¹ See his Life, at the 17th day of March, in the Third Volume of this work, Art. i., chap. xix.

² Edited by Rev. Dr. Kelly, p. xxx.

³ See Maurice Lenihan's "Limerick; its History and Antiquities," &c., chap. liv., p. 539.

Archdall.⁵ Another ridiculous statement has it, that Mungret had been founded by St. Patrick, so early as 433.⁶ These accounts are not deserving of serious consideration. The old foundation known as Mungairit is now denominated Mungret. It is situated about three miles, south-west from Limerick city, and in the county of Limerick. Already have we described an old church there, with some allusions to the place.⁷ A short distance, to



Abbey Church of Mungret, County of Limerick.

the south of this building, are the remains of a small church, 14 feet wide in the inside. It is not possible to say what the length had been, since the original west gable has disappeared, and a modern wall has been erected in its stead.⁸ The walls of this edifice are built in great part of very large and well-dressed stones, cemented with mortar, and measuring 2 feet 6 inches. The east gable contains a window, 6 feet high and 8 inches in breadth, splayed widely on the inside.⁹ The large building inclosed within the circular wall was a house, belonging to the Canons Regular of St. Augustine.¹⁰ This order had so many as 230 houses in Ireland, and among their Abbots were ten spiritual lords, who had seats in the Irish Parliament.¹¹ It seems rather strange, Sir James Ware makes no mention of the religious house at

⁴ See his "General History of Ireland," vol. ii., p. 44.

⁵ This statement he founds upon some passages in Colgan's "Trias Thaumaturga," pp. 158, 186. See "Monasticon Hibernicum," p. 434.

⁶ See Ferrer's "History of the City of Limerick," part i., pp. 3, 4.

⁷ See the First Volume of this work, at the 2nd day of January, Art. i. Life of St. Munchin, Bishop and Patron of Limerick City and Diocese, chap. ii.

⁸ See an interesting article with an engraving, and an annalistic account of Mungret Abbey, county Limerick, by the Rev. Denis

Murphy, S.J., M.R.I.A., in the "Journal of the Royal Historical and Archaeological Association of Ireland," Fourth Series, vol. ix., No. 80, July to October, 1889, pp. 171 to 181.

⁹ This church is supposed by John O'Donovan to be of a later date than the former one described and illustrated, although much older than the comparatively modern abbey.

¹⁰ The accompanying illustration of this old abbey church was drawn on the spot, by William F. Wakeman, and it was by him transferred to the wood, engraved by Mrs. Millard.

¹¹ There is a drawing of an ancient bell of

Mungret, when enumerating other old Irish monasteries. The Dominicans had a house of their order and dedicated to St. Saviour, in Limerick.¹² It is said to have been founded, by Donat Carbreach O'Brien, King of Thomond, early in the thirteenth century. There is a very complete description of Mungret Abbey, with its Annals, given in one of our most learned and researchful local histories, as yet published.¹³ When St. Patrick was blessing Munster, it has been stated, that he blessed Deacon Nesson. This account appears in the Tripartite Life of Patrick.¹⁴ Harris incorrectly tells us, that St. Patrick founded Mungairet monastery, county of Limerick,¹⁵ in the fifth century. Moreover, he is said to have placed St. Nesson over it.¹⁶ The Rev. Dr. Lanigan states, that Nesson was contemporaneous with St. Senan of Iniscathy, and partly with St. Carthagh the Elder.¹⁷ He is supposed to have been identical with the Nesson, who is enumerated with other saints of the second class, in a list published by Ussher.¹⁸ The great learning and experience of the holy Bishop Ailbe¹⁹ furnished to Nesson a very considerable amount of theological information. We are told, that he made great progress in virtue during his youth; and that he lived for some time under St. Ailbe of Emly's training and direction. With this latter saint, as we are informed in his Life, Nesson had frequent conversations on subjects of a spiritual and doctrinal nature.²⁰ He appears never to have attained a higher rank in the Church, than that of Deacon; for, during his lifetime, he was so called, and ever since, all the ancient and modern writers treating about him give only that distinctive title. To Nesson has been ascribed the foundation of a religious establishment at Mungret.²¹ It seems more than probable, that St. Ailbe promoted our saint to Holy Orders, and to the rank of Deacon.²² It has been supposed,²³ that the present Nesson, held in great repute for his learning and sanctity,²⁴ was ranked by Cummián in his Paschal Epistle²⁵ with the greatest

mixed metal, hammered and riveted together, which was dug up at Loughmore, near Mungret Abbey. See "Dublin Penny Journal," vol. iv., No. 186, January 23rd, 1836, p. 237.

¹² See Bishop De Burgo's "Hibernia Dominicana," cap. ix., sect. v., pp. 209 to 214.

¹³ Allusion is of course made to Lenihan's "Limerick; its History and Antiquities," &c. See chap. liv., p. 537, *et seq.*

¹⁴ See Colgan's "Trias Thaumaturga." Vita Tripartita, lib. iii., cap. xlii., p. 157.

¹⁵ See Harris' Ware, vol. ii., "Antiquities of Ireland," chap. xxxviii., p. 266.

¹⁶ Aubrey de Vere has composed lines on Mungret.

¹⁷ See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. vi., pp. 102, 103. See, also, Lenihan's "Limerick; its History and Antiquities," &c., chap. liv., p. 532.

¹⁸ See "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 474.

¹⁹ "Ailbe died in the year 527. How long before his death he held these theological conversations with Nesson, we are not informed. Supposing them to have been in 520, and that Nesson was then 30 years old (for he could hardly have been less when qualified for such conferences), we would thus have his birth in 490, about which year it is pro-

bable he came into the world."—Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. vi., n. 57, p. 104.

²⁰ See Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 497.

²¹ See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. vi., sect. viii., n. 79, p. 291.

²² See the "Trias Thaumaturga," of Colgan. Vita Tripartita S. Patricii, lib. iii., cap. 42, and the Tertia Vita S. Patricii, cap. 61, where he is spoken of as "Nesson qui nunc dicitur Deacon Nesan." According to Colgan, St. Ængus speaks of a Nesson "quem Diaconum inter Diaconos collocat."—"Acta Sanctorum Hiberniæ," xvii. Martii. Vita S. Nessani, p. 629.

²³ By Rev. Dr. Lanigan.

²⁴ He says: "In Cummián's Paschal Epistle, Nesson is joined with Ailbe, Kieran of Clonmacnoise, &c. That this was Nesson of Mungret, cannot be called in question, whereas Cummián alludes to saints who left great establishments after them, and particularly in places not far distant from the Shannon. Now there was no other Nesson in those parts of Ireland, to whom these circumstances could apply."—"Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. vi., n. 60, p. 104.

doctors and pastors of the Irish Church. It is absurd to suppose, that St. Patrick founded this monastery for Nesson, and it is thought to be improbable, that any other person had established one at Mungret, before the times of our saint, to whom solely may be attributed its erection.²⁶ It has been conjectured, that Nesson was Abbot over Mungret, at or before St. Ailbe's death, which is generally ascribed to A.D. 527.²⁷ If such were the case, we should refer its foundation to some date before the latter year. The monastery of Mungret became very eminent, and, at one time, it is said to have contained a great number of monks.²⁸ The Psalter of Cashel gives an incredible account of this Abbey, viz., that it had within its walls six churches, which contained—exclusive of its scholars—1,500 religious, 500 of whom were learned preachers, 500 psalmists, while the remaining 500 applied solely to spiritual exercises.²⁹ A very ancient vellum book³⁰ states, that the Deacon Nesson was like to Laurentius, the Deacon,³¹ in his habits of life. Regarding this same Nesson, Cuimin of Coindeire³² gave testimony, in showing that he never told a lie.³³ It is related, that Nesson referred to St. Ailbe the solution of many questions, that presented great difficulties to him.³⁴ The saint Nesson, who was patron of Mungret, appears to have been afflicted with the disease of leprosy, for he is called, "the Leper," in our Annals. In the monastery of Mungarett, on the 25th of July, it is stated,³⁵ that the memory of St. Nesson, the deacon, a contemporary and disciple of St. Patrick, was held in veneration. In the "Feilire" of St. Ængus,³⁶ at the 25th of July,

²⁵ See Ussher's "Veterum Epistolarum Hibernicarum Sylloge." Epistola, xi., pp. 24 to 35.

²⁶ See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. vi., n. 54, p. 104.

²⁷ In William M. Hennessy's edition of the "Chronicon Scotorum," it is placed at A.D. 531. See pp. 44, 45.

²⁸ See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. vi., p. 103.

²⁹ The account of this Abbey, as given in the Psalter of Cashel, is taken from H. MacCurtin's "Brief Discourse in Vindication of the Antiquity of Ireland," part ii., p. 193.

³⁰ Which has been spoken of at February 1st, when treating about St. Brigit.

³¹ Also the Martyr, whose feast occurs on the 10th of August.

³² In his Poem on the Characteristic Virtues of the Irish Saints, thus is St. Nesson mentioned with distinguished honour in the Irish lines :—

CAIRAR NEARUM, NAOMH DEÓDUM,
CRÁBAO, ANGLIÓE, IÓDÁIN
NOGA TÁINIC CAR A DEAO,
NI BAÓ BRÉAG INÁ BAÓ BREARAIL.

This stanza has been thus translated into English by Eugene O'Curry :—

"Nesson, the holy deacon, loved
An angelical, pure mortification,
There never came past his lips
Anything that was false or deceitful."

--Rev. Matthew Kelly's "Calendar of Irish
VOL. VII.—No. 7.

Saints," pp. 166, 167.

³³ The Irish text has a different orthography in the extract given by the O'Clerys from the preceding, and it has been thus translated into English :—

"Nesson the holy deacon, loves
Angelical pure devotion ;
Never came outside his teeth
What was untrue or guileful."

—"Martyrology of Donegal," edited by Rev. Drs. Todd and Reeves, pp. 202, 203.

³⁴ The Rev. Dr. Lanigan thinks, our saint could not have been very young, at the time he held these conversations with St. Ailbe of Emly. He also remarks, that in a passage referred to by Ussher, and taken from the Life of Ailbe, Nesson is styled *egregius et sanctissimus*. "If, as seems very probable, it was meant to apply these epithets as suiting him at the time of those conversations, it will follow, that he was then of a mature age. Yet, we cannot mark the precise time, in which he formed his establishment at Mungret, while it is undeniable that he was abbot in that place."—"Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. vi., p. 103, and n. 58, p. 104.

³⁵ See Colgan's "Acta Sanctorum Hiberniæ," xvii. Martii. Vita S. Nessani, p. 629.

³⁶ In the "Leabhar Breac" copy is the following stanza, thus translated into English, by Whitley Stokes, LL.D. :—

mocholmóc móríloc.
lá neppan oíalammar

with some other Irish Saints, there is a special commemoration of St. Nessan.³⁷ As the festival of St. Nessan was therefore celebrated at Mungret, on the 25th of July,³⁸ we may suppose this to have been the day of his death. He is recorded, also, in the Martyrology of Donegal,³⁹ at the same date, but at greater length, as Nessan, Deacon, of Mungairit, in Munster. He died A.D. 551, according to the Annals of the Four Masters;⁴⁰ but, according to those of Clonmacnoise, St. Nessan—who is also called “the Leper”—departed this life, A.D. 561.⁴¹ His feast was celebrated there, on the 25th of July.⁴² The year was 551, according to Colgan.⁴³ While following the peculiar opinion that he held, the Rev. Dr. Lanigan places it, at A.D. 552,⁴⁴ he supposing the Annals of the Four Masters to have been ante-dated by one year. Archbishop Ussher⁴⁵ mentions a Nessan, who flourished in 570,⁴⁶ and then confounds him with our saint, who died before that date. The ruins at Mungret as they existed in the last century are said to have consisted of church walls, bespeaking neither indications of antiquity nor of former splendour.⁴⁷ Only a few of the ruined buildings are there, at the present day.

ARTICLE III.—ST. MOSHILOC OR MOSHIOLÓG, PUPIL OF MOLING LUACHRA. [*Probably in the Seventh Century*]. In the “Feilire” of St. Ængus,¹ at the 25th of July, the feast of Mosilóc—interpreted My Silóc—is set down. In a comment annexed,² and joined with Mocholmóc, the glossographer calls them “duo principes,” which may be rendered “two leaders.” A festival in honour of Moshilóc, pupil or *dalta* of Moling, is registered in the Martyrology of Tallagh,³ at the 25th of July. The epithet applied to him seems to indicate, that he became a disciple of St. Moling⁴ Luachair, or

1acop cenomoir
 6ar brathar toannir.

“My Colmóc, my Silóc, with Nessan if we dare : Jacob without reproach (?) : the death of John’s brother.”—“Transactions of the Royal Irish Academy,” Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. cxii.

³⁷ To this is added an Irish gloss : .i. Deochan [n] eppan o munghairit, rendered Deacon Nessan of Mungret. See *ibid.*, p. cxxi.

³⁸ According to St. Ængus, the Calendars of Cashel, Marianus O’Gorman, Maguire, and others. See Colgan’s “Acta Sanctorum Hiberniæ,” xvii. Martii. Vita S. Nessani, n. 2, p. 630.

³⁹ Edited by Drs. Todd and Reeves, pp. 202, 203.

⁴⁰ See Dr. O’Donovan’s Edition, vol. i., pp. 188, 189.

⁴¹ See *ibid.*, n. (f).

⁴² See Colgan’s “Trias Thaumaturga,” Vita Tripartita S. Patricii, pars iii., cap. lxii., pp. 157, 158, 185, 187. See, also, “The Circle of the Seasons,” p. 207.

⁴³ See the “Acta Sanctorum Hiberniæ,” xxix. Januarii, n. 13, p. 192, where his obit is given ; and the “Trias Thaumaturga,” pp. 32 and 186.

⁴⁴ See “Ecclesiastical History of Ireland,” vol. ii., chap. xi., sect. vi., p. 103.

⁴⁵ See “Britannicarum Ecclesiarum Anti-

quitates,” cap. xvii., p. 497, and Index Chronologicus, p. 532, *ibid.*

⁴⁶ See the Acts of Saints Dichull, Munissa, and Neslug, sons of Nessan, at the 15th of March. See, also, at the 8th of August, notices of St. Beanus of Fidh-cuileen ; at the 13th of July, St. Carell of Tagh-rois ; at the 24th of April, St. Flann ; and at the 15th of May, St. Muredach. These seven foregoing saints are said to have been sons of Nessan.

⁴⁷ The ruined church is thus described by Rev. Mervyn Archdall : “The east end is forty-seven feet long by sixteen broad, with a plain narrow window ; the centre, or nave, is thirty-three feet by twenty-eight and a-half, and the communication from this with the east end is by a small arch ; on the north side of the nave is a small porch or entrance ; the west end is twelve feet by twenty-two, on the north side whereof is a small square tower, with ruined battlements ; there are no old tombs to be found here, but at a small distance north-east, are the walls of an old house, which probably made a part of the abbey.”—“Monasticon Hibernicum,” p. 435.

ARTICLE III.—¹ See “Transactions of the Royal Irish Academy,” Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, by Whitley Stokes, LL.D., p. cxii.

² See *ibid.*, p. cxx.

³ Edited by Rev. Dr. Kelly, p. xxx.

⁴ His Life is given at the 17th day of June,

Luachra, and so called, because his father had relations with Slieve Lougher, a wild tract of country, in the present county of Kerry. However, St. Molyng's religious establishment was on the east side of the River Barrow. Whether or not, the present saint studied under this celebrated teacher at St. Mullins, in the county of Carlow, has never been recorded; however, it is probable that he did, and that he must have flourished there, about the middle of the seventh century. The cemetery surrounding the old ecclesiastical ruins at St. Mullins is a favourite place for interments,⁵ as the numerous tombs and head-stones there sufficiently evince. Many of the inscriptions prove, that the Kavanaghs sought it especially as a place for interment. In a small square enclosure in the graveyard at St. Mullins, there is a stone altar⁶ arched overhead, where, according to tradition, Mass used to be celebrated in penal times; a scout posted on the top of the adjoining moat protected the priest and his congregation against a surprise. Whether the old church of Toomullin—written by John O'Donovan Tuamullin⁷—had its origin of name from St. Moling or not, may be questioned.⁸ However, in the Trinity College List of castles belonging to Thomond, we find Tuamolyn, as being the residence of Conogher Maglanchy. We have no doubt, but that the old church had been remodelled for this residence, and that chief lived there, when it had ceased to be used for religious purposes. The curious old church of Toumoulin,⁹ in the parish of Killilagh, and barony of Corcomroe, near the small bay of Doolin, and in the county of Clare, is yet very perfect. Its plan was quadrangular, including a partition wall, which separated an apartment from the nave, of which that church seems to have been solely composed. This nave measures 31 feet 3 inches, in length, by 18 feet across, interiorly.¹⁰ The apartment had the same width, and from east to west it is 9 feet 6 inches.¹¹ Below these was a cross-wall, with a large connecting doorway or open. One apartment was 9 feet from this door to the side wall, and the other was 6 feet 10 inches. An undivided upper story seems to have been over the cross-wall, and that was lighted by three small windows.¹² One lower window

his festival, in the Sixth Volume of this work, Art. i.

⁵ A tomb-stone, lying flat and partly defaced, has a large central cross, and a marginal inscription in Latin, notifying that it is the last resting-place of Daniel Kinsellagh, who died 8th Nov., 1646. Another slab is to the memory of Patrick Doyle, and his wife Catherine, who lived to the age of 126 years.

⁶ To the left of this altar, there is a slab of black marble set in the wall, on which appears the following inscription: "Here lieth the body of Bryan Kavanagh, of Drummin, of the family of Ballyleagh. A man remarkably known to the nobility and gentry of Ireland by the name of Bryan Nestroake, from his noble actions and valour in King James's troops in the battles of the Boyne and Aughrim. He died February the 8th, 1735, aged 74 years. Also the body of his wife, Mary Kavanagh, alias Murphy, with foure of their children. R.I.P." Bryan Kavanagh is said to have got the appellation of Nestroake from a sabre-cut mark upon his face received in the battle of Aughrim.

⁷ See "Letters containing Information relative to the Antiquities of the County of

Clare, collected during the Progress of the Ordnance Survey in 1839," vol. i. Letter of John O'Donovan, dated Kilrush, 4th November, 1839, pp. 322, 323.

⁸ As the denomination of Togh Moling was applied by the Irish to his habitation on the banks of the River Barrow, so the various forms of Toomullin, Tuamullin, Tuamolyn, or Toumoulin, may possibly be resolved into Togh Moling, or the House of Moling; although the first part of the compound—if not corrupted in tradition—seems nearer to the Irish *tuaim*, which means "a mound" or "a tomb." See Dr. P. W. Joyce's "Origin and History of Irish Names of Places," part iii., chap. iii., pp. 322 to 324.

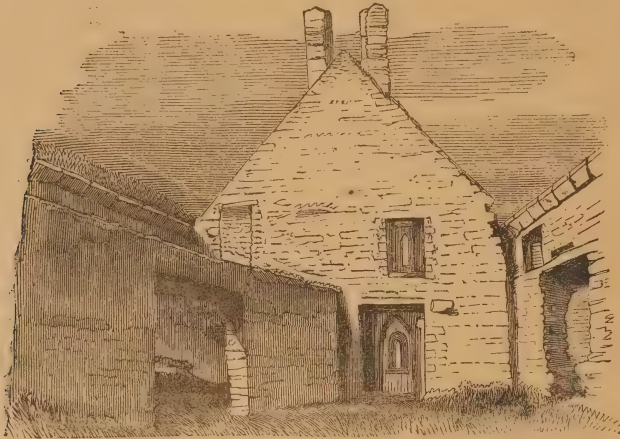
⁹ It is shown, on the "Ordnance Survey Townland Maps for the County of Clare," sheet 8.

¹⁰ The measurements in the text were taken by the writer on the spot.

¹¹ John O'Donovan supposes this apartment to have been an addition built out from the west gable, and he adds, that after its erection, a pointed doorway was broken into it close to the south wall.

¹² The accompanying sketch of the interior was taken by the writer, on the occa-

gave light to one of the apartments. In the dividing wall from the nave, two additional openings or windows are to be seen above. In the nave is a beautifully coved window, with a circular head, deeply splayed on the inside, with pointed and narrow mullions on the outside. Another window appears high up in the south side wall of the nave, with a doorway, which is now walled up.¹³ Nothing appears on the north wall, in the shape of an opening, if we except a formless breach, which now affords entrance to the interior. The soil about the church was tilled for potatoes, and the vegetation was of that peculiar rankness, which has been caused by its use for centuries as a



Interior of Toumoulin Church Ruins, County of Clare.

cemetery, now totally closed and disused. Human remains are often turned up, during the process of cultivation. A bracket or cornice of dressed stones on the inside of the whole building gave support to the roof; and, on a corresponding level outside, were drip-stones along the top of the side walls. A belfry surmounted the cross-gable. The south walls are rather ruinous; but, all the masonry was rock-grouted, and composed of large limestones dressed.¹⁴ This old building stands near the margin of a rivulet, and just below it a beautiful cascade murmurs, immediately under a high projecting rock, on the south

sion of a visit to these ruins in June, 1877. It was afterwards drawn by William F. Wakeman on the wood, and engraved by Mrs. Millard.

¹³ John O'Donovan states, that at a distance of five feet from the east gable there is a round-headed window, at the height of four feet from the ground on the outside, and measuring on the inside six feet by three feet nine inches, and on the outside four feet by five inches and one-half inch. The east gable contains a neat window, wide and round on the inside, and narrow and pointed on the outside. It measures on the inside 7 feet in height and 3 feet 8 inches in width.

On the outside, which is about 7 feet from the present level of the ground, it is only feet in height and 7 inches in width.

¹⁴ Near the church is a spring called by the people Tubber Brickaron, and which they believe will cure sore eyes. According to John O'Donovan's statement—probably the more correct one—it is the holy well of St. Breacan, near the old church of Toomullin. See "Letters containing Information relative to the Antiquities of the County of Clare, collected during the Progress of the Ordnance Survey in 1839," vol. i. Letter of John O'Donovan, dated Kilrush, 4th November, 1839, p. 319.

side. At the 25th of July, the Martyrology of Donegal¹⁵ enters Moshíológ, pupil of Moling Luachra. Where the present holy man lived, or when he died, has not been ascertained. That he was celebrated in his day is probable, owing to the circumstance of his fame having extended even to Scotland, where he was also venerated. In the Calendar of Drummond, at the 25th of July, there is a feast¹⁶ for the Natalis of the Holy Confessors, Mocholmoc, Mosilloc, and Nesain. More information than this bare announcement of the festival and of their names, we can hardly expect to learn regarding them.

ARTICLE IV.—FEAST OF ST. COLMAN O'LIATHAIN, BISHOP OR ABBOT OF LISMORE. [*Seventh and Eighth Centuries*]. Clearness, conciseness, and objective treatment, are the usual characteristics of ancient classical historians and biographers, in reference to their subjects. Only in some special instances can all such qualifications be applied to notices of our saints, owing to a want of suitable dates and materials for combinations in detail. The feast of this saint, called Mocholmoc, is set down in the "Feilire" of St. Ængus, at the 25th of July.¹ A comment is affixed, which throws some light on his family.² A festival is registered, likewise, at the 25th of July, in the Martyrology of Tallagh,³ to honour St. Colman, said to have been identical with Mocholmoc h-Fachrach. According to the Calendar of Cashel, a festival in honour of this holy person occurs, on the 25th of July. He has been confounded with another St. Colman, Bishop and Abbot of Lismore, whose feast was kept on the 22nd of January.⁴ This latter died in the year 702.⁵ The present saint appears to have succeeded Cronan Ua Eoan, Abbot of Lismore, who died on the 1st of June, A.D. 716.⁶ Colgan calls St. Colman O'Liathain a Bishop of Lismore, in one place.⁷ The Four Masters, however, when recording his death, only style him a select doctor.⁸ It is probable, that he was both Bishop and Abbot of Lismore; for, he is called Comorban or successor of St. Mochudda,⁹ in the Calendar of Cashel. According to his usual computation, the Rev. Dr. Lanigan places the death of St. Colman O'Liathain, in the year 726. This learned writer believes, likewise, that his natalis should be assigned to the 25th of July.¹⁰ The Four Masters¹¹ place his death at A.D. 725, as also do the O'Clerys.¹² Colgan, also assigns the death of St.

¹⁵ Edited by Drs. Todd and Reeves, pp. 202, 203.

¹⁶ Thus entered: "viii. Kal. Apud Hiberniam Natale Sanctorum Confessorum Mocholmoc et Mosilloc et Nesain."—Bishop Forbes' "Kalendars of Scottish Saints," p. 19.

ARTICLE IV.—¹ See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i., p. cxii.

² In this gloss we read *mocholmoc .i. Colman hua Liathan o Lirr mor mochuoa*. Thus rendered: *i.e.* Colman descendant of Liathan, of Less mor Mochuda.

³ Edited by Rev. Dr. Kelly, p. xxx.

⁴ See Colgan's "Acta Sanctorum Hiberniæ," Januarii xxii. Vita S. Colmani, n. 12, p. 155.

⁵ The Life of St. Colman will be found at the 22nd of January, in the First Volume of this work, Art. i. See n. 26, *ibid.*

⁶ See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 314, 315. The Annals of Ulster place the death of this

Cronan, in the year 717.

⁷ See "Acta Sanctorum Hiberniæ," Januarii xx. Vita S. Mollagæ, n. 10 p. 149.

⁸ See Dr. O'Donovan's "Annals of the Four Masters," vol. i., at A.D. 725, pp. 322 323.

⁹ See the Fifth Volume of this work, at the 14th of May, where his Life has been given, Art. i.

¹⁰ See "Ecclesiastical History of Ireland," vol. iii., chap. xix., sect. vi., p. 163, and nn. 74, 75, p. 165, *ibid.*

¹¹ See Dr. O'Donovan's edition, vol. i., pp. 322, 323.

¹² See "Martyrology of Donegal," edited by Rev. Drs. Todd and Reeves, pp. 202, 203.

¹³ See "Acta Sanctorum Hiberniæ," Januarii xx. Vita S. Molagga, n. 10, p. 149. See, likewise, the Life of St. Molagga, at the 20th of January, in the First Volume of this work, under which the substance of Colgan's note may be found, Art. i., chap. i.

Colman O'Liathain, Bishop of Lismore, to A.D. 725.¹³ In the Annals of Ulster, his death is placed at A.D. 730.¹⁴ In neither entry, however, do we find St. Colman O'Liadain called Bishop of Lismore. At this same date, the Martyrology of Donegal¹⁵ enters the name, Colman Ua Liathain, Doctor. In the table appended to this Martyrology, the compiler has a Latin comment, written in Irish characters, to the purport, that Ængus calls him Mocholmóg, in the same way as Miarnóg for Iarna, Mosiológ, Maodhóg, Moedoein.¹⁶

ARTICLE V.—FESTIVAL OF ST. JAMES THE GREATER, APOSTLE. In the ancient Irish Church, there was a festival for "Jacob without reproach," at the 25th day of July, as we find it recorded in the "Feilire" of St. Ængus.¹ In a scholion annexed, we are told, that this was James, the son of Zebedee, who was killed by Herod Agrippa, and who was the first among the Apostles to suffer martyrdom.² The Acts of St. James the Greater have been treated almost exhaustively by the Bollandists in their work,³ at the 25th of July, and they have been edited by Father William Cuper, S.J. They are preceded by historic commentaries, and in two parts are they divided. The first historic disquisition is contained in thirteen sections, and one hundred and eighty-eight paragraphs. Then follows an account of Miracles⁴ attributed to his intercession, and this tract⁵ is supposed to have been written by Pope Calixtus II. Another tract⁶ relating to Miracles⁷ which took place in Italy,⁸ follows the former. The second historic disquisition is comprised in eighteen sections, and two hundred and thirty-five paragraphs, in reference to the Spanish traditions regarding this Apostle. This again is succeeded by an Appendix,⁹ in five sections, and sixty-seven paragraphs.⁹ In the city of Dublin, the festival of the Apostle St. James the Greater had formerly been kept with particular devotion, especially in the church and parish dedicated to him. Even to the present day, an annual fair is held there, and on this day, in St. James'-street. In many other parts of Ireland, this Apostle's memory had been venerated, while several churches and chapels were dedicated to him, in all parts of the country. At the 25th of July, a patron used formerly be held, at a celebrated spa-well, at Keerikee, in a most charming wooded place, at the opening of the wild and sublime pass of Glenmalure, county of Wicklow. Little more can be gleaned about its origin or object; nor, is there any saint known to the people in connexion with it. However, it seems to us pretty evident, that this was a local celebration, in honour of the Apostle St. James

¹³ Thus: "Colman nepos Littain religiosus doctor, pausant."—Rev. Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus iv. Annales Ultonienses, p. 31.

¹⁵ Edited by Drs. Todd and Reeves, pp. 202, 203.

¹⁶ See *ibid.*, pp. 382, 383.

ARTICLE V.—¹ See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus. By Whitley Stokes, LL.D., p. cxii.

² The scholiast adds in Latin: "Sed cum Jacobo filio Zepedei martiris Christifori. i. Kandanei celebratur Romanis."—*Ibid.* p. cxxi.

³ See "Acta Sanctorum," tomus vi., Julii xxv. De S. Jacobo Majore, Apostolo et Martyre, Compositellæ in Hispania, pp. 5 to 124.

⁴ These—as the Bollandists express it—are taken "ex Ms. monasterii Marchianensis, quod cum altero Ms. Basilicæ S. Petri contulimus."

⁵ It has a Prologue, and it runs in seven chapters and sixty-two paragraphs, to which notes are appended.

⁶ This, according to the Bollandists, is "ex Ms. codice Pistoriensi, cujus authenticum apographum anno 1727 accepimus."

⁷ The author of it was Contarini, a synchronic cleric, and an eye-witness to much of what he relates.

⁸ This tract contains the old titles or subjects of the chapters. The Bollandists have a Prologue, and the narrative proper in four chapters and forty-three paragraphs, with notes.

⁹ De Cæsar-augustana Deiparæ imagine,

the Greater. At Wurtzburg, on the 25th of July, there was also a commemoration of St. James the Greater, patron of the Scots.¹⁰

ARTICLE VI.—REPUTED FEAST OF ST. DONARD, PATRON OF SLIEVE DONARD, COUNTY OF DOWN. [*Fifth and Sixth Centuries*]. Already we have given the few particulars known or placed upon record, regarding St. Donard, with an account of the locality which he had selected as the site for his solitary dwelling.¹ Although the 24th of March is held to have been sacred to the memory of St. Donard; nevertheless, the 25th of July was his popular patron day. Then, the Catholics of this neighbourhood used to climb up Slieve Donard, to do penance and to offer their devotions. On the summit are two rude edifices. One was a huge heap of stones, piled up in a pyramidal figure. In this several cavities were formed,² and within them the people sheltered themselves during unfavourable weather, while they heard Mass. A cave was in the centre of this heap, and it was formed by broad flat stones, so disposed as to support each other without any cement. The other edifice was composed of many similar stones. These were arranged into rude walls and partitions, called chapels. It has been conjectured, that these constituted the former oratory and cell of St. Donard.³ On the south-eastern side of Slieve-Donard, about two miles from Newcastle and on the road to Kilkeel, the ancient church of Ballagh or Ballagh-a-Neir⁴ is situated. It is sometimes called the old church of Ballachanery. This has almost entirely disappeared; the most conspicuous part remaining is a portion of a gable, containing a circular chancel arch, six feet in the span. At the point of that wall from which it springs, there is a projection or set-off, which appears as if intended to support an inner arch of a more ornamental character. The wall, which is pierced by this chancel arch, is three feet in thickness. There are still remaining portions of the walls and traces of the foundations. These show, that the church consisted of a nave, measuring 33 feet, by 18 feet, and a chancel 18 feet long, by 12 feet in width.⁵ This church is also called by some old people Killnahattin.⁶ This church is named in the traditions of the people "St. Mary's," and as so called, it is set down on the Ordnance Survey Townland Maps for the County of Down. Few local traditions concerning this church remain among the people, at the present time. The ancient cemetery is now unused, except for the interment of unbaptized children, or as the last resting-place for the remains of some friendless wanderer.

ARTICLE VII.—ST. COLAN, OR CAOLAN. We find entered in the Martyr-

quam S. Jacobus erexisse traditur.

¹⁰ In the *Menologium Scotorum* of Thomas Dempster, it is thus entered: "Herbipoli Jacobi Majoris Scotorum patroni. F.F."—Bishop Forbes' "Kalendars of Scottish Saints," p. 206.

ARTICLE VI.—¹ See the Third Volume of this work, at the 24th of March, Art. i.

² These are said to be worthy the study of an antiquary. See J. B. Doyle's "Tours in Ulster," p. 69. In this elegant work, there is an interesting description of Slieve Donard's natural scenery.

³ See Philip Dixon Hardy's "Northern Tourist, or Strangers' Guide to the North and North-West of Ireland," pp. 63, 64.

⁴ A drawing, with a description, of the ruin, and intitled, Notice of the Ancient Church of Ballagh-a-Neir, by the Protestant Archdeacon of Down, may be seen in the "Papers read before the Down, Connor, and Dromore Church Architecture Society," during the year 1844, pp. 17, 18, 19.

⁵ See Very Rev. James O'Laverty's "Historical Account of the Diocese of Down and Connor, Ancient and Modern," vol. i., p. 28.

⁶ According to the "Terrier" of 1615, "Capella de Ballothenerrry, or part of Morne, nearly by ye sea from Newcastle," paid to the bishop in proxy, 2s.; in refectories, 2s.; and in synodals, 2s.

ARTICLE VII.—¹ Edited by Rev. Dr.

ology of Tallagh,¹ that veneration was given to a St. Colan at the 25th of July. Most probably, the name should have been written Caolan. On the western shore of Lough Mask, and near the lake, there is a single tree standing. It is a remarkable object, and at its roots, an ancient well—held in great veneration by the neighbouring peasantry—may be seen. On the Ordnance Survey Map, it is called Toberkeelagh, “the well of St. Keelagh,” or as states an antiquarian writer²—who has visited the spot, and who describes it—more probably perhaps Keelan. A stone seat, and a bush covered with votive offerings are near this spring. A mile south from the well, there is a ruined church, probably dedicated to the same saint. This church is a rectangular building, measuring externally 42 feet in length, by 22 feet 8 inches in width. The walls are 2 feet 6 inches in thickness. Most of the eastern gable is standing; it is about 24 feet high. Some 12 or 15 feet of the western gable, and about the same height allowed for a few feet of the other portions of the building, are the sole remaining traces. The doorway was probably in the southern wall. From the style of a window³ remaining in the eastern wall, this building has been assigned to about the middle of the fourteenth century. Although apparently corresponding with the name of the present saint—while there are many other Caolans, and Ceallans, in our Calendars—it is not easy to determine the patron of Toberkeelagh well and church. Intelligent people in the neighbourhood say, however, the proper name should be Toberkeelaw.⁴ The Martyrology of Donegal,⁵ at the 25th of July, has Caolán simply entered, without further designation.

ARTICLE VIII.—ST. FIACHRA CAEL, OF CLUAIN CAICHTNE, OR CLUANA CAIN. According to the Martyrology of Tallagh,¹ St. Fiachra coel Cluana Cain had a festival on this day. That of Donegal² states, veneration was given at the 25th of July, to Fiachra Cael, of Cluain Caichtne. It is probable, the latter word is an in correction, and that Cluana Cain, or Clonkeen—which name many places in Ireland have received—is the correct rendering. The term “Cael” means “thin” or “slender,” and probably it has reference to the personal appearance of this holy man.

ARTICLE IX.—ST. FIACHRA, OR FIAHRACH. At the 25th of July, the Martyrology of Tallagh¹ has the separate name of Fiahrach. That of Donegal² records the name of another Fiachrach or Fiachra. We are informed, that there is a Fiachra, son of Colman, son to Eoghan, and belonging to the race of Colla-da-chrioch. At Kilfera, about two or three miles south of the city of Kilkenny, and not far from the River Nore, an old and a ruined oratory or hermitage is to be seen within a graveyard. The sculptured figure of an

Kelly, p. xxx.

² See an interesting communication of Joseph Nolan, F.R.G.S.I., in the “Journal of the Historical and Archaeological Association of Ireland,” vol. i., part ii., Fourth Series, January, 1871, pp. 349, 350.

³ The peculiarities of which are described by Mr. Nolan.

⁴ See *ibid.*, p. 350.

⁵ Edited by Rev. Drs. Todd and Reeves, pp. 202, 203.

ARTICLE VIII.—¹ Edited by Rev. Dr. Kelly, p. xxx.

² Edited by Drs. Todd and Reeves, pp. 202, 203.

ARTICLE IX.—¹ Edited by Rev. Dr. Kelly, p. xxx.

² Edited by Drs. Todd and Reeves, pp. 202, 203.

³ The foregoing particulars were stated to the writer, by Miss Mary Shearman of Kilkenny, in September, 1872.

ecclesiastic—said to have been St. Fiakra—was there shown, but it has been broken and removed during past years. In the graveyard, an ancient tree of vast dimensions grew, but having been uprooted, some human remains of persons, who had been buried for centuries, were exposed.³ This manifests the great antiquity of the burial-ground. It may be a question, if the St. Fiacre—connected with this place—were the present, or some one of the other Fiacras elsewhere mentioned in our Calendars. Perhaps, he may be identical with St. Fiachra, Abbot of Ullard—a place not far distant—and whose feast occurs on the 2nd day of May.

ARTICLE X.—ST. FINDBAIRR, OR FIONNBHARR, PRIEST. In the Martyrology of Tallagh,¹ we find entered the name Findbairr Sac—meaning Priest—at the 25th of July. There was a disciple of St. Columkille bearing the name of Fionnbhar, and he became Abbot of Druimcholaim, in Connaught.² It is now a parish church, in the diocese of Elphin, in the barony of Tirerrill, county of Sligo.³ The Martyrology of Donegal⁴ has Fionnbharr, at the 25th of July.⁵

ARTICLE XI.—ST. CRIOTAN OR CRESTAIN OTENI. In the Martyrology of Tallagh,¹ at the 25th of July, Crestain Oteni is registered, as having had a



Kilcritten, near Tullamore, King's County.

festival. This seems an incorrect insertion. Nor can we doubt, that he was identical with a saint, but somewhat differently named, in the later Calendar

ARTICLE X.—¹ Edited by Rev. Dr. Kelly, p. xxx.

² See Colgan's "Trias Thaumaturga," Quarta Appendix ad Acta S. Columbæ, cap. x., p. 490.

³ See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Additional Notes G, num. 20, p. 282.

⁴ Edited by Drs. Todd and Reeves, pp. 202, 203.

⁵ A note by Dr. Todd says at Fionnbhar: "In the margin is written opposite to this name, *nt.*, *i.e.*, *nota.*" The comment, however, does not appear to have been afterwards appended.

ARTICLE XI.—¹ Edited by Rev. Dr. Kelly, p. xxx.

² The accompanying sketch, taken from within this cemetery by the writer, August, 1888, has been drawn by William F. Wake-

of the O'Clerys, as Criotan. In the immediate neighbourhood of Tullamore, in the King's County, there is a graveyard²—but now without any trace even of a ruined church within it—and that cemetery is called Kilcrittin. It has been greatly frequented as a place for interments, and it is held in much veneration by the people. Whether it derived its name from the present St. Criotan or Crittin cannot be determined. At this date, the Martyrology of Donegal³ enters simply the name Criotan, without further allusion to his time or place.

ARTICLE XII.—REPUTED FEAST OF ST. DECLAN, BISHOP AND PATRON OF THE DECIES, COUNTY OF WATERFORD. In his Martyrology, Castellan says, that the Natalis of St. Declan occurs, on the 25th of July. Yet, in this statement, he differs from all other writers, whose works were examined by the Bollandists.¹ Nor does he assign any authority for his assertion. St. Declan's Acts have been already given, on the previous day.

ARTICLE XIII.—ST. CAILTEN. The identity of this holy person cannot be determined, with any degree of certainty; but, we are informed, that St. Cailten was a monk in Iona, and a prefect in the Cell of Drina. Wherefore, Colgan thinks his feast may possibly be assigned to this the 25th day of July,¹ and that he may be classed as one of St. Columba's disciples.

ARTICLE XIV.—REPUTED FEAST OF ST. ABRANUS OR ABRAMUS. According to Camerarius, St. Abranus or Abramus was the brother of St. Gibrian, and he was celebrated in Champagne, France. At the feast-day of St. Gibrian,¹ we have already remarked, that the festivals of his brothers, Abranus and Petranus do not seem to have been known. The Bollandists record what Camerarius states, at this date.²

ARTICLE XV.—REPUTED FEAST FOR THE TRANSLATION OF ST. LIVINUS RELICS. At the 25th of July, Dempster has a feast for the Translation of St. Livinus' Relics at Ghent. He seems to have confounded Livinus with Lebuinus, whose Translation is noted at the present date, by Arnold Wion, Dorgan, Menard and Bucelin. The Bollandists have both entries at this day;¹ but, they chose to defer further comments to the 12th of November, the date for the chief festival of St. Livinus, Martyr.²

man on the wood, engraved by Mrs. Mil-lard.

³ Edited by Drs. Todd and Reeves, pp. 202, 203.

ARTICLE XII.—¹ See "Acta Sanctorum," tomus v., Julii xxiv. Acta S. Declani. Commentarius Prævius, sect. 3, p. 591

ARTICLE XIII.—¹ See "Trias Thaumaturga," Quarta Appendix ad Acta S. Columbe, cap. x., num. 13, p. 488. Also, p. 501.

ARTICLE XIV.—¹ The 8th of May. See

the Fifth Volume of this work, at that date, Art. ii.

² See "Acta Sanctorum," tomus vi. Julii xxv. Among the pretermitted saints p. 2.

ARTICLE XV.—¹ See "Acta Sanctorum," tomus vi., Julii xxv. Among the pretermitted saints, pp. 2, 4.

² See our Life of him for the same date, as also what has been noted in the Sixth Volume of this work, at the 25th of June, Art. x.

Twenty-sixth Day of July.

ARTICLE I.—ST. FURADHRAN, BISHOP.

A festival, which seems referable to a very early date, has been noted by our Calendarists, in honour of Furadhran, Bishop. It is set down in the Martyrology of Tallagh,¹ at this date. His time or place is not known. The name is entered in like manner, by Professor Eugene O'Curry, in a Manuscript Calendar of his own compilation. Also, in the Martyrology of Donegal,² Furadhran, Bishop, is to be found, at the 26th of July.

ARTICLE II.—ST. THOMAN, OR TOMAN, OF MUNGRET, COUNTY OF LIMERICK. The name of Thoman, without further designation, appears in the Martyrology of Tallagh,¹ at the 26th of July. At the same date, in the Martyrology of Donegal,² the name is entered as Toman, of Mungairit. We have already seen, this place is situated, about three miles south-west from Limerick City, and within the county of Limerick.

ARTICLE III.—ST. NESSAN OF MUNGRET, COUNTY OF LIMERICK. It is stated, that at the 26th of July, veneration was given to Nessian of Mungairit, and we find it recorded in the Martyrology of Tallagh.¹ There can hardly be any doubt of the present saint's identity with Deacon Nessian, commemorated on the preceding day. We are inclined to attribute the introduction of his name here to some error of a copyist.

ARTICLE IV.—FESTIVAL OF CHRIST'S TRANSFIGURATION ON MOUNT TABOR. According to the "Feilire"¹ of St. Ængus, at the 26th of July, the Feast of the Transfiguration of our Divine Lord on Mount Tabor was commemorated in the ancient Irish Church. To this a comment is found affixed.² In the Bruxelles copy of Usuard this Feast is also set down,³ and while the Bollandists⁴ give the text, they express ignorance of the source whence it had

ARTICLE I.—¹ Edited by Rev. Dr. Kelly, p. xxx.

² Edited by Drs. Todd and Reeves, pp. 202, 203.

ARTICLE II.—¹ Edited by Rev. Dr. Kelly, p. xxx.

² Edited by Drs. Todd and Reeves, pp. 202, 203.

ARTICLE III.—¹ Edited by Rev. Dr. Kelly, p. xxx.

ARTICLE IV.—¹ From the "Leabhar Breac" copy the following stanza, with its translation by Dr. Whitley Stokes, LL.D., has been taken:—

hipair toimani
conacleir cam glangloir
τᾱρχηρχυθω ιαρινθεοις
1h. u i sleib taboip.

"On the passion of Jovianus, with his train of pure gold (was) the transfiguration, at daybreak, of Jesus, on Mount Tabor."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. cxii.

² Thus: ".i. isleib galile .i. treb neptaim. transformatio christi in monte tabor coram .i.u. testibus moysi scilicet et heliae petro et iohanni et iacopo."—*Ibid.*, p. cxxi.

³ Thus: Transfiguratio Domini, facta in monte Thabor, a tribus discipulis, qui intererant, post ascensionem Domini, suis coapostilis publicatur."

⁴ See "Acta Sanctorum," tomus vi., Julii xxvi. Among the pretermitted feasts, p. 232.

ARTICLE V.—¹ See "Transactions of the Royal Irish Academy," Irish Manuscript

been drawn, but they refer to the 6th of August as the chief Festival held in the Universal Church.

ARTICLE V.—FESTIVAL OF ST. JOVIAN, AND OF HIS COMPANIONS, MARTYRS. In the ancient Irish Church, the Feast of St. Jovian and of his companions, who suffered martyrdom with him, was held, according to the “Feilire” of St. Ængus.¹ The scene of their passion was Laodicea, in Phrygia, and from ancient Martyrologies, the Bollandists² give brief Acts,³ at the 26th of July.

ARTICLE VI.—FESTIVAL OF ST. EOBAN, BISHOP AND MARTYR, ASSISTANT BISHOP OF UTRECHT, HOLLAND. [*Eighth Century*]. At the 5th of June, we have already treated about this holy Chorepiscopus of Utrecht and Martyr, who is claimed as being an Irish Scotus, the companion of St. Boniface.¹ It is said, that he had another Festival, on the 26th of July. At this date, the Bollandists² have some notices of him, and chiefly on the authority of Greven, who is said to have drawn his statement from the Breviary of Erfurt, in which there is a prayer to St. Eoban, Bishop and Martyr. From this account, Molanus and Canisius have inserted a commemoration. As nothing in the shape of separate Acts had come down to the Bollandists, in reference to St. Eoban, they refer to the 5th of June for particulars regarding him, in the Acts of St. Boniface,³ Apostle of Germany.

ARTICLE VII.—FESTIVAL OF ST. PLECHELMUS, AT RURIMONDE, BELGIUM. Besides the chief Feast of St. Plechelmus, celebrated on the 15th of July,¹ another was instituted to honour his memory, at Rurimonde, in Belgium,² on the 26th of the same month.

ARTICLE VIII.—REPUTED FEAST OF ST. COLMOLCUS, OR COLMOCUS, CONFESSOR AND BISHOP, IN SCOTLAND. In his list of the Scottish Saints,

Series, vol. i., part i. On the Calendar of Oengus, by Whitley Stokes, LL.D., p. cxii. There is a comment appended “*a cleir .i. cccc.*”—*Ibid.*, p. cxxi.

² See “Acta Sanctorum,” tomus vi., Julii xxvi. “De Sanctus Martyribus Laodicensis Joviano, Juliano, Emilio, Felice, Marciano, Maxima, Saturnina, Gloriosa et altero Emilio.” Ex Hieronymianis, pp. 304, 305.

³ Edited by Father John Baptist Soller, S.J.

ARTICLE VI.—¹ Among the Manuscripts belonging to Würzburg—whose first bishop was the Martyr St. Kilian, venerated at the 8th of this month—there is one containing a Treatise, the contents of which are thus described: “Bonifacius Strachanus Scotus, Germania Christiana, sive de plantata et propagata Christiana Religione in Germania per Sanctos et Monachos Scotica nationis, pp. 84 to 86. The volume closes with some further extracts from foreign corre-

spondence, in the German language, together with [*copy of the notice of MSS. referred to by the foregoing Extracts*], pp. 89 to 116.

² See “Acta Sanctorum,” tomus vi., Julii xxvi. Among the pretermitted saints, p. 229.

³ See also the Sixth Volume of this work, at that date, for his Life, Art. i.

ARTICLE VII.—¹ See an account of St. Plechelm, at that day, in the present volume, Art. i.

² The reason for this was not obvious to Father John Boland, who, in a Disquisition prefixed to the Acts of St. Plechelmus on the 15th of July, thus offers a conjecture: “*nisi forte quod in Ecclesia Leodiensi, cui ante novos in Belgio institutos Episcopatus suberat Ruremunda, monsque S. Odilæ, Idibus Julii Divisio Apostolorum ab antiquo celebrari solet, Officio ix. Lectionum.*”—“Acta Sanctorum,” tomus iv., Julii xv. De S. Plechelmo Episcopo Oldensalæ et Ruremundæ in Belgio. Commentarius Prævius, sect. iv., num. 32, p. 56.

Camerarius has placed the present holy prelate,¹ at the 26th of July, calling him Colmolcus, while Dempster commemorates him,² as Colmocus,³ which latter seems to be the proper rendering of his name. The Bollandists⁴—citing these authors—have an entry at this date of St. Colmolcus, Confessor and Bishop in Scotland; but, they refer to the 6th of June, for an account of him.

ARTICLE IX.—REPUTED FEAST OF ST. MALIMBEUS, HERMIT AND MARTYR, SCOTLAND. In the *Menologium Scotorum* of Dempster, there is a feast for a St. Malimbæus, Hermit and Martyr, in Scotland, at the 26th of July.¹ Further enlightenment we have not regarding him.

ARTICLE X.—REPUTED FEAST OF ST. CHAMNECUS. Among the Scottish Entries in the *Kalendar* of David Camerarius is one for St. Chamnecus, Confessor, at the 26th of July.¹ His history does not seem to be known.

Twenty-seventh Day of July.

ARTICLE I.—ST. BEOGHAIN, ABBOT OF MOVILLE, COUNTY OF DOWN.

A monastery had been founded at Magh-bile, about 540 by St. Finian, denominated Fionn,¹ or Findbarr, meaning “white head,” a most celebrated Irish ecclesiastic, who was a preceptor of St. Columba.² About the year 540, or as Sir James Ware states about A.D. 550,³ he is supposed to have founded a monastery at this place. It is situated in the county of Down. The Irish denomination Magh Bile is rendered “the field of the aged tree.” Close to the spot are some venerable yew trees of large size, which possibly may be the descendants of that “aged tree,” from which the place derived its name. It was formerly the seat of a bishopric, being a place of great importance, and frequently it is referred to in the early annals of Ireland. A succession of holy bishops was there during the sixth and seventh centuries; but, from the year 731, Moville is noticed only as having been governed by Abbots.⁴ The present saint is classed among the latter, in one of our earliest *Calendars*.

ARTICLE VIII.—¹ Thus: “Hoc eodem die sanctus Colmolcus Confessor et Episcopus in Scotia.”—Bishop Forbes’ “*Kalendars of Scottish Saints*,” p. 239.

² See *Menologium Scotorum*, in Bishop Forbes’ “*Kalendars of Scottish Saints*,” p. 198.

³ At the 4th of May. See, also, the Fifth Volume of this work, at that date, Art. v.

⁴ See “*Acta Sanctorum*,” tomus vi., Julii xxvi. Among the pretermitted feasts, p. 229.

ARTICLE IX.—¹ Thus entered: “In Scotia Malimbæi Eremitæ et Martyris. K.”—Bishop Forbes’ “*Kalendars of Scottish*

Saints,” p. 207.

ARTICLE X.—¹ Thus: “Sanctus Chamnecus confessor, sancto Columbae charissimus.”—Bishop Forbes’ “*Kalendars of Scottish Saints*,” p. 239.

ARTICLE I.—¹ His feast is held on the 10th of September.

² See his Life, at the 9th of June, in the Sixth Volume of this work, Art. i., chap. ii.

³ See “*De Hibernia et Antiquitatibus ejus, Disquisitiones*,” cap. xxvi., p. 181.

⁴ See Rev. Dr. William Reeves’ “*Ecclesiastical Antiquities of Down, Connor and Dromore*,” Appendix A, pp. 151, 152.

We read in the Martyrology of Tallagh,⁵ that Beogan Ab. Maighi Bile had a festival at this date. We are not able to find any record of the period at which he flourished. The ruined Abbey of Moville,⁶ or *Magh Bile*, is situated on a rising eminence. From this a pleasant view can be obtained of Strangford Lough, with its tranquil waters, about half a mile north-east from Newtownards. The buildings of this once famous monastery at one period extended across the road, which has been made within past years, and during the last century, the vestiges of some large foundations were to be



Old Church at Moville, County of Down.

seen in the cemetery.⁷ In after time, the Order of Monks here established was that of St. Augustine. This religious establishment was sequestered on the 1st of February, A.D. 1542, when the Abbot James McGuilmore was found seized of seven townlands, and all of these adjacent to the Abbey.⁸ It was granted to Viscount Claneboys in fee-farm for £3 3s. 4d. Irish.⁹ The existing ruins are the remains of buildings once very extensive, and erected probably in the fifteenth century; but, they are of comparatively modern date compared with the original foundation of the Abbey. The ruined pile of buildings at Moville has suffered much from the ravages of time, but more still from the hands of devastators. The north elevation is devoid of any ornament whatever. Indeed, most of the details are so defaced, as to be quite unrecognizable. The west window has three-leafed carved springers in low relief—a characteristic of fifteenth century architecture in Ireland,—and on the inside of the wall below the window is a stone marked with Runic ornament, which is now embedded in the masonry of same. In the omission of the chancel, the church likewise follows another ancient Irish architectural feature. The tracery of an east window has been filled up, while the semicircular-headed window now there is very likely of more recent date, perhaps it is Jacobean. On

⁵ Edited by Rev. Dr. Kelly, p. xxx.

⁶ The accompanying illustration of its ruined church was drawn by William F. Wakeman on the wood, engraved by Mrs. Millard.

⁷ See Rev. Mervyn Archdall's "Monasticon Hibernicum," p. 126.

⁸ See *ibid.*, pp. 125, 126.

⁹ See "Parliamentary Gazetteer of Ireland," vol. ii., p. 810.

the east elevation are to be seen three carved heads, much defaced. The ruins here are 107 feet in length.¹⁰ The ancient well is still to be seen in a field opposite the church. A number of ancient tombstones were unearthed in the graveyard,¹¹ many of these having carved crosses on them.¹² This graveyard has been recently enlarged, and it is still used for interments, being the parish cemetery.¹³ It is noticed, in the Martyrology of Donegal,¹⁴ that Beoghain, Abbot of Magh-bile, or Moville, had veneration given him, at the present date. In that Calendar, compiled by the Rev. Dr. Reeves,¹⁵ he is noticed simply as St. Beoghan, of Magh Bile, but without the distinction of Abbot.

ARTICLE II.—ST. LUTT, VIRGIN, OF TIGH LUTA, IN FOTHARTHA MORA. From the earliest times in Ireland, holy women sought to escape from the snares of this world, by retiring to institutions where they could live together in a holy and peaceful state of society. Yet, even when the rights of conscience were partially recognised in these Islands, and when nunneries began to increase, some intolerants outside the Church imagined that these convents required regulation and inspection. It was foolishly asserted, that moral if not physical restraint was often used, to retain religious ladies within their beloved walls of enclosure. Such charges and suspicions were alike insulting to the nuns, and even to their outer-world relations and friends. Veneration was given, at the 27th of July, according to the Martyrology of Donegal,¹ to Lutt, a virgin, of Tigh Luta, in Fotharta Mora. Where that district or place was situated does not seem to be known. The people called Fotharta were descendants of Eochadh Finn Fuathart, brother to Conn of the Hundred Battles, and who settled in Leinster. Here they acquired lands in the counties of Carlow and of Waterford. The territory of Fothart Osnadhaigh—comprised in the present barony of Forth, in the county of Carlow—was so called from Cill Osnadha, now Kellistown. It was more frequently known as Fotharta Fea, from the plain of Magh Fea, in which that church was situated.² The O'Nuallains, Anglice, O'Nolans or Nowlans, were the chief inhabitants of this district. The chief family of the Fotharta, in the county of Wexford, commonly called Fothart an Chairn, now Carnsore Point, took the name of O'Lorcain, or Larkin, but shortly after the Anglo-Norman invasion, the O'Lorcains were dispossessed.³ There were other territories of the name in Leinster, such as Fothart Airbreach, around the Hill of Cruachan Bri Eile, now Croghan, in the north-east of the King's County; and Fothart Oirthir Life, in the present county of Wicklow.⁴

¹⁰ See Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," p. 14, n. (r).

¹¹ The oldest tombstone ever come across by the present gravedigger in his excavations, was dated 1114.

¹² The greater number of these slabs have been carefully preserved. See the "Irish Builder," vol. xxxi., No. 709, July 1st, 1889.

¹³ In it is to be seen the grave of the Rev. Archibald Warwick, who was executed for participation in the Rebellion of 1798. He was the Presbyterian Minister of Newtown-Ardes. See "Parliamentary Gazetteer of Ireland," vol. ii., p. 810.

¹⁴ Edited by Drs. Todd and Reeves, pp. 202, 203.

¹⁵ In his "Ecclesiastical Antiquities of Down, Connor and Dromore," Appendix LL, p. 379.

ARTICLE II.—¹ Edited by Drs. Todd and Reeves, pp. 202, 203.

² Reference is made to the Book of Ballymote, fol. 77 b, a Manuscript in the Royal Irish Academy's Library, and to Keating's History of Ireland, at the reign of Oilliol Molt.

³ See John O'Donovan's "Leabhar-na-g-Ceart, or Book of Right," n. (j), p. 211.

⁴ See *ibid.*, n. (y), p. 221.

ARTICLE III.—¹ Edited by Rev. Dr.

ARTICLE III.—ST. LASRAIN OR LASSAR, OF TIPRA ROISRAIN. The Martyrology of Tallagh¹ registers a festival in honour of Lasrain,² of Tipratoss, at the 27th of July. Tiprat or Tipra is usually derived from the Irish word, Tubber, meaning a “well” or “a fountain.” Many townland denominations, simply or in composition, proceed from this natural feature of almost every landscape to be seen in “Erin of the Streams.” At the 27th of July, the Martyrology of Donegal³ commemorates Lassar of Tipra Rosrain.

ARTICLE IV.—REPUTED FEAST OF ST. LUICAN, PARISH OF KILL-LUCAIN. Besides, the parish of Killucan, in the baronies of Delvin and Farbill, county of Westmeath, there is a Killukin,¹ in the barony of Boyle, and another Killukin² in the barony of Roscommon—both in the county of Roscommon. The Rev. Alban Butler,³ and the Circle of the Seasons,⁴ record at the 27th of July the name of St. Luican, Confessor in Ireland. He is said to have been the titular saint of a parish called Kill-Luicain, but which of the foregoing parishes so named is not further indicated.

ARTICLE V.—ST. BRENAINN, OF FORE, COUNTY OF WESTMEATH. We read in the Martyrology of Donegal,¹ that Brenainn, of Fobhar, had a festival at the 27th of July.² His place is now known as Fighan of Fore, or St. Fowre, a parish in the barony of Demifore, and county of Westmeath. The founder of its monastery, St. Feichin, died of the great plague, A.D. 664, so that the present saint must have flourished after this time; yet, we find no record of his having presided over that monastery, at any exact date.³ That ancient town is situated near Lough Lene, a beautiful sheet of water, studded with small islands, and surrounded by rising grounds.⁴ Several antique remains are to be found in this parish, and especially those of an ecclesiastical character.⁵ After the destruction—probably by fire—of the old buildings here, Walter De Lacy refounded the abbey, under the invocation of St. Fechin and of St. Taurin, for monks belonging to the order of St. Benedict. These he brought from the Abbey of St. Taurin, in Evereux, Normandy.⁶

ARTICLE VI.—REPUTED FEAST OF ST. DIRAIDH. A festival is entered at the 27th of July, in the Martyrology of Donegal,¹ to honour Diraidh [Bishop² of Ferna]. Or, as the O’Clerys state, this may be Diraidh, of

Kelly, p. xxx.

¹ In Irish usually written *tioban* or *tiob-naio*.

³ Edited by Drs. Todd and Reeves, pp. 202, 203.

ARTICLE IV.—¹ This contains 4,831a. or. 1p., and it is shown, on the “Ordnance Survey Townland Maps for the County of Roscommon,” sheets 10, 11.

² This contains 5,956a. 3r. 3p., and it is shown, on sheets 22, 23, 28, 29, *ibid*.

³ See “Lives of the Fathers, Martyrs and other principal Saints,” vol. vii., July xxvii.

⁴ See p. 209.

ARTICLE V.—¹ Edited by Drs. Todd and Reeves, pp. 202, 203.

² See Rev. Anthony Cogan’s “Diocese of Meath, Ancient and Modern,” vol. iii.,

chap. lxxiv., n., p. 562.

³ See Colgan’s “Acta Sanctorum Hiberniæ,” xx. Januarii. Vita S. Fechini, Appendix, cap. iii., pp. 143, 144.

⁴ See Lewis’ “Topographical Dictionary of Ireland,” vol. i., p. 616.

⁵ Its history is well set forth in Rev. Mervyn Archdall’s “Monasticon Hibernicum,” pp. 711 to 715.

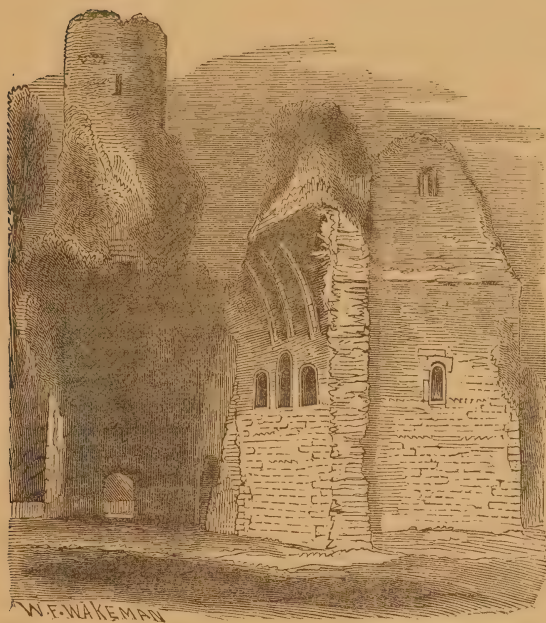
⁶ See *ibid.*, p. 713. See likewise, Rev. Anthony Cogan’s “Diocese of Meath, Ancient and Modern,” vol. iii., chap. lxxiv., pp. 566 to 568.

ARTICLE VI.—¹ Edited by Drs. Todd and Reeves, pp. 204, 205.

² The Rev. Dr. Todd states at this word Bishop: “The note within brackets is added by the second hand; it is evidently from the gloss in Mar. O’Gorman.”

Eadardruim, son to the King of Britain, *i.e.*, Breacan, son of Bracha [meoc³], brother to Dabheog,⁴ of Tearmonn. Dina, daughter to the King of Saxonland, was his mother. To the latter opinion, the compiler of a table—post-fixed to this Martyrology—would seem to incline, at an entry of the name Diraid, of Eadardruim, for he remarks, the King of Britain, *i.e.*, Brachan, son

of Brachameog, was his father.⁵ There had been a religious establishment and a See at Ferns, in the county of Wexford, from an early period. Even still, there are some interesting ruins to be found.⁶ Little seems to be known, however, regarding the Bishop of Ferns, called Diraidh, except that his death is recorded at A.D. 688, in the Annals of Clonmacnoise; at A.D. 690, in the Annals of the Four Masters; and at 692, according to the Ulster Annals.⁷ In the Irish Calendar belonging to the Ordnance Survey, and now preserved in the Royal Irish Academy, there is a record of Diraidh,⁸ at the sixth of the August Kalends, corresponding with the 27th of July. In the Martyrology of Tal-



Abbey of Ferns, County of Wexford.

lagh,⁹ there is no entry of Diraidh, either at the 27th of July, or as mistakenly supposed, at the 27th of August. In Scotland, St. Dirad was also commemorated, at the 27th of July.¹⁰

³ Brachameoc. "This name is Bracha in the Manuscript. The last syllable has been supplied by Mr. Curry, as having been evidently intended."—Note by Rev. Dr. Todd.

⁴ There are two saints bearing this name, entered in the Martyrology of Donegal; one is venerated at the 1st day of January, and the other at the 22nd of July. To the former allusion is made in the foregoing passage.

⁵ See *ibid.*, pp. 402, 403.

⁶ The accompanying illustration of Ferns abbey, in its present ruined state, was drawn on the spot, by William F. Wakeman, and by him transferred to the wood, engraved by Mrs. Millard.

⁷ See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 294, 295, and n. (h), *ibid.* In the note, Dr. O'Donovan states, that O'Clery's Calendar enters this saint at the 27th of August; rather it should be at the 27th July—vi. of the August Kalends—for I find there is no entry of Diraidh's festival in the Martyrology of Donegal, at the 27th of August.

⁸ Thus: *Diraidh* epp. *féarma* anno 600. 690. See Common Place Book F, p. 66.

⁹ See Rev. Dr. Kelly's "Calendar of Irish Saints," pp. xxx., xxxiii.

¹⁰ Thus is the feast entered in one of the Kalendars; "vi. Kal. Aug. Apud Hiber-

ARTICLE VII.—ST. GUARIAN. The simple entry, Guarian, occurs in the Martyrology of Donegal,¹ at the 27th of July. There was a certain holy person, called Genereus, or Guerius, or Guerenus—possibly identical with the present saint. He was a monk in Iona, and a disciple of St. Columkille.² In Scotland, likewise, he seems to have been commemorated as Guaire.³

ARTICLE VIII.—REPUTED FEAST OF ST. CONGALL, ABBOT OF JABHNALLIVIN. At the 27th of July, the name of St. Congall, Abbot of Jabhnallivin, appears in Rev. Alban Butler's work,¹ as also in the Circle of the Seasons.² His place is said to have been on the upper part of Lake Erne, and to have been the name for a parish of which he was patron. Before death, he committed the government of his monastery to his beloved disciple St. Fegnar-nach. His festival was kept as a holyday of precept, in that part of the country. For the foregoing statement, the Rev. Alban Butler cites Father Colgan, at the 27th of July.³ Among the present parish names in Ireland, we do not find one called Jabhnallivin.

ARTICLE IX.—REPUTED FESTIVAL OF ST. MAELRUBIUS, AT MARNE OR MEARNIS, SCOTLAND. The 27th day of July is assigned by Dempster for the feast of St. Maclrubius, a hermit and martyr, put to death by the Danes at Marna, in Scotland.¹ The Bollandists follow this account, at the same date, but they refer their readers for further notice to the 27th of August.²

ARTICLE X.—REPUTED FEAST FOR THE TRANSLATION OF ST. PANTALEON'S RELICS, COLOGNE. At the 27th of July, Thomas Dempster, in his *Menologium Scotorum*, has inserted a feast for the Translation of St. Pantaleon's Relics, at Cologne.¹ He is stated, to have been patron of the Scottish monastery, in that city. However, according to the reckless manner in which Dempster undertakes the writing of history, it is quite evident, that he desires to make St. Pantaleon of Cologne identical with the still more celebrated St. Pantaleon, who was a medical practitioner of Nicomedia, in Bithynia; the son of a pagan father and of a Christian mother. He became a

niam Sancti Confessores Guari et Dirad."—Bishop Forbes' "Kalendar of Scottish Saints," Kalendar of Drummond, p. 19.

ARTICLE VII.—¹ Edited by Drs. Todd and Reeves, pp. 202, 203.

² See Colgan's "Trias Thaumaturga," Quarta Appendix ad Acta S. Columbæ, cap. x., p. 490.

³ See the entry, in the Kalendar of Drummond, given in the previous Article.

ARTICLE VIII.—¹ See "Lives of the Fathers, Martyrs and other principal Saints," vol. vii., July xxvii.

² See p. 209.

³ As we do not meet with such notices among Colgan's preserved papers, might it not be possible, that the Rev. Alban Butler had borrowed some of his Manuscripts from the Franciscans at Louvain, and that these had not been returned?

ARTICLE IX.—¹ See "Menologium Scotorum," at Julius xxvii. There he enters: "Marnæ Malrubi Eremitæ et martyris a Danis interfecti. K."—Bishop Forbes' "Kalendars of Scottish Saints," p. 207.

² See "Acta Sanctorum," tomus vi., Julii xxvii. Among the pretermitted feasts, p. 352.

ARTICLE X.—¹ Thus: "Coloniæ Scotorum patroni Pantaleonis translatio, cujus monasterium Sanctorum ferax est. ML. B."—Bishop Forbes' "Kalendars of Scottish Saints," p. 207.

² See Les Petits Bollandistes, "Vies des Saints," tome ix., xxvii^e Jour de Juillet, pp. 53 to 63.

ARTICLE XI.—¹ The text from the "Leabhar Breac" copy is as follows, with an English translation by Whitley Stokes, LL.D.:—

fervent Christian, under the direction of a priest, named Hermolaus. Pantaleon became also the happy instrument of his father's conversion. However, he was apprehended, and brought before the tribunal of the wicked tyrant Maximian; when, after the most inhuman tortures had been inflicted on him, the intrepid soldier of Christ at last was beheaded on the 27th of July, about the beginning of the third century. The relics of this holy Martyr were afterwards brought to Constantinople, while some of them were obtained by the Emperor Charlemagne.²

ARTICLE XI.—FESTIVAL OF ST. SIMEON, THE MONK. In the ancient Irish Church, a festival was celebrated on the 27th of July to honour St. Simeon, as we find it recorded in the "Feilire" of St. Aengus.¹ There is a comment added to his name.² The Bollandists have a commemoration of St. Simeon Monachus, venerated at Treves, but referring to what they had noticed concerning him, at the 1st day of June; while they have entries regarding St. Simeon the stylite, of whom they had treated at the 26th of July; besides, they notice another Symeon, at the 27th of July, but without throwing much light on their personal history.³

ARTICLE XII.—REPUTED FEAST OF BLESSED MARIANUS, A RECLUSE AT RATISBON, BAVARIA. The merits of Blessed Marianus, an Irish Recluse at Ratisbon, are noticed, but in an obscure manner by Rader.¹ Again, Bucelin quotes this writer, for his allusion to the Blessed Marianus. He seems not to have been different from that Blessed Marianus Scotus or St. Muiredhac Mac Roburtach, the Benedictine Abbot of Ratisbon, in Bavaria, and whose Acts have appeared at the 9th of February.² The Bollandists have notices of the Blessed Marianus at the 27th of July, and stating, that he was a distinct personage from Marianus Chronographus³—otherwise known as Marianus Scotus.⁴ About him, we have already treated, at the 30th of January.⁵ The present Marianus Beatus is said to have died A.D. 1070;⁶ but, it seems more probable, that he lived to a later period, and that he died A.D. 1088.⁷

Ṭaimhriu Semeoin manais
Ḃamop ḡrian ḃontalman
laccrao flusaig inman
in antiaig apō abairl.

"The bed-death of Simeon the monk: a great sun was he to the earth: with the passion of a loveable host in Antioch high (and) vast."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. cxii.

² Thus: "Semeoin, in antiochia passus est."—*Ibid.*, p. cxxi.

³ See "Acta Sanctorum," tomus vi., Julii xxvii. Among the pretermitted feasts, pp. 350, 351.

ARTICLE XII.—¹ See "Bavaria Sancta,"

tomus ii., p. 117.

² See the Second Volume of this work, at that date, Art. i.

³ See "Acta Sanctorum," tomus vi., Julii xxvii. Among the pretermitted feasts, p. 351.

⁴ He was born A.D. 1028, and he died at Mayence, A.D. 1086. See Michaud's "Biographie Universelle Ancienne et Moderne," tome xxvi., pp. 576, 577.

⁵ See the First Volume of this work, at that date, Art. xi.

⁶ Although the Benedictine Annals have been brought down to A.D. 1116, yet there does not appear to have been any mention in that work of this holy man.

⁷ According to Rader's "Bavaria Sancta," tomus ii., p. 117.

Twenty-eighth Day of July.

ARTICLE I.—ST. SAMSON OR SAMPSON, BISHOP OF DOL, OR DOLA,
IN ARMORICA, FRANCE.

[FIFTH AND SIXTH CENTURIES.]

CHAPTER I.

INTRODUCTION—SOURCES FOR ST. SAMSON'S BIOGRAPHY—HIS PARENTAGE AND BIRTH—HIS EARLY TRAINING—HE STUDIES AT THE SCHOOL OF ST. ILTUT—HIS LIFE WHILE THERE—HE IS ORDAINED DEACON AND AFTERWARDS HE IS RAISED TO THE PRIESTHOOD—HIS MIRACULOUS PRESERVATION FROM A MALICIOUS ATTEMPT ON HIS LIFE—HIS FASTS AND AUSTERITIES.

OUR Island justly classes among her saints many holy men, who were not born within her shores, when their religious education had been received in our country. We have good reason for adopting them, as their residence here and their culture reflect credit and character on the places where they dwelt. Nearly all hagiographers have treated in some shape or manner about St. Samson, who was greatly celebrated among the Celtic races. Some writers have pretended, indeed, that there were two British saints bearing this name, and who succeeded each other in the See of Dole. It has been asserted, likewise, that the former had been Archbishop of York, while the latter had ruled over the See of Menevia. These assertions, however, have no sufficient grounds to support them.¹ Therefore, they have been rejected by most modern critics as untenable, and as not deserving the attention of those engaged in the study of ecclesiastical history.

The most ancient Life of this holy man was one written at the request of a certain Bishop, named Tigerinomalus.² The author is supposed to have been a Gallican monk, and who lived in a generation immediately succeeding that of the saint. There are reasonable grounds for supposing this narrative to contain authentic facts; although undoubtedly they are mingled with a mass of traditional fictions.³ From the statements found in it, we are left to infer, that this biography had been written at the beginning of the seventh century, and within a few years of Samson's death, embodying too an older

ARTICLE I.—¹ See Bishop Challenor's "Britannia Sancta," part ii., pp. 43, 44.

² It has been thought, by Mabillon, that he differed not from Tirmomalus, whom St. Paul after Jehovius had placed in the See of Laon, not as his successor, but rather as his coadjutor, and which may be seen in Vita S. Pauli, cap. xvii.

³ "I wish it to be understood," he says, in the preface, "that these words are not put together thoughtlessly and rashly, or from confused and unauthorized rumours, but that they consist of information which I derived from a certain religious and venerable man, who resided for about eighty years in a monastery which St. Samson himself

had founded beyond the sea (*i.e.*, in Britain), living a Catholic and religious life, in times most approximate to those of the Saint, and which his mother had transmitted to her uncle, named Henoah, being himself a cousin of St. Samson, and a deacon. . . . That no doubt may be thrown upon the veracity of my words, I call CHRIST, the Saviour of us all, to witness that I have not undertaken to hand down this very brief narrative to posterity from any fallible or uncertain conjecture of its truth, but from the statements of most holy and thoroughly competent men; and also from most accurate and elaborate documents, which I found in the same monastery, written in a true and Catholic

document, drawn up by a kinsman and fellow-labourer of the saint. However, those fictions it contains do not invalidate the genuine basis of the narrative. They are probably additions of a later age; for, if one may judge from the smooth and flowing style in which they are written, those narratives could not have proceeded from the same unskilled hand, which penned the rugged Latin of the Preface and some historical parts of the biography. As the Gallican monk adopted and expanded the document which he found in his monastery, so, in a subsequent generation, we may suppose some hagiologist clothed the rude work of the old monk with such traditional or fictitious matter, as should give it a place among the current literature of the middle ages. In the Life before us, we may probably regard the supernatural stories as a mere excrescence, or as resembling those fanciful pictures which illustrate many a modern book, without detracting from the veracity of its genuine narrative.⁴ Another Life of St. Samson had been written by his successor in the See of Dol, named Balderic, and who lived in the twelfth century.⁵ A Life has also been published by Du Bosc.⁶

From very early times, the Acts of St. Sampson appear to have been extensively circulated, since many copies yet remain, among various Manuscript collections,⁷ in the different public libraries. Besides those copies preserved in Oxford and in the British Museum, others are to be found in Paris, Rome, as also, in several of the Continental libraries. There are different versions, moreover, as we can glean from the headings and endings printed. There is a *Vita Antiqua Sancti Samsonis Dolensi Episcopi* lately published.⁸

Among those writers who have compiled Lives of St. Samson, the following is an imperfect list, so many have treated in church history as in hagiography regarding him. We may instance, however, John Capgrave,⁹ Archbishop Ussher,¹⁰ Boscus, Vincentius, Alford,¹¹ Dean Cressy,¹² and Lobineau.¹³ Father Mabillon,¹⁴ has given his Acts, as compiled by the old Gallican writer.

spirit, by the above-mentioned deacon."

⁴ See the Rev. John Adams' "Life of St. Samson."

⁵ A copy of this is in the National Library, Paris, and classed Bibl. du Roi. 5350. No. 417. It is stated by Oudin that Mabillon has printed it. See vol. i., p. 1068. However, that statement is erroneous. It has also been asserted, by Lelong, that it has been printed by Michel Cosnier, in the "Gesta Pontificum Dolensium." This assertion is contradicted by the editor of his work in a note.

⁶ Biblioth. Floriac., 464-484.

⁷ The following copies exist and may be here enumerated: *Vita S. Samsonis, Episcopi Dolensis*, in *Armorica*, auctore anonymo. This has been printed in Mabillon, and by the Bollandists. *De Sancto Sampson Episcopo et Confessore*, MS. Cott. Tiber. E. i., ff. 210. b-212. vell. folio. *Vita S. Sampsonis MS. Bodl. Tanner*, 15. ff. 494 b-497. *Vita S. Samsonis*, MS. Hengurt. 83. *Vita S. Samsonis, Confessoris*, MS. Bibl. du Roi. 3789. 35. vell. xii. cent. olim Colbert. *Vita S. Samsonis, Episcopi*, MS. Bibl. du Roi. 5280. 69. vell. xiii. cent. olim Bigot. *Vita S. Samsonis Episcopi*, MS. Bibl. du Roi. 5296. 59. vell. xiii. cent. olim Colbert. *Vita S. Samsonis Episcopi*, MS. Bibl. du Roi. 5323. 73. vell. xiii. cent. olim Bigot.

Vita S. Samsonis, MS. Coll. Jesu Oxon. cxii. paper fol. xvii. cent. *Sancti Samsonis Episcopi et Confessoris*, auctore anonymo. MS. Floriacensis. *Vita S. Samsonis Episcopi*, MS. Reginae Christinae, Romae, 465. *Vita S. Samsonis*, auctore Baldrico, Dolensi Episcopo. MS. Bibl. du Roi. 5350. vell. xiv. cent. *Vita S. Samsonis, Confessoris*, MS. Regina Christina. 479. ff. 9. 24. vell. 4to. x. cent. *Vita S. Samsonis Episcopi et Confessoris*, MS. Bibl. du Roi. 5565. 8 vell. xii. cent. olim Putean. See Sir Thomas Duffus Hardy's "Descriptive Catalogue of Materials relating to the History of Great Britain and Ireland," vol. i., part i., pp. 141 to 144.

⁸ See "Analecta Bollandiana," tomus vi., pp. 78 to 150.

⁹ See "Nova Legenda Angliæ," fol. cclxxvi., cclxxvii., cclxxviii., for quinto Kal. Augusti.

¹⁰ See "Britannicarum Ecclesiarum Antiquitates," cap. xiv., pp. 274 to 278.

¹¹ In his learned work, "Fides Regia Britannica, sive Annales Ecclesiae Britannicae," &c., tomus ii.

¹² See "Church History of Brittany," book xi., chap. xxviii., pp. 252, 253.

¹³ See "Les Saints de Bretagne," vol. i., pp. 202 to 239, A.D. 565, at July 28th.

¹⁴ See "Acta Sanctorum Ordinis S. Benedicti," tomus i., sæc. i., p. 165.

The Bollandists¹⁵ have republished the old Acts of St. Samson from the text of Mabillon, but in a corrected form. These Acts have been edited by Father John Baptist Soller. There is a previous Commentary, in three sections, containing twenty-eight paragraphs. The ancient Life commences with a preface addressed to Bishop Tigerinomal, in four paragraphs, while the Life itself is in six chapters and sixty-one paragraphs. Then follows a second Book, relating several miracles, and comprised in sixteen paragraphs. Afterwards, we have extracts from an old Missal and having reference to the Mass for his festival. An Appendix is then given, which conveys information regarding the relics of St. Samson. Several notes are interspersed in his Acts, by the learned editor. In the works of Baillet,¹⁶ of Bishop Challenor,¹⁷ of Rev. Alban Butler,¹⁸ and of other hagiographers, the Life of St. Samson is noted. The compiler of *Liber Landavensis*¹⁹ has an account of him. Also, in *Les Petits Bollandistes*,²⁰ and in Rev. S. Baring-Gould,²¹ his Acts are to be found. The Rev. John Adams, M.A., Vicar of Stockcross, Berks, has also written a Life of St. Samson.²² The foregoing list of his biographers might easily be extended. Indeed, a host of pious writers, have specially treated concerning this primitive and apostolic bishop.

From those respective treatises, and from other historic sources, the following account is chiefly drawn. The parents of St. Samson were nobly descended. These were called Amon or Amwn Dhu,²³ his father, and Anna,²⁴ his mother. His father is thought to have been a petty prince in Armorica, or perhaps he was only a son to one of the Armorican chiefs. It is stated, that he crossed over to Wales, where he married Anna.²⁵ In Wales, likewise, he appears to have settled. A curious account is left us,²⁶ that Ammon had a younger brother, named Umbrifel, and Anna had a younger sister, named Afrella, who were also married, and by desire of virtuous parents. That couple had three sons. For a considerable time, however, Ammon and Anna were childless; but, they were addicted to the devout exercises of fasting and of alms-giving. At length, it pleased the Almighty to bestow on them one of the Christian family's greatest treasures, the birth of an infant, destined at a future time to become a great light in the Church. The writer of St. Samson's Life relates, that while the pious couple were attending to their devotions on a certain festival, they heard about a holy prophet, who lived in a distant northern country, and who was able to predict what should happen to those consulting him. Accordingly, with many other persons in company, Ammon and Anna went to that prophet, and before they had time to explain their reasons for their coming, he was able to signify that he already knew what most concerned them. Then he recommended them to

¹⁵ See "Acta Sanctorum," tomus vi., Julii xxviii. De S. Samsone Episcopo Conf. Dolæ in Britannia Armorica, pp. 568 to 593.

¹⁶ See "Les Vies des Saints," tome ii., at 28th of July, pp. 399 to 405.

¹⁷ See "Britannia Sancta," part ii., pp. 41 to 44.

¹⁸ See "Lives of the Fathers, Martyrs and other principal Saints," vol. vii., July 28th. In the "Lives of the Irish Saints," compiled by the Cistercian Monk, the same notices occur. See pp. 145, 146.

¹⁹ See lib. viii., cap. xxv.

²⁰ See "Les Vies des Saints," &c., tome xi., xxviii^e Jour de Juillet, pp. 80 to 90.

²¹ See "Lives of the Saints," vol. vii., pp. 602 to 609.

²² This appeared in a series, intitled, *Chronicles of Cornish Saints*, No. iv. S. Samson, published in the *Journal of the Royal Institution of Cornwall*, 1869, No. x.

²³ He is said to have been son of Emyr Llydaw.

²⁴ She is said to have been daughter of Meurig ap Tewdrig, Prince of Glamorgan.

²⁵ The published Life of our saint, by the Bollandists, states that she belonged to a province, noted as Dementia, but corrected to Deventia.

²⁶ In the Bollandist Life of St. Samson. lib. i., cap. i., sect. i.

present a bar of silver, as a thank-offering, and he assured them, that their earnest desires should be gratified. It is said, that Amwn presented most cheerfully even three bars of silver, as an offering to the church. This gift he trusted should prove acceptable to the Almighty; and indeed, the wishes of the devoted husband and wife were graciously accomplished. They rested for that night in the hospice, attached to the prophet's dwelling; and, fatigued with their long journey, both husband and wife slept soundly. However, the Almighty sent an Angel to Anna, and she heard announced to her in a dream, that a child should be born, that he should prove to be seven times more precious than the bars of silver given for him, that he should become a great saint and a priest, while he was to be named Samson. On awaking, Anna related this vision to her husband. They were mutually rejoiced, and afterwards on taking leave of their host, the latter assured them, he had a revelation regarding their future son's sanctity, and that he should be venerated as one of the greatest men among the Britons. St. Samson is said to have first seen the light, in the year 480,²⁷ while, according to other accounts, it was about A.D. 490.²⁸ Ushered into the world, with such promises and expectations, he was baptized as had been directed by the Angel. The early records of Wales²⁹ make St. Samson the brother of St. Tathai,³⁰ an Irishman. It seems very probable, that there must be a mistake, on this head, since the statement occurs not in our saint's early Lives. St. Sampson is said to have been a native of Glamorganshire,³¹ in ancient Demetia,³² a southern or western province of Wales. The people of that country rejoiced at his birth among them. From his very infancy, Anna took care to train her child in every good practice, and especially was she careful to guard him from any company or conversation, that might tend to pollute his mind. She recited many edifying passages of holy Scripture for him, and she taught him to read and write wholesome maxims for his spiritual improvement. At the early age of five, Samson expressed an earnest wish to retire from worldly pursuits, and to study in the school of Christ. His father, urged by some of his friends and evil councillors, wished Samson to pursue a worldly career; while his mother desired him to follow God's holy will.³³ This difference of aim caused some discussion between them, until at length, Ammon was warned in a vision, no longer to dispute the Divine will in his son's regard. Whereupon, all objections ceased on his part, and yielding to the pious wishes of Anna, both resolved on placing their child under the care of a holy master, who should prepare him for the ecclesiastical state.

At seven years of age, and after a previous direction in the pursuit of goodness, his parents deemed it advisable to have him receive instruction in that famous school, established by St. Iltut,³⁴ also called Eltutus³⁵ and Hildutus.

²⁷ See *Les Petits Bollandistes* "Vies des Saints," tome ix., xxviii^e Jour de Juillet, p. 81.

²⁸ See Bishop Challenor's "*Britannia Sancta*," part ii., p. 41.

²⁹ Such as the Book of Llandaff and other authorities.

³⁰ See Rees's "*Lives of the Cambro-British Saints*," p. 591.

³¹ His native district bordered on that of the Wenetes, who inhabited Guent, as called by the ancient Britons, now Monmouthshire. See Rev. Alban Butler's "*Lives of the Fathers, Martyrs, and other principal Saints*," vol. vii., July xxviii.

³² Called Dimetia, by Mabillon. The Bollandists add a note "*Difed hodie à Britannis vocitatur, mutato M in F pro linguæ idiotismo.*"

³³ See Right Rev. Patrick F. Moran's "*Early Irish Missions*," No. i., p. 26.

³⁴ His parents placed him there, with some presents which they bestowed, according to the usual custom. See Mabillon's "*Acta Sanctorum Ordinis S. Benedicti*," tomus i., sec. i. *Vita S. Sampsoni*, cap. ix., p. 154.

³⁵ He had been a disciple of St. Germanus, who ordained him as a priest.

³⁶ See Bishop Challenor's "*Britannia Sancta*," part ii., p. 41.

This school had been conducted in his monastery, known as Llan-Iltut, in Glamorganshire, in Wales.³⁶ This was a celebrated religious house, not only in the time of the founder, but during subsequent ages.³⁷ No sooner did St. Iltut behold Ammon, Anna and their child, than by a true spirit of prophecy he enjoyed, that distinguished teacher foretold both the dignity, to which Samson should afterwards be raised, and also his future sanctity. He kissed the boy lovingly, and raising his eyes to Heaven, bestowed his blessing on the youthful pupil. Filled with delight, his parents desired to learn more concerning him; but St. Iltut restrained their curiosity by these words: "It is not for me to tell you, nor is it right you should question me further, there is a time to be silent, as there is a time to speak, but commit the child to my teaching." When his parents took leave, Samson did not weep or grieve at their departure, like other children taken from home and left at school;³⁸ but, rather did he delightedly remain with his new master, as if he had been a fosterer. It is remarked, likewise, that in a single day he learned the letters of the alphabet and their connexion,³⁹ nor was it necessary to spend more time in teaching him those; while within a week, he was able to spell and connect letters. His mind was so acute, that he soon learned to read, and he then went through all the Psalms. St. Sampson was educated there—together with St. Gildas the Wise and other pious disciples—by that holy man.⁴⁰ St. David was also his school-fellow.⁴¹ At the age of fifteen, Samson began to practise himself in fasting, but he was reprimanded by the master, who said: "My little son, it is not proper that you should injure the health of your small body in its early bloom, and by too severe an abstinence."

In this great monastery, known as Bangor Iltud, at the city of Caerworgan,⁴² the pious child remained, until he had grown to adolescence. Caerworgan was called Bovium by the Romans.⁴³ He served God with great perfection, until about the year 512. He studied with great diligence. We learn, that Samson was taught all the Old and New Testament in the school of Iltut, and besides this, he was learned in all sorts of philosophy, in geometry, and in rhetoric, in grammar and in arithmetic, as likewise, in all the arts, then known throughout Britain. Each day he advanced in the way of perfection, and in his love towards the brethren. While yet in St. Iltut's monastery, Samson cured one of the religious, who happened to have been bitten by a hilder or adder, which had darted suddenly from a bramble bush. At this time, the boys happened to be out winnowing corn with the steward. The latter directed one of them to run, and to inform the abbot about that accident. Then Samson ran to Iltut, and with tears in his eyes, he told what had occurred; while filled with faith and charity, he asked permission to

³⁷ The ancient writer of Vita S. Samsonis, as published by the Bollandists, states regarding St. Iltutus, "in cujus magnifico monasterio ego, cujusque mirifica gesta si per singula dirimamus, ad excessum de incepto ducemur: unum tamen ad confirmandam nostram rem, referentibus nobis catholicis fratribus, qui in hoc loco erant, publicamus in medium."

³⁸ The old writer of his Life remarks "ut moris infantum est,"

³⁹ From the manner in which this is told: "Mirum in modum sub uno eodemque die v. cenas eleas, tesserisque agnovit totas," &c., we may probably suppose some ingenious contrivance had been used to make him

learn the elements. See Du Cange, *sub voce*.

⁴⁰ St. Gildas and his fellow disciple, St. Sampson, through their transcendent merits, wrought a miracle, in favour of their master, Hildutus, and they saved his crops from the ravages of destructive sea-fowl. See Colgan's "Acta Sanctorum Hibernie," xxix. Januarii. Vita S. Gildæ Badonici, cap. v., p. 182.

⁴¹ See Right Rev. Patrick F. Moran's "Early Irish Missions," No. i., p. 26.

⁴² This was the residence of the Glamorgan kings. See William's "Ecclesiastical Antiquities," p. 213.

⁴³ See Right Rev. Patrick F. Moran's "Early Irish Missions," No. i., p. 27.

attempt a cure. This permission he obtained from the abbot. Meantime, the monk had fainted through fright. Taking some oil with him, Samson returned, and rubbed the wound with it, when the monk recovered from his fright, nor did injurious consequences follow from the bite. This cure greatly added to our saint's reputation. At length, the time had come, when St. Iltud deemed his disciple well and duly prepared to serve as a minister in the church. Samson is said to have been ordained a deacon and a presbyter, by St. Dubricius,⁴⁴ Archbishop of Caerleon. When he had been ordained deacon, two others of the brethren were elevated to the priesthood. Our saint was distinguished for his humility, benignity, affability and charity. At this time, the church window had been left open, when St. Dublicius, St. Iltut, and a deacon assisting, who held the chalice and who sang the Gospel; these beheld an extraordinary sight, which had not been seen by others who were present. With motionless wings, and floating in the air on this occasion, a dove descended from Heaven, and sailing over his head, it perched at last on his right shoulder, remaining there, until he had been ordained, and had received Holy Communion. Conferring together afterwards, St. Dubricius and St. Iltut believed that the incident related was an emblem of the graces conferred on Samson by the Holy Ghost, and that he was destined for a career of sanctity. Not long after that occurrence, Samson was called to the higher grade of the priesthood by St. Dubricius; and a similar appearance of the dove was presented to the three former witnesses. This gave further confirmation of his extraordinary gifts and merits, while it pointed him out as one specially chosen by the Almighty to effect great work in the Church.

We have a legendary account regarding two nephews of St. Iltutus, who were in the monastery with St. Samson; and these are said to have been envious of his popularity, and to have feared, that he should be chosen Abbot after their uncle's death. One of them was a presbyter, and the other was a butler in the community. These had conspired to take away Samson's life by poison. But, the Almighty preserved his favoured servant from their evil machinations. The saint had a supernatural forecast of what had been intended; but, with wonderful charity, he grieved chiefly that human nature could be so base and perfidious. To prayer, he joined fasting, and he besought the Almighty to convert their hearts from that malignant feeling, which so deeply involved them in guilt. The butler or cook had charge of preparing herbs which were boiled, and which made a beverage for the refreshment of the monks, when they returned from Tierce. A small glass of this particular drink was taken by each, in conformity with their rule. Taking some poisonous plant, the cook tried its effect on a cat, which immediately died, and satisfied with this experiment, he mixed a portion of the poison with the cup prepared for Samson. Mindful of the Evangelical words pronounced by Christ in favour of those, whose faith was strong, "If they drink anything deadly, it shall not hurt them;"⁴⁵ with the fullest confidence, yet knowing by inspiration what had been designed for his destruction, our saint cheerfully entered the refectory. When about to drink, Samson first blessed the poisoned cup, with the sacred sign of the cross. It is said, the holy disciple drank off that cup of poison presented him, through the envy and malice of those false brothers. But, it produced not the intended effect. That very same day, sitting beside the cook at dinner, Samson said to him:

⁴⁴ In the old Life, he is called Dubricius Papa. This latter was a term applied to ecclesiastics in the British and Irish

Churches, and it had the signification of "Father."

⁴⁵ St. Mark, xvi., 10.

"Your potion I tasted this morning brought sweetness to my mouth and great strength to my heart, dear brother, and may the Almighty remove every ill you suffer." Knowing that his crime had been discovered, the cook became penitent. That evil plotter subsequently confessed his wicked design to the holy young man, when with tears and in great grief, he asked for pardon.

Afterwards, going to his brother, and reproaching him for the crime in which both had been engaged, the cook tried, but in vain, to move him to compunction, as in conspiring against Samson, they sought his life, and thus sinned grievously against Christ, whose favourite he had become, while allusion was made also to the words of holy writ, that through diabolic envy, death had entered into the world. Through penitence God is placated, but obstinacy in crime exposes the sinner to merited punishment. For this wickedness, God was pleased to suffer the unrepenting wretch to be possessed by the devil, when on the following Sunday he sacrilegiously approached to receive communion from Samson. A horrible spectacle was then presented; for the culprit rolled on the ground, tore his garments, and railed before the monks, in an insane manner. "It was found necessary to bind his limbs and to remove him from the church. With sighs and tears for his condition, the penitent brother cast himself on the ground, and made an open confession of their confederacy in crime, but promised he should do penance for it all the rest of his life. The Abbot and his monks wondered greatly at those miraculous manifestations. The former much feared, lest Samson, taking offence at what had occurred, might leave his monastery. With him all the monks united in a request, that Samson should go to the demoniac's cell, notwithstanding the injury sought to be inflicted. Most willingly did he consent to do so, but first he offered prayers to the Almighty, that the wretched man might be restored to health, and that his heart might be changed through sincere repentance. Samson, who desired to overcome evil by good, blessed some water and oil. This was administered to the possessed man, who immediately fell into a trance, in which he remained for nearly three hours, when he awoke to consciousness, and he was restored to his former state of health. Thus Samson rescued his malignant foe from demoniac influences,⁴⁶ and probably from that sting of conscience, which the foul attempt made was calculated to produce.

After his ordination as Priest, Samson began to lead a most holy and austere life. As his youth had been spent in the greatest chastity, so this virtue was ever dear to him. His humility and benignity of mind and disposition were admired by all.⁴⁷ Great were the self-denial and sanctity of St. Samson; and many were the miracles God was pleased to work through his servant. The holy man abstained from flesh meat altogether; and sometimes, he eat nothing, for two or three days. Such austerity he in no way remitted, but rather was it increased, as he advanced in dignity. He often spent whole nights standing and in prayer, thus allowing himself little or no sleep. He never went to bed; but what rest he took was in a sitting posture, with his head leaning against a wall.⁴⁸

⁴⁶ See Bishop Challoner's "*Britannia Sancta*," part ii., p. 43.

⁴⁷ See "*Acta Sanctorum*," tomus vi., Julii xxviii. De S. Samsone Episcopo Conf.

Dolæ in *Britannia Armórica. Vita S. Samsonis*, lib. i., cap. i., ii., pp. 574 to 578.

⁴⁸ See Bishop Challoner's "*Britannia Sancta*," part ii., p. 43.

CHAPTER II.

ST. SAMSON LEAVES THE MONASTERY OF ST. ILTUTUS, AND PLACES HIMSELF UNDER THE DIRECTION OF ST. PIRO—HIS VISIT TO AMON AND THE CONVERSION OF HIS FAMILY—THEY EMBRACE A RELIGIOUS LIFE—SAMSON APPOINTED ABBOT OVER PIRO'S COMMUNITY—HE LEAVES FOR IRELAND—HE RETURNS TO BRITAIN—HIS EREMITICAL LIFE—HIS CONSECRATION AS BISHOP.

AT one harvest time, the birds began to pluck the corn belonging to St. Iltud's monastery, and he placed some pupils on guard to chase them away. Those birds had left the ears almost empty, but Samson prayed fervently to God, and he blessed the flock of birds, which then covered the field. The Legend states, that they attempted to fly away, but their efforts were vain. Then, obedient to St. Samson's voice, they walked before him to St. Iltud's cell, and remained gathered around it. Arising from prayer, the holy Abbot blessed them, and set them at liberty; yet, with an injunction, that they should not thenceforth injure the monastic fields.¹

When the monastery of St. Iltut became very famous, and when great numbers began to resort thither, St. Samson sighed for a place of greater retirement. Another motive he had in view was to separate himself from a place, where he was likely to prove the occasion for envy and jealousy. Yet, he feared such a separation might give offence to his master. The latter had a Divine monition, however, to consult the wishes of his favourite disciple. When these became known to him, St. Iltutus declared, that it was certain the Divine will accorded with his desires, while he stated, likewise, that in the whole of Britain no person was more saintly than he. An aged Irish presbyter, named Piro,² had established a smaller and a stricter fraternity on a neighbouring Island,³ situated far out in the sea, and less frequented. Thither, St. Samson went, having obtained the consent of Iltutus. It is stated, that owing to the jealousy of some among the brethren, Samson passed to the monastery of St. Piro, or Kieran.⁴ It is said, that St. Kieran, the Patron Saint of Ossory, had lived about A.D. 500 in the monastery of St. Iltud, and in the most ancient list of its Abbots, he is named as successor. Thence we are informed, that he proceeded to a small Island in the River Wye, where he erected a little monastery, to which many devout persons flocked to hear lessons of heavenly instruction.⁵ However, we cannot feel assured, that Kieran was identical with Piro, neither can we believe that St. Kieran had his community established in that place to which allusion has just been made. Samson was joyfully received by the old man Piro, as if he were an Angel sent from Heaven.⁶ In this place, he led a most angelic and mortified life. There he laboured in the day time with his hands, and he spent the night in a profound study of the Sacred Scriptures, as also in religious exercises. His prayers was most assiduous, and his manners were especially amiable.⁷

CHAPTER II.—¹ See Rees' "Lives of the Cambro-British Saints," p. 479.

² He has been also called Kieran, and according to some accounts, he was identical with the Patron Saint of Ossory, whose Life has been already set forth at the 5th day of March, in the Third Volume of this work, Art. i.

³ The writer of St. Samson's Life, as published by the Bollandists declares, he was in that Island;

⁴ See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. vii., July xxviii.

⁵ See Right Rev. Patrick F. Moran's "Irish Saints in Great Britain," chap. ii., p. 32.

⁶ See Les Petits Bollandistes, "Vies des Saints," tome ix., xxviii^e Jour de Juillet, p. 83.

⁷ See Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. x., p. 274.

⁸ Other accounts have it, that the incidents

In winter time, and while St. Samson was in the monastery of St. Piro,⁸ his father, being dangerously ill, sent messengers to the monastery, that his son might come and visit him, for the health, as he said, both of soul and of body. However, Samson was unwilling to go, lest he might contract too close relations with his family and friends. He excused himself by saying, that he hoped he had now quitted Egypt, by which he meant the world, and that he should be sorry again to return thither. His superior then rebuked him, and bade him remember, that it was his father who sent for him, and he insisted on Samson going to see his parent. The holy Abbot told him, that to go abroad for the service of souls was not returning to the world, but that it was a work, most agreeable to God, and therefore, that he ought not decline it. "I desire nothing," said the saint, "but the will of God; and I feel myself ready to do anything for his greater glory, and for the salvation of souls." Having thus given vent to his interior desires, he immediately despatched the messengers to state, that he should leave on the day following. Samson and a young deacon, as his companion, set out on a couple of horses for his father's palace. They passed through a vast wood, according to the Legend, and the hooting of the owls, as also the various strange sounds of an unpeopled land, filled both with alarm, but especially the young deacon. They saw an old woman⁹ emerge from the forest, with wildly flowing grey hair, and with a huge boar-spear in her hand. The deacon screamed to Samson, not to be afraid, but beat his own horse, and sped along the rough road at a tearing gallop, until his horse stumbled; he was thrown, and he fell stunned on the road. Samson crossed himself, and desiring the pursuer to stay her course, he caught the evil woman. She was a witch, and he asked her who she was. He then ordered her to restore his friend to consciousness, and because she was unable to do so, he killed her; thinking he did God a service, in ridding the world of a witch. The young deacon was afterwards restored to consciousness, and both pursued their journey. "You were lucky not to have been transfixed with her great spear," said Samson. In his flight, the deacon had lost his cloak. However, Samson had picked it up and then restored it to him.¹⁰ When Samson came to his father, after a journey of three days, it was found he was ill, in soul, as also in body, because Amon concealed a mortal sin, which he had formerly committed. This, however, he now confessed, openly in the presence of his wife, his son and the deacon. Thereupon, being absolved, he effectually resolved on a penitential life, for the future. With the consent of his wife, and which she readily gave, he promised to spend the remainder of his days in a monastery. This promise, after his recovery, Amon fulfilled. His wife Anna also embraced the same kind of life.¹¹ They both joined in offering the rest of their children to God's holy service. These were placed under the care of Samson, their first-born. Samson prophetically told them, that his brothers, indeed, should all be very good, and that they should become the servants of God; but, he stated, that his little

here related occurred while he was in the monastery of St. Illut.

⁹ In the Latin Life of St. Samson, she is called "Theomacha," and she explained, that her family were prevaricators, and that she alone of their evil race remained in the wood, to which she had been confined. This evil wood-spirit also stated, that her husband had died there, that her mother and eight sisters still lived in a forest far apart, that from her infancy she had practised nothing but what was sinful, and that she was not

able to effect any good. This legend, in its chief features, seems to confirm the Celtic traditions of evil spirits haunting their primeval woods, and meditating only mischief against those who disturbed their solitudes.

¹⁰ See Rev. S. Baring-Gould's "Lives of the Saints," vol. vii., July 28, p. 605.

¹¹ She formed afterwards a religious community of women, and lived holily with them for the rest of her life. See *Les Petits Bollandistes*, "Vies des Saints," tome ix., xxviii^e Jour de Juillet, p. 84.

sister would follow the world, and its vanities. This prediction afterwards happened, as he had declared.¹²

The example set by Amon and Anna was imitated by their near relations Umbral and his wife Afrella, with their three children. All of these, renouncing their worldly possessions, adopted a suggestion of the saint, to found religious houses. They agreed to do so, and exacted from him a promise, that he should assist at their consecration. To this request he willingly assented, and then Samson blessed his whole family. Of the other members he took leave; but Samson, his father, his uncle and the deacon, travelled onwards to St. Piro's monastery, yet by a different route from that heretofore pursued. On their way, according to the Legend of our saint's Life, while Amon went before, he noticed the trail of a large serpent on the withered grass, and his brother Umbral was informed, that the dreaded monster was known to be lurking in that wood. However, he was encouraged not to fear, as their souls were then wholly given to God. Then St. Samson, who learned what they had been talking about, consoled them by quoting the words of Christ: "Amen, I say to you, if you have faith as a grain of mustard seed, you shall say to this mountain, remove from hence to yonder place, and it shall remove; and nothing shall be impossible to you."¹³ He then directed them to wait a while, and to pray, as he was about to advance, while they were to keep silence regarding the issue. His uncle then said: "Elect of God, it shall be better, that you do not go alone; therefore, permit me to accompany you." "I go not alone," returned the saint, "when God is with me; but, do you remain here, until I return victorious." The Legend relates, that Samson then advanced, and soon the dragon appeared creeping along over the desert plain, having his crest erect, and vomiting flames of fire. Then, Samson began to recite the whole Psalm: "The Lord is my light and my salvation, whom shall I fear."¹⁴ On seeing Samson, the dragon turned in dread, as if to seek a hiding place, and there hissing, he gnawed and tore his own body. When the saint approached, he drew a circle round the serpent, with his staff, while at the same time he recited the Psalm: "Praise ye the God of gods," &c.¹⁵ Then inviting his companions to come, and to witness the wonders of Divine Omnipotence, they approached to behold the serpent creeping tardily, and faintly moving within that circle, unable to raise his head, or to venture beyond it. Afterwards, Samson spent the rest of that day on the spot, while instructing his attendants regarding the Gospel precepts, and the necessity of having faith in the Creator, who would not suffer the malignant creature to injure them. The day being nearly spent, he doomed the serpent to die in their presence, before proceeding on the rest of their long journey.¹⁶ Giving thanks to the Almighty, the travellers then pursued their journey together, and on the third day these reached the monastery of St. Piro. There, too, they found holy Dubricius, who was accustomed to spend the Lent on his Island. The latter received them very joyfully, and especially did he console St. Samson's father and uncle with words of spiritual encouragement, in return for the temporal sacrifices they had made.¹⁷

St. Dubricius took some pains to learn from the Deacon, who had accom-

¹² See Bishop Challoner's "Britannia Sancta," part ii., pp. 42, 43.

¹³ St. Matt. xvii. 19.

¹⁴ See Psalms xxvi.

¹⁵ See Psalms cxxxv. 2.

¹⁶ We then read: "Nec mora, serpens supra caudam stans, caputque sursum levans,

arcumque de se inepte faciens, evomit omne venenum, et mortuus est."

¹⁷ See "Acta Sanctorum," tomus vi., Julii xxviii. De S. Samsone Episcopo Conf. Dolæ in Britannia Armorica. Vita S. Samsonis, cap. iii., pp. 579 to 581.

¹⁸ See Right Rev. Patrick F. Moran's

panied St. Samson, all the particulars of their late journey. He was charmed with those virtues and miracles wrought by our saint, and believing that every thing should prosper there for the monks under his management, Samson was appointed baker for the monastery. In this humble position, he did not escape the censures and envy of one who had preceded him in office; but, so far from the injury intended being hurtful to his reputation, it actually brought his merits into clearer light, and Bishop Dubricius eagerly desired, that he should be elevated to a higher position in that religious establishment.

According to one account, the sudden death of St. Piro was owing to an unfortunate accident, by which he stumbled into a deep pit of water, whence he was drawn alive. His death, however, followed that same night. Others state, that Piro left Wales, and went to Ireland. When St. Kieran desired to return, it is said, to Saigher,¹⁸ Samson was unanimously chosen as Abbot, over the monastery, in St. Piro's Island. It would seem his strict ideas regarding rule and discipline were not pleasing to many among the monks, although he laboured with great suavity of manner to enforce his authority. These immortified brothers deemed their abbot to be more fitted for leading a hermit's life, than for directing a religious community. In his turn, St. Samson thus succeeded St. Piro, over the government of that house, where he ruled for a year and a-half.¹⁹ He set a great example of self-restraint; for, while meals were served at table, he always retired from it, both hungry and thirsty.

At this time, the fame of Irish scholarship was very much extended, especially throughout Britain, and many of the natives there, desiring to perfect themselves in learning, had passed over to our Island. The peculiarities of his station, and a longing to effect greater good, urged St. Samson to desire a change of position. His stay as an abbot in Wales was not very long; for, about the year 516, having been visited by some most skilful and learned Irish monks, for further improvement in the way of God, he went over with them to Ireland.²⁰ He had obtained permission, likewise, from Bishop Dubricius, who hoped, moreover, that he should derive great benefit by a course of study in its schools.²¹ The zealous missionary was urged to remain as abbot, by a religious community there dwelling.²² He preached by word and example, to all that came near him, but he refused this proffered dignity. Samson instructed great numbers in the way of everlasting salvation, and confirmed his doctrine by great miracles. He cured many who were blind, he healed many lepers, while he released many persons possessed by the devil. In Ireland, he applied himself to the acquisition of sacred and profane learning. There Samson was received by all the religious, whose acquaintance he formed, as if he had been an Angel, sent by the Lord. He rested in a monastery for a time near the sea-coast. It is called, in Arce Aetride;²³ but, at this distance of time, it does not seem practicable to identify the seaport thus denominated.²⁴ The stay of St. Samson in Ireland was not for a very long time, when he was prepared again for a return to Britain. While

¹⁸ "Early Irish Missions," No. i., p. 27.

¹⁹ Yet, his Life in the Book of Llandaff states, that he presided for three years and a-half.

²⁰ See Mabillon's "*Acta Sanctorum Ordinis S. Benedicti*," toms i., sæc. i. Vita S. Samsonis, cap. xxxvii.

²¹ See Les Petits Bollandistes "*Vies des Saints*," tome ix., xxviii^e Jour de Juillet, p. 85.

²² See Mabillon's "*Acta Sanctorum Ordinis*

S. Benedicti," toms i., sæc. i. Vita S. Samsonis, cap. xxxviii.

²³ The Right Rev. Patrick F. Moran calls this Rath Airthir. See "*Early Irish Missions*," No. i., p. 27.

²⁴ In some Manuscript copies of our saint's Acts, the name is written Etri Ætri, and Ethri. The circumstances afterwards narrated in the text lead forcibly to the conclusion, that the place must have been in the northern part of Ireland.

waiting a passage, and the vessel being ready to sail, a favourable wind came from the north. The sailors then desired him to come on board, but Samson answered: "We should first have God's permission before we embark." This greatly displeased them, but he said: "Go in peace, but as God wills it, returning to-day, we shall equally sail on to-morrow." It so happened, that some sort of insanity had attacked an Abbot living in a neighbouring monastery, and messengers came to Samson to ask his pious intervention. He found the afflicted man bound, on his arrival; but, soon was he restored by the saint to his reason and to health, both of body and of mind. On recovery, he not only gave his monastery but all his substance to Samson. He even resolved to follow our saint to Britain, and thenceforth, he became a constant companion.²⁵ Although refusing to become abbot there, Samson promised the monks to send them a suitable person to be their superior; then bestowing his blessing on them, he proceeded to the port, where he expected to find the ship. Those who had left on the previous day found the wind to veer suddenly in an opposite direction, and they were obliged to return. Now, feeling assured, that Samson had been inspired, they waited his approach, and they expected a change of wind the next day. On his return from Ireland, Samson brought with him two horses, which appear to have been intended to draw his chariot. The wind had changed for the desired direction,²⁶ early on that morning he went on board, and having a prosperous voyage, on the day after their departure, their vessel reached that Island, in which Samson had previously lived.

Finding his father and his uncle on returning to Wales excelling in devotion all the other brethren, he sent the latter relative to take the management of that monastic institution in Ireland, and which had been transferred to him by the former abbot. His uncle Umbrapel said, with great humility: "You know, elect of God, that at your suggestion, we have left all carnal affections, and that as you are altogether spiritual, so ought we to follow you not carnally but spiritually." Then Samson replied: "You indeed, brother Umbrapel, shall become an exile and a pilgrim." Then his uncle meekly said: "Thanks be to God." At this time, he was not a priest, but Samson knew by Divine revelation, that he should become one in after time. He then parted for Ireland, having received our saint's blessing. With his father and two other companions,²⁷ Samson journeyed to a wild desert on the shores of the River Severn. Leaving his fellow travellers in a castle which they had there discovered, he goes further into the wilderness, and dwells in a secret cave which had an opening towards the east. There he lived a life of great abstinence, holding intercourse with angels, and every Lord's day visiting the three brothers whom he had left in the castle.²⁸ There, too, Samson led an exceedingly mortified life; he only consumed one loaf of bread each week, and his thirst was satisfied by a draught of water, procured from a well, which had first flowed from the earth, where his staff had been fixed in the ground whence it sprung. At the request of a synod²⁹—said to have been

²⁵ Regarding him, the old writer of St. Samson's Life observes: "*cujus bona quidem acta, et bonam conversationem post ruinam scio, sed nomen nescio.*" *Referentibus autem mihi de eo litteris transmarinis supra jam insignitis, in Penetale monasterio quievisse, atque inibi optimam et arduam vitam duxisse, certum teneo.*"

²⁶ See *Les Petits Bollandistes* "Vies des Saints," tome ix., xxviii^e Jour de Juillet, p. 85.

²⁷ These are said to have been, that Abbot who accompanied Samson from Ireland, and the brother of that priest, who had borne an evil mind towards him.

²⁸ "At a time that I was in Britain," says the old writer, "the place was held in great reverence, and an oratory was built on the spot where holy Samson was wont to celebrate Mass and to hold communion with Christ every Sabbath day."

²⁹ See "Journal of the Royal Institution

held at Caerleon³⁰ by St. Dubricius—he became Abbot over a monastery founded by St. Germanus. Those ecclesiastics, who took part in it, considered he should not devote himself alone to self-sacrifice and self-sanctification. Accordingly, he was summoned thither, and he obeyed the order. Then he reluctantly assumed the office, which had been imposed on him. Whether his consecration as bishop followed soon afterwards or not seems to be undetermined; but, some writers refer his consecration to A.D. 520, without his having been assigned to any fixed See.³¹ While ruling over the monastery of St. Germanus, the latter holy prelate is said by some writers to have consecrated him as bishop, about the year 550. If this be admitted, such an incident must have happened, only a few years before the death of the venerable Archbishop. However, we find a very different account of this event in his life, as related by the old writer of his Acts.

The whole career of St. Samson was illustrated by miracles. On a particular night, he had a vision, when he saw a great number of persons surrounding him, and among these were three bishops, having glittering mitres on their heads, and clothed in rich vestments. As they were entering a church, Samson humbly yet eagerly asked their names, and he was told, that they were St. Peter, St. James, the brother of our Lord, and St. John the Evangelist, and that they had been specially sent by our Lord Jesus Christ, to confirm the elect priest of God. Then, they proceeded in due form through the whole pontifical service of his consecration, and having received their benediction, those bishops departed. On awaking, Samson had a conviction, that he had been consecrated as bishop. The day appointed for his consecration had been fixed, it appears, for the Feast denominated *Cathedra S. Petri*.³² The learned Archbishop Ussher totally errs, when he states, that St. Samson was set in the *Cathedra B. Petri Apostoli*.³³ According to an ancient decree and usage in the Cambrian Church, three bishops should be present to perform that function; two were already appointed to assist, while the third consecrating bishop had not yet been named. However, St. Dubricius had a vision, in which an angel declared, that he should be the consecrating bishop, and that Samson should afterwards become an Archbishop. Whereupon, full of joy, Dubricius caused the chiefs of his congregation to understand what he had both seen and heard. All then agreed, he should be the consecrating prelate. When the time arrived, behold a new miracle! While Dubricius and his assistants were engaged at the ceremonies, a white dove appeared once more, and it remained immovable above St. Samson's head.³⁴ A murmur of surprise escaped from the whole congregation, who witnessed this vision; but the dove remained motionless and undisturbed, until the ceremonies were over.³⁵ Besides this portent, Dubricius and his two assistants saw fire proceeding from the mouth and nostrils of Samson, while he sung the Mass. Moreover, from the first day of his

of Cornwall, 1869," No. x., *Chronicles of Cornish Saints*, by the Rev. John Adams, M.A., iv. S. Samson.

³⁰ See Bishop Challoner's "*Britannia Sancta*," part ii., p. 42.

³¹ See Rev. Alban Butler's "*Lives of the Fathers, Martyrs, and other principal Saints*," vol. vii., July xxviii.

³² In the early times of the Church, this festival was celebrated on the 22nd of February. See "*Opera*," S. Augustini, *Sermo de Sanctis*, xv. Formerly, both the Antiochian and Roman feast of St. Peter's chair fell on that day. In later ages, the feast of

St. Peter's chair at Rome had been assigned to the 18th of January.

³³ See "*Britannicarum Ecclesiarum Antiquitates*," cap. x., p. 277.

³⁴ See *Les Petits Bollandistes*, "*Vies des Saints*," tome ix., xxviii^e Jour de Juillet, p. 87.

³⁵ See Mabillon's "*Acta Sanctorum Ordinis S. Benedicti*," Vita S. Gildæ, cap. v., tomus i., sæc. i., p. 130.

³⁶ See "*Acta Sanctorum*," tomus vi., Julii xxviii. De S. Samsone Episcopo Conf. Dolæ in Britannia Armorica. Vita S. Samsonis, cap., iv., v., pp. 581 to 584.

ordination as priest, whenever he chaunted the liturgy of the Holy Sacrifice, Angels were present at the Altar, and they were seen by him. Even they frequently broke the clean oblation with him, as he held the Bread of Angels in his hands.³⁶

CHAPTER III.

A DEMONIAK HEALED BY ST. SAMSON—THROUGH A VISION, SAMSON IS ADMONISHED TO LEAVE THE GREATER FOR THE LESSER BRITANNY—FOR A TIME HE RESIDES IN CORNWALL, WHERE MANY MIRACLES ARE WROUGHT—HE ARRIVES IN FRANCE—HIS RELIGIOUS HABITATION AT DOL—HIS INTERFERENCE ON BEHALF OF DISTRESSED PERSONS—HIS RECEPTION AT COURT BY KING CHILDEBERT—THE SEE OF DOL.

At one time, when St. Samson visited Bishop Dubricius, who had been in bad health, the latter asked him to receive a certain Deacon, named Morinus. When Samson saw that person, placing a sign of the cross on his forehead, according to a usual custom, he then took that Deacon by the hand, and bestowed on him the kiss of peace. After a while, in presence of Dubricius and of the Deacon, he said: "Fishermen take into the net, dear Father, all the fish they can catch in the sea, and when these are landed, they separate the good from the bad." Whereupon, Dubricius looked solemn and rather displeased, as he had a great regard for that Deacon, and he had entrusted him with the discharge of duties, requiring great care and trust. Yet, Samson had a Divine inspiration, regarding the future of that Deacon, whom he nevertheless received. The Legend relates, that a demon took possession of him, but Samson prayed for his release. Soon the afflicted cleric raged and foamed, when a fever attacked him, and he became delirious. This being notified to Samson, the latter hastened to his bedside. On seeing him, the demoniac cried out: "Come, come, I entreat you, elect of God, and beseech your Lord for me, that I perish not; for, on account of your miraculous virtue, and on account of my secret sins now unveiled, I am exhibited as unworthy to dwell with the saints, because from my infancy to this time, I have practised magic arts. For that demon ¹ you have seen on my shoulder has been always my teacher, and he had caused me to indulge in habits most odious to the Almighty, and unknown to men, until this very moment. But, now, I am not longer permitted to live in wickedness, and therefore, I beseech you, to pray the Lord our Saviour for my soul's redemption, even though it suffer torments." He then made an open confession of all his sins, and poured forth floods of tears. Afterwards, he seemed more composed, and from that moment forward, the Deacon spoke not a word; but, towards the middle of the night, while assistants prayed around his bedside, life departed. In the morning, Samson directed his body to be conveyed without the monastery, and to be buried. The holy man's charity ceased not, in constant prayer, and in fasting for three days and three nights, while he shed tears and beseeching the Almighty not to cast off the departed for ever, but to grant him rest, after his crimes had been penitentially expiated. When falling asleep after much fatigue, Samson had a vision, in which he was directed to bring the body within the monastery, when having celebrated Masses for the offending brother, full release from his sins

CHAPTER III.—¹ In the Legend, he is represented as having been an Æthiops, or an apparition presenting the appearance of a negro.

had been obtained. At that time, his soul had been admitted to the happiness of Heaven.² One Easter night,³ while Samson was singing the Mass, in an ecstasy of fervour he fell into a trance, and then he saw a tall man appear, surrounded with a halo of glory, at his side. At first, surprised by such an apparition, the saint trembled, but he was soon reassured, when he heard these words addressed to him: "Be comforted, O saint of God, and have courage, for thou art devoted to the Lord and beloved by him. Wherefore, without any fear, listen to the message of the Almighty, which I am commissioned to speak. Thou art not destined to remain any longer in this country, for thou must become a pilgrim, while in another place beyond the sea shalt thou be exalted in the Church, and be worthy of superior sacerdotal dignity." These and other words of encouragement that Angel spoke, until the brothers arrived to assist at the morning office, when he took leave and in a graceful manner left St. Samson. The latter now learned, that through His heavenly messenger, the Almighty thus bade him to leave Wales and to part for Armoric.⁴ Deeming that such a vision was not devoid of providential direction, the holy man revolved all that he had heard and seen in mind, and in a spirit of trust and faith, his resolution was soon formed. When the Easter office ended, he made instant preparations to visit his mother and his aunt. According to a promise he had long before given them, he now consecrated their churches and religious establishments. He also rejoiced, because his father and brothers were living most edifying lives in religion. But, it appears, that his sister had lapsed into grievous sin, and that she lived in a publicly scandalous manner. Notwithstanding the near relationship, he was most reluctantly obliged to conquer fraternal affection and to excommunicate her.

His relatives and disciples were greatly distressed, when he resolved on leaving Greater Britain. However, he bade them farewell, when many persons accompanied him to a certain monastery called Doct,⁵ in the Latin Life. Arriving there, he asked to be introduced to one of the wisest monks among them, when one Juniauvus, or Viniavus, or Vivianus,⁶ was brought to him, as having the reputation of being divinely inspired, and as having the spirit of prophecy. On their first meeting, this man greeted Samson with profound respect, and gave thanks to God for his arrival. After a little conversation, the monk asked the motive for St. Samson's journey, and on learning it, he declared, that on no account should the holy pilgrim delay in prosecuting his travels, and that he should give praise to the Lord in the words of the Gospel. To a request, that he might be permitted to remain for a short time in their monastery, the monk replied, it was not expedient, that he should do so, for the monks there had relaxed their former rigorous rule, while Samson was

² Such is the substance of an account, contained in what is called the Second Book of St. Samson's Acts. This appears to have been a Latin Lection or Sermon, delivered on his festival, to certain brethren who are addressed in it; a great part of this discourse is very diffuse and rhetorical, while the relation of a few legends, during his lifetime and after his death, referring to St. Samson, is all it contains. See the Bollandists' "Acta Sanctorum," tomus vi., Julii xxviii. De S. Samsone Episcopo Conf. Dolæ in Britannia Armorica, num. 7, 8, 9, p. 589.

³ The meaning attaching to the words,

"cum quadam nocte Paschæ Missam cantaret," has the signification, that this happened during a dark hour in the morning.

⁴ Tigernomail—or whoever wrote the Latin Life of our saint—was told all this by Samson's father, "ut narrare postea suum patrem audivimus." But, perhaps, the writer means, that Enoch, his authority, heard this from Amwn.

⁵ It is difficult to identify this place, in any part of Cornwall.

⁶ According to a difference of writing, in various Lives of St. Samson. The writer of the Life, as published by the Bollandists, has "Juniauvum nomine, qui et ipse Britannica

so very perfect, that his rest among them should become a subject of reproach rather than of edification for them. Wherefore, he was recommended to proceed in peace. However, he was destined to show forth the power of God, before he took shipping for the Continent. Whereupon, filled with admiration on account of the learning and wisdom of that devout monk, his admonition was received by Samson as if it had been an oracle from Heaven. Accordingly, there he left that ship, which had conveyed him to the place. He then filled a cart with his books and vestments. He harnessed to it the two horses which he had brought from Ireland,⁷ and he knew not whither to move, but as the Lord directed. In obedience to the Divine command, Samson had crossed the Severn sea, with his cousin St. Maglorius, and many other pious companions. He is said to have been about forty-one years of age at this period—assigned to A.D. 522 by some⁸—when he had resolved on leaving Greater for Lesser Brittany. The time of his arrival in Cornwall was shortly after his consecration as bishop, and it should seem to coincide with the period of St. Petrock⁹ and of St. Constantine;¹⁰ so that we may suppose, these three holy men often held spiritual conferences together. Memorials of their dwelling on Cornish soil still remain, and contiguous one to the other near the northern coast.

On his journey, Samson proceeded and passed by a certain village called Tricurium, where on the left hand side, he saw men worshipping in a fane,¹¹ and with profane rites, an abominable idol standing on the summit of a lofty hill.¹² He then desired his company to wait, and to be silent, when descending from his chariot. Taking two companions with him, he hastened to that spot, and gently admonished the idolaters and Guedian their chief, that instead of adoring an image, they ought to worship the one God, who created all things. Guedian, then told the man of God, that the people were not guilty of “mathematics”—meaning magic—for with the stone they were only playing and making merry. But, it was a relic of paganism, which Samson could not endure, and he uttered threats of Divine vengeance. His exhortations were received in a variety of ways, by the assembled multitude; some deemed his interference with their worship inexcusable and deserving their reproof; some were indignant; others mocked him; while a few seemed to take his pious admonitions seriously—and the more especially, when the power of God was manifested through him. Two remarkable miracles are connected with those incidents; one that of a boy, who had fallen from his horse in the idolatrous village, and who had broken his neck, while his neighbours bewailed such a misfortune. However, Samson took occasion to observe: “See, if your idol can lend any help to this dead youth? but, if you promise to adore it no longer, I shall restore him to life, through God’s assistance.” This request was agreed to by the multitude present, and Samson ordered them to retire, until he had prayed for nearly two hours. Afterwards, in presence of the multitude, the boy revived. Count Guedian and all his people

lingua cum illis Lux vocitabatur.”

⁷ See Right Rev. Patrick F. Moran’s “Early Irish Missions,” No. i., p. 27.

⁸ See Baillet’s “*Les Vies des Saints*,” &c., tome vii., xxviii. Jour de Juillet, sect. iv., pp. 808, 809. A Paris, 1701 *et seq.*, 8vo. Twelve Tomes.

⁹ His feast is held on the 4th of June. See at that date the Sixth Volume of this work, for his Acts, Art. ii.

¹⁰ See his Acts, in the Third Volume of this work, at the 11th of March, the date for his festival, Art. ii.

¹¹ Probably one of those upright circular stone enclosures, which are to be found in Cornwall, as elsewhere in Great Britain and Ireland.

¹² “On that mountain,” says the narrator, “I have myself been, and I have adored and have felt with my own hand the sign of the cross, which holy Samson himself engraved with iron on a stone which stands there.”

¹³ According to the Liber Landavensis.

¹⁴ Dean Cressy maintains the affirmative

at once fell on their knees before Samson, and afterwards they utterly destroyed their former idol. Whereupon, the chief directed all to receive baptism at the hands of St. Samson. They unanimously cried out: "Behold the Angel of the Lord divinely sent to us, so that we may be rescued from our errors! But, yet O saint, we have a great trouble to bear." Then they stated what was feared most by them. The legend of St. Samson's Life relates, that a huge and venomous serpent occupied a deep cave, in the neighbourhood, and that no man dared to live in the villages adjacent, as it had killed so many persons. But the holy man told them to have faith in the Lord's name, while he should lead them to witness another miracle. Immediately, the multitude followed Samson, but more closely than others that youth who had been raised to life, and who had now designed to enter upon the clerical state.

The saint preceded that whole multitude, the youth guiding him; when two days afterwards, they approached the serpent's cavern, which lay beyond a river. There, he told the people to remain, while he crossed over with the boy. This latter youth declared he had no fear of the issue, as the Almighty was ever present with Samson, and soon both arrived at the opening of that cave. There, the serpent then appeared, but he shrunk back in terror as Samson advanced. This animal the saint destroyed, when tying his linen cincture round the neck, Samson dragged the serpent from his cave, and threw his body down a steep precipice. Soon the youth rushed to tell Guedian and his people what had happened. They all approached Samson with great reverence. He then recommended them to erect a monastery¹³ near that spot, where the Almighty had furnished such proof of his favours to them. After this occurrence, Samson retired to that cave, near the river, and there he lived a celestial life, constantly applying himself to prayer and fasting. One day, while he suffered much from thirst, owing to his mortified manner of living, and while praying earnestly to the Almighty, he saw a fountain run in a swift course from the adjoining rock. At once, he had a holy inspiration, that he owed such a favour to God's providence, and accordingly his prayers and praises were redoubled. Ever afterwards, that fountain, sacred to our saint, continued to flow without ceasing.

Whether Samson visited Cornwall on more than one occasion has not transpired, and how long he remained there is unrecorded. Many centuries after his time, a controversy arose, as to whether he brought with him the archiepiscopal pall from Great Britain,¹⁴ or not; while, moreover, some writers maintain, that the only question to be determined is, whether he brought this ensign of archiepiscopal dignity from York or from Menevia. According to Matthew of Paris,¹⁵ our saint was archbishop of York, and according to Giraldus Cambrensis,¹⁶ he had been archbishop of Menevia; however, there is not the slightest evidence extant, that his pontificate had ever been connected with either place. His destination was for Lesser Brittany, however, but on his route he appears to have sojourned awhile in Cornwall. When there, he instructed numbers in the ways of holiness, and he healed many afflicted with infirmities of mind and of body. Blessings were freely bestowed on all who approached him for spiritual succour. In the Life of St. Petrock, the name of St. Samson incidentally occurs, as that of a

as being certain "beyond all controversy."
— "Church History of Brittany," book xi., chap. xxviii., p. 252.

¹⁵ See Matthæi Parisiensis, *Monachi Sancti Albani*, "*Chronica Majora*," edited by Henry Richards Luard, M.A., vol. ii., p. 459.

¹⁶ See "*Itinerarium Kambriæ*," lib. ii., cap. i. He is there made the twenty-fifth in succession from St. David. Giraldi Cambrensis "*Opera*," vol. vi., edited by James F. Dimock, M.A., p. 102.

¹⁷ See Davies Gilbert's "*History of Cornwall*," vol. iii., p. 281.

hermit, who occupied a cell somewhere in the neighbourhood of Padstow, and who was highly esteemed for his zeal and holiness. A chapel called after our saint was at one time on the site of Place House near Padstow;¹⁷ and, it appears to be not improbable, that it had been the exact spot, where Samson had his cell or hermitage, at the time of St. Petrock's visit. As the holy man had received a Divine monition, to leave his own country, which was known as the Greater Britain, he now crossed over that channel, which separates England from France. In this latter country was he desired to work out the designs of Providence. With many other Britons, he appears to have fled from the persecutions and invasions of the Anglo-Saxons.¹⁸ According to one account, indeed, he left Cambrian Britain to escape from a Saxon tyrant,¹⁹ who had invaded his neighbourhood. There are others who state,²⁰ that a strange pestilence having swept away the greater part of his flock,²¹ while war against the Saxons having exterminated the rest with fire and sword, Samson fled to Britany, but in pursuance of a Divine command. Tradition accuses him of carrying off with him into Brittany all the Manuscripts which he could collect. He employed the two horses he brought from Ireland to draw them, with other church requisites.²² When leaving Cornwall for British Armorica, his father Ammon²³ remained in that monastery,²⁴ which he had founded. On this incident, however, there are other versions of the story. His father Amon, according to one account, and his cousin St. Magloire²⁵ had accompanied him to Armorica.²⁶ Another cousin of his, the celebrated St. Maclou or Malo,²⁷ followed, to aid him during his missionary labours.²⁸

Samson often interfered to assist the wretched, and to redress the people's wrongs,²⁹ as he was especially distinguished for his practical charity. No sooner had he arrived at the port, than he beheld near it a small hut, and a poor man named Privatus weeping, while he was looking towards the sea. Our saint asked the cause for his sorrow, and received as an answer, that for three days and as many nights, he had watched for a deliverer the Almighty had promised to send; also, that he had a wife covered with leprosy and a demoniac daughter, who waited for their restoration to health at that port. Whereupon, Samson entered their poor lodging, and praying for these afflicted persons, both were restored to health.³⁰

¹⁸ See L'Abbé Rohrbacher's "*Histoire Universelle de l'Eglise Catholique*," tome ix., liv. xlv., p. 251.

¹⁹ This is stated in the "*Martyrologium Gallicanum*," at the 28th of November: "Samson, Saxonem tyrannidem fugiens, versus minorem Britanniam, ut tutius Christo serviret, pedem retraxit."

²⁰ See Alford's "*Fides Regia Britannica, sive Annale Ecclesie Britannicæ*," &c., tomus ii., A.C. 559, sect. iv., p. 68.

²¹ According to Giraldu Cambrensis, this was the Yellow Pestilence, "*quam et phisici ictericiam dicunt passionem*," &c. Giraldu Cambrensis "*Opera*," vol. vi., edited by James F. Dimock, M.A. *Itinerarium Cambrie*, lib. ii., cap. i., p. 103.

²² "*Plaustrum ordinans ad portanda spiritualia utensilia sua atque volumina, sumque curram in duobus imponens equis, quem de Hibernia apud se asportaverat patriam pertransiens, Domino comitante, iter suum ordinavit.*"

²³ If he be enumerated among the Cambrian Saints has not been ascertained by the

writer.

²⁴ See Rev. John Adams' "*Life of St. Samson*."

²⁵ His feast is referred to the 24th of October.

²⁶ "*Dans cette sainte colonie de missionnaires, on distingue principalement Saint Samson, Saint Malo, Saint Magloire et Saint Mée.*"—L'Abbé Rohrbacher's "*Histoire Universelle de l'Eglise Catholique*," tome ix., liv. xlv., p. 251.

²⁷ His feast occurs, on the 15th of November.

²⁸ See the Rev. Alban Butler's "*Lives of the Fathers, Martyrs, and other principal Saints*," vol. vii., July xxviii.

²⁹ See Right Rev. Patrick F. Moran's "*Early Irish Missions*," No. i., p. 28.

³⁰ Another very different account of this miracle of Samson is given by Père Pierre le Bavd, that Privatus was a Prince of this country, "*en douleur de sa femme qui estoit Lepreuse et la fille demoniacle qu'il garit, selon histoire de luy.*"—"*Histoire de Bretagne*," chap. i., p. 10.

He then selected Dol, as a place for his residence, and he settled in the Lesser Britain, generally called Britannic Armorica. His manner of life there greatly edified the clergy and laity. Samson was soon regarded as a guest divinely directed to reform the morals of the people, and to become their guide in spiritual affairs. It is stated, that Childebert ruled as King of France,³¹ at the time of St. Samson's arrival in Armorica. In the Life of our saint, he is called Hildebert. On his arrival in Brittany, Samson found the inhabitants in great misery, as also in grief, for what had lately occurred. Soon, Samson heard all the circumstances, and ever detesting injustice or oppression, he resolved on an effort to protect the people. Jonas, their native prince, had just been murdered by a tyrannical governor, Commorus,³² by name, who had usurped the province; and his son Judual had been sent away as a captive to King Hildebert. That Lieutenant of the Frankish King is also called Conomor or Kon-mor.³³ He ruled over Domnonia, which comprised almost all Armorica. He was the autrusion or trusty servant of Queen Ultrogoth. Moved with pity, Samson hastened to the king, hoping to redeem Judual from prison. When he arrived at Childebert's palace, he found one of the nobles afflicted with epilepsy. The holy bishop applied blessed oil on the top of his head, on his face, and on his breast—probably from such an account we are to infer, that he administered the Sacrament of Extreme Unction. Many were then present, and soon the sick man recovered. This was related to the king, as partaking of a miraculous character. When Samson began to plead for the release of Judual, he found many of the courtiers opposed to his motion. That noble, whom he had healed, alone seconded his efforts. None was more hostile than Queen Ultrogotha,³⁴ who thought to have poisoned him, but the saint divinely forewarned blessed that cup presented to him at a banquet. Immediately, it flew into pieces.³⁵ Then follow other accounts, in the Latin Life of our saint, equally marvellous and incredible.³⁶ However, we are left to infer, that Childebert was inclined to grant the request of St. Samson. After sundry perils and supernatural deeds, Samson gained his object, and returned to Brittany with the young Breton prince. They enlist an army on their homeward route, and enter the country prepared to do battle with the usurper. At one blow the foe is vanquished. Samson praying and fasting, with Judual fighting at the head of his warriors, succeeded in recovering Armoric Cornubia.³⁷ Afterwards, Judual and his family bore sway over that province.³⁸ After this, Samson received great honour and large gifts from King Hildebert. He made many journeys to Paris, and during one of these, he assisted at a council held there, in the year 557.³⁹ According to one opinion, he sat there as Bishop of Menevia⁴⁰ rather than of Dol; but, that may well be considered as untenable.

³¹ His reign lasted from A.D. 511 to A.D. 560.

³² He is said to have been a Prefect sent to rule there as Lieutenant to King Childebert.

³³ According to the Breton Legend. This word in that language means "head chief," and it is identical with the Irish word Ceann-mor.

³⁴ The Bollandists state, however, that we are not to admit these crude accounts regarding Ultrogotha, "non magis quam ea quæ refutat Cointius ad an. 529, num. 8."

³⁵ See Surius "De Probatis Sanctorum Vitæ," &c., tomus iii., Julii xxviii. Vita S. Samsonis Episcopi, cap. vii., p. 340.

³⁶ See *ibid.*, cap. viii.

³⁷ See Rev. John Adams' "Life of St. Samson."

³⁸ See the Bollandists' "Acta Sanctorum," tomus vi., Julii xxviii. De S. Samsonis Episcopo Conf. Dolæ in Britannia Armorica. Vita S. Samsonis, cap. vi., pp. 585, 586.

³⁹ The Canons of this Council were Ten in number, and they are contained in the "Acta Conciliorum et Epistolæ Decretales, ac Constitutiones Summorum Pontificum," edited by the Jesuit Fathers, Philip Labbe and Gabriel Crossart, with additions by Father John Harduin, and published at Paris 1714, 1715, in twelve large folio volumes, double columns. See tomus iii., cols. 335 to 340.

Several historic churches and some remarkable monasteries were founded by Samson in those northern countries of Gaul. The principal and most distinguished of these religious houses was that of Dol or Dole. This he rendered illustrious, through his sanctity and miracles. It has been assumed, that he became the first bishop of Dol; but, according to others,⁴¹ the place had not been constituted an episcopal See,⁴² during the lifetime of Samson. Dol or Dole is said to signify "a low fruitful plain."⁴³ St. Sampson, it is stated, had six suffragans, all monks, missionaries, and bishops, like himself.⁴⁴ In the *Life of Gildas*, this saint is called Archbishop of Britain; and hence, the people of Dola contend, that their city had early become the ecclesiastical metropolis of Armorica. It is asserted, that it had been formerly an Archiepiscopal See;⁴⁵ but, this dignity it did not receive for fully three centuries after the death of St. Samson.⁴⁶ It has been intimated, that he went to Brittany to preach the Gospel to his own countrymen, who had settled there in great numbers as refugees, and that he exercised episcopal functions amongst them whilst he lived in his monastery at Dole. The story too of his carrying with him the pall from Menevia, and so depriving subsequent prelates filling that See of their Archiepiscopal dignity,⁴⁷ has been repeated by one writer after another for hundreds of years past, and in modern books it is almost the only thing commonly stated in connection with Samson's name. In no ancient *Life of the saint* is there any allusion to the story; nor can it be shown, that any British bishop before the time of Augustine ever received a pall from Rome, or that the symbol was even known in the early British Church. Moreover, if Samson had been invested with it, and had abstracted it from Menevia, it would not have lessened the dignity of his successor, because every Archbishop had a new pall sent to him by the Pope on his consecration, and the old pall did not pass from bishop to bishop in succession.⁴⁸ The fiction may be traced to the twelfth century, and it seems to have been invented, to account for the disappearance of the metropolitan title from St. David's.⁴⁹ However, in due course, but not before the ninth century,⁵⁰ did Dol become a Bishop's See; still, in succeeding ages, and long after St. Samson's death, it claimed,

⁴⁰ See Alford's "*Fides Regia Anglo-Saxonica sive Annales Ecclesiæ Anglo-Saxonice*," &c., tomus ii., A.C. 559, sect. iv., p. 68.

⁴¹ See Baillet's "*Les Vies des Saints*," tome vii., xxviii. Jour de Juillet, sect. iv., p. 812.

⁴² "Elle possède le monument du moyen âge le plus remarquable du département, une église ogival, dont les piliers sont formés d'une grosse colonne et de quatre colonnettes entièrement isolées."—*Elisée Reclus* "*Nouvelle Géographie Universelle*," tome ii., liv. i., chap. viii., sect. iv., p. 638.

⁴³ In the ancient British language.

⁴⁴ These are named, Paul of Leon, Tugdual of Treguier, Corentin of Quimper, Paternus of Vannes, Briec and Malo of the two dioceses, called after their respective names. These have been denominated the seven saints of Britain.

⁴⁵ See "*Colgan's 'Acta Sanctorum Hiberniæ'*," xxix. Januarii, n. 9, p. 189.

⁴⁶ A Breton prince, named Nomenoy, who became King of Bretagne, was the first to erect Dol as the Metropolis of his new kingdom. See Baillet's "*Vies des Saints*," tome

vii., xxviii. Jour de Juillet, sect. iv., p. 812.

⁴⁷ See Giraldi Cambrensis "*Opera*," vol. vi., edited by James F. Dimock, M.A. *Itinerarium Kambriæ*, lib. ii., cap. i., p. 103.

⁴⁸ See the "*History and Antiquities of St. David's*," by Jones and Freeman, p. 264.

⁴⁹ See Rev. John Adams' "*Life of St. Samson*."

⁵⁰ According to Mabillon's "*Annales Ordinis S. Benedicti*," tomus i., lib. vi., num. xx., p. 151.

⁵¹ This sentiment is appositely expressed by one of our very distinguished Irish poets:

"For the Irish and Breton are kin,
Though the lights of Antiquity
pale,
In the point of the dawn where the
partings begin
Of the Bolg, and the Kymro, and
Gael."

—Sir Samuel Ferguson's "*Lays of the Western Gael, and other Poems*." *Adieu to Brittany*, p. 138.

on his account, metropolitan jurisdiction, over all the other Sees of Little Britain. A communistic feeling of national, ethnological and religious interests, at this period, greatly united the pious men of Armorica, of Cornubia, of Cambria, as also the Britains of Strathclyde with the people of Ireland.⁵¹

CHAPTER IV.

INCORRECT TRADITION ABOUT ST. SAMSON HAVING BEEN ARCHBISHOP OF YORK—HIS ZEAL AND MISSIONARY WORK IN ARMORICA—HIS DISCIPLES—FRIENDSHIP BETWEEN ST. SAMSON AND ST. GERMAIN, BISHOP OF PARIS—PRESENCE OF ST. SAMSON AT THE THIRD COUNCIL OF PARIS—HE RETURNS TO DOL MONASTERY—HIS DEATH—WELSH TRADITIONS—HIS INTERMENT AT DOL—HIS RELICS—MEMORIALS OF ST. SAMSON IN IRELAND, WALES, ENGLAND AND FRANCE—FESTIVAL AND COMMEMORATIONS—CONCLUSION.

ACCORDING to the statements of certain writers, St. Samson was set over the See of York, and at a time when the Anglo-Saxons invaded the Britons. During that period, Uterpendragon was confined to his sick bed at Verolamium,¹ so that he was unable to defend himself or his kingdom from their ravages. Wherefore—so runs the story—the Anglo-Saxons levelled all the Christian churches before them, and obliged the Bishops and pastors to retire from such scenes of desolation to seek hiding-places from their fury. During this state of confusion and desolation, a tradition has it, that Samson, a man of exalted sanctity, and then Archbishop over York,² fled with multitudes of his fellow-countrymen into Lesser Britain, and bringing with him the Pallium,³ which he had received from the Roman Pontiff.⁴ There the fugitive prelate is said to have been most favourably received, and the bishop of Dol being dead, at that time, Samson was elected to succeed him, and with unanimous acclaim; while the king also approving that choice, he was obliged to yield consent to their wishes, although with great reluctance on his part. The story continues, that being enthroned, and so long as he lived, Samson wore his Roman Pallium, at Dol, while many of his successors continued the same usage. However, all this account is self-contradictory, while it is utterly irreconcilable with the facts of civil and ecclesiastical history.⁵

CHAPTER IV.—¹ This Roman colony was in Britain, and near St. Albans. It is alluded to by Tacitus, in "Annalium," lib. xiv., cap. xxxiii.

² This error is said to have arisen, from mistaking this Samson, son of Amwn, for Samson, the son of Caw, who had a church at York, although he was not a bishop there. "Samson, son of Caw, lived a generation earlier than Samson, son of Amwn."—Rev. S. Baring-Gould's "Lives of the Saints," vol. vii., July 28, p. 607, n. 1.

³ The Pallium was originally a cloak worn by philosophers in the ancient schools. It appears afterwards to have been worn by monks. See Rev. Joseph Bingham's "Origines Ecclesiasticæ: Antiquities of the Christian Church," book vi., chap. iv., sect. 19, and book vii., chap. iii., sect. 6.

⁴ The Pallium, now conferred by the Pope,

is a pontifical ornament, which properly designates the office of archbishop, or of bishops who have obtained the right to wear it. Allusion is made to its use in the time of St. Isidore of Damietta, who died in the middle of the fifth century, and it was conferred on St. Césaire, Bishop of Arles, by Pope Symmacus in the sixth century. See l'Abbé Bergier's "Dictionnaire de Théologie," *sub voce* Pallium.

⁵ Yet, such a tradition caused the Kings of Armorica to contend, that their Archbishop and Metropolitan of Dol, and the bishops of that province, owed no subjection to the Archbishop of Tours, although it might have been otherwise in the time of St. Martin. This question had been mooted for more than three hundred years, until the dispute was settled by a Decree of Pope Innocent III.; while, at the instance of the

This holy Bishop was most anxious to provide for the spiritual wants of that flock committed to his charge, and once each year, he was sure to visit every quarter of his diocese; while, on the 1st of November annually, he held a provincial synod, in which with incredible zeal, he laboured to regulate discreetly the affairs of his See, to reform the manners of clergy and people, to build and ornament churches and religious institutes, as also to fill vacant benefices with learned and virtuous ecclesiastics.⁶ It is related, that about the middle of the sixth century, St. Samson placed various channel islands, and aided by King Childebart, among others Jersey—then deserted—to be held under sway of Dol monastery, in perpetuity. But, to his successor St. Maglorie has been attributed its complete conversion to Christianity.⁷ Owing to monastic culture, Jersey afterwards became a marvel of fertility and of agricultural wealth,⁸ while it has a population six times greater than France, in relative proportion to the extent of its surface.⁹ As one of the Scilly Islands has borne the name of St. Samson,¹⁰ and from an immemorial period; so it has been conjectured, that during his lifetime, it had become his abode. The origin of a monastery at Pentalien, as at Dol, has been referred to the holy bishop Samson.¹¹ That was also in Armorica. At a certain time, while St. Samson preached in the Island, called Resia, the people were accustomed to practise profane rites, on the Kalends of January. But, the saint assembled them in one place, and there he lectured them on the unseemliness of their proceedings. The seniors felt ashamed, and promised to renounce these customs for the future. The children, who were accustomed to run about the island, were rewarded with some small gifts by the saint, and he exhorted them to renounce such evil practices. A reform was soon effected, and nothing but Christian usages were afterwards tolerated in that island.¹²

According to a Breton legend, seeing his monks disturbed by the cry of wild birds, St. Samson collected these together one night, and in the court of his monastery,¹³ he imposed silence on them. Next morning, the feathered flock was dismissed, with an interdiction against resuming their screams. This order of the saint they afterwards implicitly observed.¹⁴ To St. Samson, likewise, in conjunction with St. Teilo, a British monk, is attributed the planting of a great orchard or forest¹⁵ of fruit trees, which existed, even to the twelfth century.¹⁶ It grew in the immediate neighbourhood of Dol, and

Archbishop of Tours, Pope Nicholas I. wrote to Salomon, Count of Brittany, a definitive Decree, importing, that thenceforth, the Archbishop of Tours should have jurisdiction over the See of Dol, as over all the other Sees in Brittany. It began thus: "Doleat Dolensis, et gaudeat Turonensis." See it in "Matthæi Parisiensis, Monachi Sancti Albani, 'Chronica Majora,'" vol. ii. Edited by Henry Richards Luard, M.A., at A.D. 1199, pp. 459, 460.

⁶ See Les Petits Bollandistes, "Vies des Saints," tome ix., xxviii^e Jour de Juillet, p. 89.

⁷ See Samuel Lewis' "Topographical Dictionary of England," vol. ii., p. 632.

⁸ See Le Comte de Montalembert's "Les Moines de l'Occident," tome ii., liv. vii., chap. iv., p. 316.

⁹ From 22,855 in 1851, the population increased to 57,155 in 1860. See "The Gazetteer of the World," vol. vii., p. 381.

¹⁰ This is a very small island, only inhabited by a few individuals. See Samuel

Lewis' "Topographical Dictionary of England," for a description of the Scilly Islands, in general and in detail, vol. iv., pp. 31, 32.

¹¹ See Mabillon's "Annales Ordinis S. Benedicti," tomus i., lib. vi., sect. xx., p. 151.

¹² See "Acta Sanctorum," tomus vi., Julii xxviii. De S. Samsonis Episcopo Conf. Dolæ in Britannia Armorica. Vita S. Samsonis, lib. ii., num. 13, p. 590.

¹³ Such casual descriptions in the Acts of saints furnish a correct notion of what had been the custom in building early monasteries. We are to infer, most probably, that the dwellings of St. Samson's monks had been formed around a square plot of ground which was in the centre.

¹⁴ See Albert le Grand, p. 423.

¹⁵ In the Legend it is called "magnum nemus."

¹⁶ It bore the name "Arboretum Televai et Samsonis." See La Broderie's "Discours sur les Saints Bretons," p. 39.

according to popular tradition, it was three miles in extent. To these saints, the people of Amorica are mainly indebted for introducing the apple-tree into a district, where cider is yet the national beverage.¹⁷

The chief disciples of St. Samson were St. Magloire,¹⁸ his deacon and successor at Dol, St. Similien,¹⁹ Abbot over the monastery of Taurac, St. Ethbin²⁰ and St. Guénolé the Younger,²¹ both religious of the same monastery at Taurac, the famous St. Méen,²² founder of Gaël monastery; besides, in Greater and Lesser Britain, there were many others, who spread everywhere the name and glory of this holy man. Among these may be included his own father, and his mother, his uncle and his aunt, his brothers and his cousins.²³

Some accounts state, that Queen Ultrogotha was a faithful coadjutrice of the monks. With her husband's assistance, at the gates of Paris, she founded a great monastery, afterwards known as St. Germain-des-Prés. The Bishop of Paris, St. Germain,²⁴ and the king, agreed that it should be given for a religious institute of men. This new monastery was exempt from episcopal jurisdiction. One day, according to a Breton legend, our saint and the Bishop of Paris talked over the affairs of their respective monasteries. St. Samson said his monks were such good economists, and so careful of their beehives, that they had an abundance of honey and of wax. At the same time, he complained, that their country was not suited for vines, and consequently, they experienced a dearth of wine. St. Germain then replied, that vineyards abounded near Paris, and that, while wanting waxlights for the Church services, they had more wine than sufficient for monastic uses. It was agreed, that Dol should furnish yearly wax, to light the church at Paris; while the tenth part of wine, produced from the monastery vineyards there, should be returned as an equivalent. During the lifetime of both saints, this mutual accommodation continued.²⁵

The zeal of St. Samson caused him to visit Paris, and to take part in the deliberations of many holy Archbishops and Bishops, who assembled for the purpose of holding a National Council. The king had invited him to lodge in an apartment prepared for his reception, in the royal palace; but, such was our saint's humility, that he preferred to remain in the monastery of St. Vincent, built by St. Germain. At this time, he was advanced in years, and he travelled in a chariot. While passing through a place, called Beauce, one of the wheels broke, and there was neither wheel-wright, nor tradesman, nor wood, to set it in order. Those who were present felt alarmed at that accident; but, according to Samson's usual custom, making the sign of the cross, the wheel was mended, so that he was able to proceed on his way. Being informed regarding such a miraculous occurrence, King Childbert desired he should build a monastery at that very spot. Accordingly, Samson called a house there erected Rotmou, and it became a dependency to the Abbey of

¹⁷ See *Le Comte de Montalembert's "Les Moines de l'Occident,"* tome ii., livre viii., chap. iii., pp. 433, 434.

¹⁸ Venerated on the 24th of October.

¹⁹ His feast occurs, at the 16th of June.

²⁰ His festival is held on the 19th of October.

²¹ He is honoured with a feast, at the 3rd of March.

²² He is venerated on the 21st of June.

²³ See *Les Petits Bollandistes, "Vies des Saints,"* tome ix., xxviii^e Jour de Juillet, p. 90.

²⁴ See Albert le Grand, p. 422.

²⁵ St. Germain flourished from about A.D. 490 to the period of his death, which took place on the 28th of May, A.D. 576. He had the principal share in drafting the Canons of the Third Council of Paris, in 557. By his advice, King Childbert issued an edict, directing all idols to be destroyed throughout his dominions, while it forbid all indecent dances and diversions on Sundays and Holy-days.

²⁶ According to Fleury, this Third Council of Paris had been held "comme l'on croit, en 557." He also enumerates, amongst

Dol. Among the many bishops who were present, St. Samson's name is found subscribed to decrees, passed in the Council of Paris, which was held A.D. 557.²⁶ Others place it at A.D. 559.²⁷ The signature runs in this manner: "I, Samson, a sinner, Bishop, have consented and subscribed." A similar form has been adopted by most—but not by all—of the bishops who assisted.²⁸ On his return to Dol from the Council of Paris, Samson wrought several miracles along his route. Among others, he caused a snake to leave the body of a man, and it had entered there while he was sleeping. When Samson had arrived at the gates of Dol, he effected the recovery of two persons, who were in the agonies of death, which had been momentarily expected; he also delivered eight demoniacs, from their malady; while a woman of quality, who had dared to enter his monastic enclosure contrary to the rule, having been deprived of sight, he benignantly restored her again to the faculty of vision.²⁹

Samson, according to the most reliable accounts, spent the rest of his days in that monastery, which he founded at Dole.³⁰ This saint is said to have detained Thelias,³¹ Bishop of Landaff, on his return to that See, at Dol, in the year 596.³² Hence, it would seem, that he lived to the close of the sixth, if not to the beginning of the seventh century. The same fervour, the same prayers, the same vigils, and the same austerities, that he had practised during his vigorous years, and before he had become a bishop, were persevered in to his declining years. To reward his merits, the Almighty now permitted that malady to assail him, and which was destined to prelude the final triumph. When he found death approaching, the holy bishop called together his canons and religious; while he declared, that the moment had come, when St. Magloire should prepare to succeed, and he recommended them to elect him. He then addressed those assembled in a pathetic and farewell monition, which drew tears from their eyes. Then, he received the last Sacraments of the Church, in a spirit of fervent emotion; and, giving his benediction to all who were present, on the 28th of July, his soul passed away to everlasting happiness.³³

According to some accounts, having returned to his native country of Cambria, the holy man then and there became Archbishop of Menevia.³⁴ These statements, however, do not deserve the slightest credence. Some Welsh authorities tell us, that Samson travelled from Brittany to Wales, at the close of his life, and that he was buried at Lantwit;³⁵ while there is still in existence a remarkable monument, which lends an appearance of plausibility to this tradition. It consists of the stone shaft belonging to a cross, nine feet in height, which was disinterred in the churchyard of Landwit,³⁶ and has on it this inscription in Latin: "In the name of God Most High, here begins the cross of the Saviour, which Samson the Abbot prepared for his own soul,

others assisting at it, "Saint Samson, premier évêque de Dol, en Bretagne."—"Histoire Ecclésiastique," liv. xxxiii., sect. lviii., p. 473.

²⁷ See Colgan's "Acta Sanctorum Hiberniæ," Martii ii. Vita S. Jaovæ, Episcopi Leonensis, n. 10, p. 443.

²⁸ See Labbe's and Crossart's "Acta Conciliorum et Epistolæ Decretales ac Constitutiones Summorum Pontificum," tomus iii., col. 340.

²⁹ See Les Petits Bollandistes, "Vies des Saints," tome ix., xxviii^e Jour de Juillet, p. 89.

³⁰ So ends his history, as given in the oldest Life, and in the Liber Landavensis.

³¹ His-festival is held, on the 25th of November.

³² See Ussher's "Britannicarum Ecclesiarum Antiquitates," Index Chronologicus, p. 534.

³³ See Les Petits Bollandistes, "Vies des Saints," tome ix., xxviii^e Jour de Juillet, p. 90.

³⁴ See Giraldi Cambrensis, "Opera," vol. vi. Edited by James F. Dimock, M.A. "Itinerarium Kambriæ," lib. ii., cap. i., p. 102.

³⁵ Achau Saint ynys Prydain.—"Iolo MSS.," p. 105. The Book of Llandaff, however, represents him as closing his life in his monastery at Dole.

and the soul of King Juthael, and of Artmal the Dean.³⁷ The first of these names is thought to have been that of St. Samson, who was Bishop of Dole in Brittany, in the sixth century, and also Abbot of Lantwith; the next corresponding with that of Juthael, King of Brittany; but, the last name, Artmal, cannot be identified with any historic personage; however, it is thought possible he may have been of Dole. If this interpretation be correct, it seems to support a tradition, that our saint returned to Wales, and there ended his life. However, another opinion has been advanced,³⁸ that the foregoing are all the names of Welshmen;³⁹ and, according to this supposition, that cross might have been erected by St. Samson, while he was a monk at Lantwith. Besides, none of the Lives which are extant have any allusion to St. Samson's return to Wales, and they all mention, that he died at Dole, in a good old age. The earliest of St. Samson's biographers tells us, that being perfect in life and in age, as also with all good qualities fully and completely adorned, he finished a holy course, in the hope of resurrection to eternal life, while full of bliss, his happy soul went to Christ.

He was interred in his own monastery at Dole, according to his most ancient biographer.⁴⁰ At the time of his death, the monastic brothers heard the music and hymns of angelic choirs. Three holy prelates assisted at his funeral obsequies; these were St. Brieuc,⁴¹ who has given name to his city and bishopric, St. Gurval,⁴² bishop of St. Malo, and St. Ruélin,⁴³ bishop of Tréguier. At the moment of his interment, an extraordinary brightness illuminated his tomb, and the angels themselves appeared assisting at his obsequies. The emblematic forms of art have represented St. Samson, sometimes with a dove floating over his head; sometimes as chasing a dragon before him;⁴⁴ and sometimes with a cross near him.⁴⁵

Authors are not agreed, regarding the year of St. Samson's happy death. However, it is generally assigned to some date after the middle of the sixth century. It has been supposed probable, that he departed to our Lord, about A.D. 560.⁴⁶ At the year 563, Father John Mabillon records the death of St. Samson.⁴⁷ The Rev. Alban Butler has his demise, on the 28th of July, A.D. 564.⁴⁸ To A.D. 565, Les Petits Bollandistes,⁴⁹ refer his departure. Neither has it been determined how many years he lived. Some writers attribute to him the unusual number of one hundred—or the still more extraordinary duration of one hundred and twenty—years.

At Dol, his episcopal cross was for a long time preserved.⁵⁰ A curious tradition is related, that this religious and valued object of art was covered

³⁶ In the year 1789.

³⁷ A full account of this monumental stone may be found, in Turner's "Vindication of the Ancient British Poems," and in a note to the "Iolo MSS.," p. 263.

³⁸ By the Rev. T. Price of Carnhuanawe.

³⁹ According to a learned Welsh writer, Taliesin Williams.

⁴⁰ See the Bollandists' "Acta Sanctorum," tomus vi., Julii xxviii. De S. Samson Episcopo Conf. Dolæ in Britannia Armorica. Vita S. Samsonis Episcopi, cap. vi., num. 61, p. 587.

⁴¹ His festival is held on the 1st of May. For an account of him, see the Fifth Volume of the present work, at that date, Art. ii.

⁴² His feast occurs, on the 6th of June.

⁴³ At the 28th of February, his commemoration is celebrated.

⁴⁴ See Les Petits Bollandistes, "Vies des Saints," tome ix., xxviii^e Jour de Juillet, p. 90.

⁴⁵ See Very Rev. Dr. F. C. Husenbeth's "Emblems of Saints," p. 186. Norwich, 1882, 8vo.

⁴⁶ See Bishop Challenor's "Britannia Sancta," part ii., p. 44.

⁴⁷ See "Annales Ordinis S. Benedicti," tomus i., lib. vi., num. xx., p. 151.

⁴⁸ The "Circle of the Seasons," also places his death, at A.D. 564. See p. 210.

⁴⁹ See "Vies des Saints," tome ix., xxviii^e Jour de Juillet, p. 90.

⁵⁰ This he caused to be carried before him by one of his brethren. In later times, it was encased in silver and gold. It was also adorned with precious gems, and it was jealously guarded by the faithful. See Right Rev. Patrick F. Moran's "Early Irish

with gold, silver, and precious stones ; but, it tempted the cupidity of a dishonest and sacrilegious man, who stole it. Afterwards, he was miraculously punished, by a sudden death, while those valuables, which he had taken from the cross, were recovered.⁵¹ Many differences of opinion have been ventilated by various writers, to account for its removal from Dol, and for the subsequent dispersion of St. Samson's relics. Some centuries after his death, the Christians of Dol were alarmed by the approach of enemies. Thence, on occasion of the Norman Invasions, the relics of St. Samson were translated to Paris, together with those of his kinsmen, St. Magloire and St. Maclou. This happened during the reign of King Lothaire. Owing to the pious care of Salvator, Bishop, over the ancient See of Aleth, the precious remains were removed. However, the church at Dol possessed a thigh-bone, a tibia, and some other fragments of the vertebræ and bones of its holy patron. The diocesan Bishop, Charles d'Epinal, inspected these sacred relics, and had them transferred to a new shrine, on the 24th of December, 1579. At the period of the French Revolution, this beautiful reliquary had been placed beside the high altar of the cathedral ; but, now it does not exist, owing to the irreligious spirit then paramount. It is said, likewise, that Maynon, Bishop of Dol, in the year 878, had the relics of our saint transferred to Orleans, fearing that the Normans should desecrate the church in Brittany, where they had been preserved. Then, those sacred relics were deposited in that church belonging to the monastery of St. Symphorian, afterwards called St. Samson.⁵² With regard to the relics carried to Paris ; some of these were distributed in favour of the church of St. Bartholomew, while some part of the remains were sent to a church, dedicated to St. Samson, at Orleans. These relics were hidden from the Huguenots, when they became masters of that city.⁵³ The Jesuits had possession of St. Samson's church, to the time of their dispersion.⁵⁴ Again, it has been stated, that the relics of St. Samson had been transferred from Lesser to Greater Britain in 934.⁵⁵ Moreover, it has been asserted, that a certain English Camaldulensian monk, named Germanus, brought the three bodies of the holy Bishops Magloire, Paschasius and Samson to Italy, in the time of King Henry VIII., but this account is not substantiated nor credible. A great portion of St. Samson's bones, after an inquisition made, was found to be contained in his shrine, at Paris, when opened on the 19th of January, A.D. 1647.⁵⁶ Unless we admit, that question is to be made of more than one holy person named Samson, it seems difficult to reconcile those conflicting accounts, regarding the transfer of our saint's relics to so many different places, especially as early historic authorities of value are wanting to authenticate such various statements as are current.⁵⁷

Missions," No. i., p. 29.

⁵¹ See the Bollandists' "*Acta Sanctorum*," tomus vi., Julii xxviii. De S. Samson Episcopo Conf. Dolæ in Britannia Armorica, lib. ii., num. 10, pp. 589, 590.

⁵² Such is the account given by Mabillon, and he adds, that the church in his time belonged to the Jesuits. See the observations prefixed to his "*Vita S. Samsonis*."

⁵³ At this time, the relics were so well concealed, that they have never since been discovered.

⁵⁴ The relics of St. Samson, brought to Orleans, are supposed to have been buried somewhere in or about that church.

⁵⁵ According to William of Malmesbury.

⁵⁶ "*Les ossements, conservés à Paris,*

étaient, en dernier lieu, dans l'église de Saint-Magloire ; ils se trouvent maintenant dans celle de Saint-Jacques du Haut-Pas." — *Les Petits Bollandistes*, "*Vies des Saints*," tome ix., xxviii^e Jour de Juillet, p. 90.

⁵⁷ The Bollandist Father John Baptist Soller fully discusses this matter in "*Acta Sanctorum*," tomus vi., Julii xxviii. De S. Samson Confessore Epis. Dolæ in Britannia Armorica. Appendix de S. Samsonis Reliquiis earumque Translatione, pp. 591 to 593.

⁵⁸ A Welsh family named Griffin is said to have settled here in the thirteenth century.

⁵⁹ "*The parochial name and dedication agree in indicating a Welsh occupant about*

Memorials of St. Samson still exist in Ireland. In the former parish of Ballygriffin, a church had been placed under the patronage of this Cambrian saint. The church may have been on the site of one still more ancient, and it was built near the manorial castle of Ballygriffin⁵⁸—so called probably from some Welsh settler and founder.⁵⁹ The church or district of St. Samson's



St. Doulough's Church, County of Dublin.

church has been absorbed in that of St. Doulough⁶⁰—a church of mediæval construction⁶¹—situated a few miles northwards from the city of Dublin. The old church of Balgriffin⁶²—the present name—lay between the very curious ancient structure of St. Duilech⁶³ and Stapolin, in the county of Dublin. At the left hand side, entering the avenue to Balgriffin Park, some traces of St. Samson's ruined church⁶⁴ may yet be seen. It consisted of a nave and chancel; together taken, about eighteen yards in length. The churchyard is under meadow; still a shadowy outline of its precincts is faintly discernible. Yet, both these objects seem to have escaped the notice of our Ordnance Survey staff. Not having

been engraved on the maps, we are led irresistibly to such a conclusion. In the south of Wexford, there is a Ballysamson,⁶⁵ with a ruined church, but this is now dedicated to St. Catharine. Its more ancient patron may have

the time of the English Invasion." See Rev. Dr. Reeves' "Memoir of the Church of St. Duilech, in the Diocese of Dublin," pp. 5, 6. For further particulars, regarding this church and parish of Ballygriffin, the reader is referred to that valuable Memoir.

⁶⁰ There is a beautiful lithograph drawing of this church, by J. D. Harding, from a sketch by Robert O'Callaghan Newenham, Esq., as published in "The Picturesque Scenery and Remarkable Antiquities of Ireland." This work has been dedicated to His Excellency Richard Marquis Wellesley, Lord Lieutenant of Ireland.

⁶¹ This is a townland, within the parish of Ballygriffin, barony of Coolock, and marked on the "Ordnance Survey Townland Maps

for the County of Dublin," sheet 15.

⁶² The walls were razed, and the whole site levelled, when the present Belgryffin House was erected, nearly a century and a-half ago, by the Doynes of Wells, in the county of Wexford.

⁶³ The accompanying illustration of St. Doulough's church was drawn on the spot, by William F. Wakeman, and by him transferred to the wood, engraved by Mrs. Millard.

⁶⁴ See "Ordnance Survey Townland Maps for the County of Dublin," sheet 15. This small parish contains only 1,052a. 2r. 2p.

⁶⁵ It is in the parish of Tacumshin and barony of Forth. It is shown on the "Ordnance Survey Townland Maps for the County of Wexford," sheet 48.

been St. Samson, whose name is preserved in that of the townland. On a high hill, in the vicinity of Downpatrick, there is a huge cromlech. An absurd legend prevails, that the Jewish Samson cast it there from the mountain of Slieve Donard. Therefore, it is said to have been called "Samson's Stone." It has been more reasonably conjectured, however, that its denomination may rather be referable to our present St. Samson, who spent a considerable term in Ireland.⁶⁶ Several memorials of this saint's connection with Cornwall still exist in the county. There is a parish in the Hundred of Powder still called by his name, and it has been thus designated from at least the fourteenth century.⁶⁷ But, it is also called Golant,⁶⁸ and this probably was its earliest name. When this sacred spot became the site of a parish church, the name of St. Samson had been given to it, as in former times he had hallowed the place.⁶⁹ A church—anciently known as St. Samson's de South Hill—has given the latter name to a parish in Cornwall. In various parts of France, but especially in Brittany, St. Samson was greatly venerated, while many churches, chapels and religious institutes were dedicated there and in his name.

Foremost among the holy confessors of his nation, the English Litanies of the seventh century place the name of St. Samson. In the British and Irish Churches, his Office of Nine Lessons had been recited, on the day of his festival, as we find on consulting old records. Likewise, in the ancient Breviaries of Dol, of Leon, and of Saint-Brieuc, at the 28th of July, there are nine Lessons. There are twelve Lessons in a Breviary connected with the Abbey of St. Méen. His memory is celebrated in the Breviaries of Nantes, of Quimper, of Rennes, of Tréguier, and of Orleans. The Bollandists⁷⁰ give proper portions of a Mass, which had been celebrated on his festival, and from a Codex Sacramentorum, which had been printed by Ratold, Abbot of Corbie, so early as 1480. St. Samson is honoured with a proper office, as well in the Sarum Liturgy, as in the Breviaries of Paris, and as in those of divers other churches. His Natalis is universally celebrated on the 28th of July. "The name of this holy bishop occurs in our Irish Calendars, because his education had been received in Ireland."⁷¹ There is no mention of this saint, however, at the 28th of July, in the published Martyrology of Tallagh. He is missing, likewise, from the Martyrology of Donegal. It is remarkable, moreover, that in none of the classic or well-known Martyrologies is the name of Samson included; as in those of Venerable Bede, of Florus, of Wandelbert, of Ado, of Raban, and of Notker.⁷² In the Scottish Calendars, his festival is entered, at the 28th of July. In the Kalendarium de Hyrdmanistown,⁷³ in the Kalendarium De Nova Farina,⁷⁴ in the Kalendarium de Arbuthnott,⁷⁵ and in the Kalendarium Breviarii Aberdonensis,⁷⁶ we find

⁶⁶ Letter addressed to the writer, by Mr. John W. Hanna, and headed, Downpatrick, 30th of May, 1872.

⁶⁷ According to a writ directed to the sheriff of Cornwall, for levying a subsidy of £50,000, granted to King Edward III. See Carew's "Survey of Cornwall," p. 442. Edition of 1811.

⁶⁸ This is a compound of two Cornish words, *Gol*, "holy," and *Lan*, "an enclosure."

⁶⁹ See Rev. John Adam's "Life of St. Samson."

⁷⁰ See "Acta Sanctorum," tomus vi., Julii xxviii. De S. Samsone Episcopo Conf. Dolæ in Britannia Armorica, p. 591.

⁷¹ See Colgan's "Acta Sanctorum Hiberniæ," xxix. Januarii. Vita S. Gildæ Badonici, Abbatis et Confessoris, n. 8, pp. 188, 189.

⁷² See Bollandists' "Acta Sanctorum," tomus vi., Julii xxviii. De S. Samsone Episcopo Conf. Dolæ in Britannia Armorica. Commentarius Prævius, sect. ii., num. 10, p. 569.

⁷³ Thus: "28th. v. Kal. Sancti Psampsonis Episcopi." See Bishop Forbes' "Kalendars of Scottish Saints," p. 42.

⁷⁴ Thus: "28 v. Kal. Sampsonis Episcopi." See *ibid.*, p. 73.

⁷⁵ Thus: "28 v. Kal. S. Sampsonis Episcopi." See *ibid.*, p. 102.

⁷⁶ Thus: "28th v. Kal. Sampsonis Episcopi."

records of his festival. In his *Menologium Scotorum*, Dempster has St. Sampson entered for St. Samson, at the 28th of July.⁷⁷ His feast is assigned to the v. of the August Kalends, corresponding with the 28th of July.⁷⁸ In the imperfect Calendar of Irish Saints, in what is called the Breviary of Kilmoon,⁷⁹ B. 1. 5. T.C.D., St. Samson is noted, at this date. There was an office of Three Lessons for St. Samson, Bishop and Confessor, at the Fifth of the August Kalends, or 28th of July, according to the Calendar in the Trinity College Manuscript, Dublin, classed B. 3. 18, 19. Parts i. and ii. of the Sarum Breviary, England. This is mentioned in the second part. His festival is noted at this same date, in the Martyrologies of Usuard,⁸⁰ of Ado,⁸¹ of Bucelin,⁸² of Saussay,⁸³ and of many others. St. Samson has a place in the Roman Martyrology,⁸⁴ at the 28th of July. For St. Sampson, Bishop, there was a proper prayer, at the 28th of June in the Saurum Breviary.⁸⁵ In the succinct Calendar, prefixed to the "Heures de Nostre-Dame a l'usage du Mans," we find the feast of S. Samson, at Jvillet 28. At the 28th of July, likewise, in all the saint-writers, the festival of St. Samson is noted; as in the works of Dean Cressy,⁸⁶ of Bishop Challenor,⁸⁷ of Rev. Alban Butler,⁸⁸ of l'Abbé Rohrbacher,⁸⁹ and of Rev. S. Baring-Gould.⁹⁰

There can be no doubt, that this celebrated saint was one of the most perfect and admirable prelates in his day; for, he laboured with unremitting zeal to extend the kingdom of Christ upon earth. It seems incredible, how he had been able to accomplish such great things for God's glory, while he brought so many souls on the road to salvation. The great secret lay in the care he had for his own personal sanctification; and, his whole life is filled with examples of those solid virtues, which from youth he so perseveringly cultivated. With him self-government was thoroughly predominant, and he never

copi in dup., iii. lect." See *ibid.*, p. 118.

⁷⁷ Thus: "Dolae Sampsonis episcopi, qui sanctorum Brandani et Maclouii discipulus, Gallicanam monarchiam meritis suis illustrat. VV."—Bishop Forbes' "Kalendars of Scottish Saints," p. 207.

⁷⁸ Among the Trinity College Antiphonariums, classed B. 1. 3., there is a notice, at this date, that his office as a Bishop and Confessor contained ix. Lessons. Also, in that classed B. 1. 4., and B. 1. 5., similar information is given, with allusion to its being a Duplex, and having an Invitatorium. A "Breviarium Romanum," classed B. 3. 9., and another B. 3. 13., have our saint on their Kalendars at this date.

⁷⁹ The page of its Calendar remaining is so stained or written in such pale ink, as to be almost illegible. In many instances, the characters are quite effaced. In it, an office for St. Patrick, consisting of Nine Lessons, with Responses, Antiphons, and musical notation, is in a tolerably perfect state. On the margin of the Manuscript, at St. Patrick's office, there are additional glosses.

⁸⁰ Thus: "In Britannia minori, Dolo monasterio, S. Samsonis episcopi et confessoris."

⁸¹ One copy (Morinensis) has: "In Britannia minore Dolo monasterio, S. Samsonis episcopi et confessoris, cujus beatitudinem miraculorum gloria testatur; nam cum innumeris refulgeat virtutibus, speciali-

ter tamen mortuos tres ante obitum, unum vero post ad vitam perduxit, quod postremum Aurelianensibus innotuit miraculum." In the more ancient copies, however, the name of St. Samson does not appear to have received either notice or insertion.

⁸² In his "Martyrologium Benedictinum."

⁸³ In his "Martyrologium Gallicanum."

⁸⁴ Thus: "In Britannia minori sancti Sampsoni Episcopi et Confessoris."—"Martyrologium Romanum Gregorii XIII. jussu editum Urbani VIII. et Clementis X.," p. 109. Romæ, 1878, fol.

⁸⁵ A new edition of this work has been edited by Rev. Francis Procter, A.M., and Rev. Christopher Wordsworth, A.M., and it was published at Cambridge, 1879, 1882, and 1886, in three 8vo volumes, under the title to each Fasciculus of "Breviarium ad Usus Insignis Ecclesiæ Sarum." See Fasc. iii., col. 557.

⁸⁶ See his "Church-History of Brittany," book xi., chap. xxviii., pp. 252, 253.

⁸⁷ See "A Memorial of British Piety," pp. 109, 110.

⁸⁸ See "Lives of the Fathers, Martyrs and other principal Saints," vol. vii., July xxviii.

⁸⁹ See "Vies des Saints pour tous les Jours de l'Année," tome iv., xxviii^e Jour de Juillet, p. 277.

⁹⁰ See "Lives of the Saints," vol. vii., July 20th, p. 602.

ceased to war against every temptation to sin. In prayer and retreat, he loved to spend a great part of his precious time; while such habits served to refresh his soul for the active pursuits of his most useful ministry. Not only Christians but pagans were brought by him to a sense of their evil ways. During Lent, he retired from all conversation with men. He sought some remote place, where he might converse with God alone. In his selected solitude, he was miraculously sustained until Easter came round, by offering the Divine Oblation, that is to say, by partaking solely of the Blessed Sacrament. This he constantly received, and to practise the virtue of mortification in a supernatural manner, without any other food, he remained for several successive days. His gift of miracles was often exercised. He gave sight to the blind, he cleansed the lepers, and he cast out devils. Even, he is related to have raised the dead to life. The most noted hagiographers have placed the Acts of St. Samson among their sacred biographies, nor can we conceive any that are more edifying and instructive. To recount all that has been written regarding him should require a still greater detail, than could well be presented in the foregoing narrative.

ARTICLE II.—ST. COLMAN, OR COMHGHAL, OF GABLA LIUIN, OR GOBHALLIUIN, IN DARTRAIGHE COININNSI. In the Martyrology of Tallagh,¹ we find entered at the 28th of July, Colman, of Gabla liuin. Although the names are quite different, we cannot doubt but one and the same saint is meant in a later Calendar. In the Martyrology of Donegal,² at this same date, the name recorded is Comhghall, of Gobhal-liuin, in Dartraighe Coinnnsi. This district is at the head of Loch Eirne, adds the Calendarist. It is identified with Galloon parish, in the county of Fermanagh.³ In one instance, there is mention of an Abbot⁴ of Cluain-mac-Nois, and of Daimhinis, said to have belonged to the sept of Dartraighe Daimhinsi, which means Dartry of Devenish. But, we are told on high authority, that this is clearly a mistake for Dartraighe-Coinnnsi,⁵ which was an ancient name for the barony of Dartry, in the south-west of Monaghan County.⁶ There is a townland called Gubalaun, in the parish of Rossinver, barony of Rosclogher, and county of Leitrim.⁷ The barony last named was also called Dartry,⁸ and sometimes Dartraighe Mag-Fhlannchaidh⁹ in West Breifne, to the north of Leitrim County.¹⁰ I incline to the opinion, the present saint's place must be sought for within this latter district.

ARTICLE II.—¹ Edited by Rev. Dr. Kelly, p. xxx.

² Edited by Drs. Todd and Reeves. See Appendix to the Introduction, p. xlvii., and pp. 204, 205.

³ See "Letters containing Information relative to the Antiquities of the County of Fermanagh, collected during the Progress of the Irish Ordnance Survey in 1834-5," Letter of John O'Donovan, dated March 26th, 1835, p. 127.

⁴ This was Martin, a learned scribe who died A.D. 867. See Colgan's "Trias Thaumaturga," Appendix Quinta ad Acta S. Brigidæ, cap. 2, p. 632.

⁵ According to O'Dubhagain, the sept of O'Baeigheallain—now O'Boylan—ruled in

this territory. See Dr. O'Donovan's *Leabhar na g-Ceasr*, or the Book of Rights, p. 153, n. (i).

⁶ See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (x), pp. 510, 511.

⁷ See "General Alphabetical Index to the Townlands and Towns, Parishes and Baronies of Ireland," p. 521.

⁸ See "The Topographical Poems of John O'Dubhagain and Giolla na Naomh O'Huidhrin," edited by Dr. John O'Donovan, p. xxxvii., n. 268.

⁹ This was the Mac Clancy family name. They are now more generally called Clancy, without the prefix of Mac.

¹⁰ See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., n. (d), p. 679, and

ARTICLE III.—ST. LENICAN OR LIUCAN, SAID TO BE OF KILLUCAN, COUNTY OF WESTMEATH. In the Martyrology of Tallagh, as published,¹ St. Lenican—probably a typographical error—is entered on this day. But, in the Martyrology of Donegal,² at the 28th of July, is inserted, Liucan. Marianus O’Gorman and the Martyrology of Tallagh seem cited, in confirmation of this latter statement. The Rev. Mervyn Archdall³ and Rev. Anthony Cogan state, that St. Luican founded an abbey at Killucan or Killuquin, in the barony of Farbill, a few miles east of Mullingar, in the county of Westmeath, and at an early period.⁴

ARTICLE IV.—ST. FURUDRAIN, OR FURADHRAN. At the 28th of July, the Martyrology of Tallagh enters Furudrainus,¹ and that of Donegal² records a festival, in honour of St. Furadhran, without any further designation, unless the letter S. postfixed to his name in the Tallagh Martyrology be interpreted to signify Sacerdos, meaning “a priest.”

ARTICLE V.—ST. UISSEOIT, OF DRUIM UISSEOIT. We find recorded in the Martyrology of Tallagh,¹ at the 28th of July, that veneration was given to a saint named Uisseoit. At the same date, in the Martyrology of Donegal,² the name is entered as Uis-seoit, of Druim Uisseoit. Wherever this place was situated, it appears to have derived its name from the present saint. However, we cannot find any near approach to it in spelling, among the etymons of localities, in any part of Ireland.

ARTICLE VI.—ST. CELSUS. The simple entry, Celsus,¹ appears in the Martyrology of Donegal,² at the 28th of July. Moreover, Marianus O’Gorman seems to be cited, as authority for this statement; but, we have no means left for discovering who this holy man had been, or when he flourished.

ARTICLE VII.—FESTIVAL OF ST. THEOPHILUS. In the ancient Irish

also vol. vii. Index Locorum, *ibid.*, p. 46.

ARTICLE III.—¹ Edited by Rev. Dr. Kelly, p. xxx.

² Edited by Drs. Todd and Reeves, pp. 204, 205.

³ See “Monasticon Hibernicum,” p. 721.

⁴ See “Diocese of Meath, Ancient and Modern,” vol. iii., chap. lxxiv., p. 579.

ARTICLE IV.—¹ Edited by Rev. Dr. Kelly, p. xxx.

² Edited by Drs. Todd and Reeves, pp. 204, 205.

ARTICLE V.—¹ Edited by Rev. Dr. Kelly, p. xxx.

² Edited by Drs. Todd and Reeves, pp. 204, 205.

ARTICLE VI.—¹ A note by Rev. Dr. Todd states at Celsus: “This name and the next, with the authorities annexed, are in the second hand.”

² Edited by Drs. Todd and Reeves, pp. 204, 205.

ARTICLE VII.—¹ In the “Leabhar Breac” copy is the following stanza; the translation into English is by Whitley Stokes, LL.D. :—

íraobul acobair
conarluaguo canolech
Teophíl top oir anglech
pantaleo lanopech.

“Vast is his aid, with his radiant hosting :
Theophilus, angelic tower of gold : Pantaleo
the lucid.”—“Transactions of the Royal
Irish Academy,” Irish Manuscript Series,
vol. i., part i. On the Calendar of Oengus,
p. cxii.

² It is thus printed: “Teophil .i. episcopus antiochiæ.”—*Ibid.*, p. cxxi.

Church, there was a festival at the 28th of July, to commemorate St. Theophilus, as we find, from the "Feilire"¹ of St. Ængus. A comment is added,² which may help to identify him. The Bollandists have a festival for a St. Theophilus and for other holy Martyrs, at Laodicea, for this date.³ Their account is taken from the Martyrology of St. Jerome; yet, little seems to be known regarding these soldiers of Christ.

ARTICLE VIII.—FESTIVAL OF ST. PANTALEON, MARTYR. At the 28th of July, in the ancient Irish Church, we find in the "Feilire"¹ of St. Ængus, that St. Pantaleon was honoured with a commemoration. A scholion affixed states, he was a martyr, and that he suffered in Nicomedia.² This entry seems to have been taken from the ancient copies of St. Jerome's Martyrology. However, the Bollandists,³ who refer to his commemoration at this date, remark, that in the Roman Martyrology,⁴ his feast is assigned to the 27th of July, on which day they have also treated his Acts,⁵ and at considerable length.

ARTICLE IX.—REPUTED FEAST OF ST. TESSAN, OR TRESSAN. The entry of St. Tessan's feast by Camerarius, at the 28th of July, is supposed by the Bollandists as having reference to St. Tressan,¹ the brother of St. Gibrian, and whose festival more properly belongs to the 7th of February.² At this date, the Acts of St. Tressan have been already inserted. Those of St. Gibrian may be found, at the 8th of May,³ which is the date for his festival.

ARTICLE X.—REPUTED FEAST FOR A TRANSLATION OF ST. LIVINUS' RELICS, GHENT, BELGIUM. In his Menologium Scotorum, Thomas Dempster, at the 25th of July, has a Feast for the Translation of St. Livinus' Relics at Ghent.¹ The chief festival for this renowned saint is held on the 12th of November, at which date his Life may be seen.

³ See "Acta Sanctorum," tomus vi., Julii xxviii. De Sanctis Martyribus Laodicens in Phrygia, Theophilo, Auxentio, Prudentio, Philippo, Alexandro, Zotico, Bessia, Secunda et Macario, p. 546.

ARTICLE VIII.—¹ See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. cxii.

² See *ibid.*, p. cxxi.

³ See "Acta Sanctorum," tomus vi., Julii xxviii. Among the pretermitted feasts, p. 500.

⁴ Thus: "Nicomedie passio sancti Pantaleonis Medici, qui a Maximiniano Imperatore pro fide Christi tentus, et equulei pœna ac lampadarum exustione cruciatus, sed inter hæc Domino sibi apparente refrigeratus, tandem ictu gladii martyrium consummavit." — "Martyrologium Romanum Gregorii

XIII.," &c., p. 108. Romæ, 1878, fol.

⁵ See "Acta Sanctorum," tomus vi., Julii xxvii. De S. Pantaleone Martyre Nicomedie in Bithynia. There is a Previous Commentary in six sections and in seventy-four paragraphs. The Acts proper are comprised in three chapters and in thirty paragraphs. An Appendix of other documents follows. See pp. 397 to 429.

ARTICLE IX.—¹ See "Acta Sanctorum," tomus vi., Julii xxviii. Among the pretermitted saints, p. 500.

² See at that date, in the Second Volume of this work, Art. i.

³ See at that date, the Fifth Volume of this work, Art. ii.

ARTICLE X.—¹ Thus: "Gandavi Livini Archiepiscopi translatio. VV."—Bishop Forbes' "Kalendars of Scottish Saints," p. 206.

Twenty-ninth Day of July.

ARTICLE I.—ST. OLAVE, OR ST. OLAF, KING OF NORWAY, AND MARTYR.

[TENTH AND ELEVENTH CENTURIES.]

CHAPTER I.

INTRODUCTION—AUTHORITIES FOR THE ACTS OF ST. OLAVE—OTHER DISTINGUISHED KINGS, NAMED OLAVE OR OLAF, HIS CONTEMPORARIES—THE DESCENT OF ST. OLAF—HIS BIRTH—EARLY DISPOSITIONS AND DESIRES FOR ADVENTURE.

THAT the present warrior-saint had been greatly venerated in Ireland—and especially by his Northman compatriots—is a well ascertained fact; while his veneration in the Irish-Scandinavian parts goes back to a period, not far removed from the date assigned for his death. Regarding his early history, we fear there are various mistakes and misrepresentations; while there can hardly be a doubt, that his after career has been coloured with some fanciful accounts, and with several incorrect traditions of the Norwegian Sagas, which in very many instances are flavoured with inventions and romances, that only remotely approach probability, even when they are most prolix in detail. Among a rude people, imaginative stories have greater charms for their minds, than that real information to be derived from a critical and dry investigation of historical evidence. These observations we fear apply very closely to the Sagas and Eddas of the North. Like many of our own bardic compositions—which for hardihood of statement are so dogmatic and circumstantial—they have served to raise a false mirage over the periods, persons, places and subjects of which they treat. However, there seems to be a fair apology—if not a just reason—for classing the present celebrated king among our Irish Saints. According to the traditions of the Catholic missionaries of Norway and of Lapland, St. Olaf was either born in Ireland, or descended from Irish parents.¹ We know not if such traditions are reliable, nor have we been able to verify them from any of the northern records, which have come under our notice.

In another part of this work, allusion has been made to the authorities on Norwegian and Scandinavian history, that are usually quoted, to give any intelligible account, regarding the early state of society and of life, among those Northern nations.² There, it has been stated, that before the close of the tenth century, the Christian religion had been introduced into Norway, by their famous King Olaf I., surnamed Trygvesson, who had himself become a convert to Christianity. In the beginning of the eleventh century, the same zeal for religion distinguished King Olaf II., son to Harald, sometimes owing to his corpulency designated the Stout, or the Fat, but in Church history known as

ARTICLE I.—CHAPTER I.—¹ According to a letter of Rev. Robert Foran, C.C., Waterford, addressed to the author, and dated December 18th, 1872.

² See the Fourth Volume of this work, at the 23rd of April, Art. i. Life of the Blessed Bryan Boroimha, King of Munster, Monarch of Ireland, and Martyr, chap. ii.

St. Olaf. With his personal career, we are now concerned. Long before both of the foregoing distinguished potentates lived, their namesake, Olaf I., a King of Sweden, flourished. He was likewise a convert to Christianity,³ and he endeavoured to introduce it among his people there; but these rebelled against him, and he was sacrificed to the idols of Upsal, so that the Church has commemorated him, also, at this very same day, as a saint and as a martyr. We must therefore be on our guard, not to confound the saint and martyr, King of Norway, Olaf II., with the saint and martyr, King of Sweden, Olaf I. The latter was massacred at Birca, the usual residence of the Swedish Kings at that time, and from which Stockholm is said to have taken its rise, although built at a considerable distance from it.⁴ In like manner, and nearly at the same time, the seeds of the Gospel appear to have been set among the Danes, and by the same missionary, St. Ansgar.⁵ More than another century elapsed, before the grace of conversion was introduced among the Norwegians; and, in all of those cases, it was found to be greatly opposed to the idolatrous superstitions and pagan practices of those fierce northern inhabitants, who had already become a terror as sea-rovers to the more southern Christian nations. However, their conquests had the happy result of bringing them into contact with people, directed by a religious and moral code, that gradually influenced their opinions and sentiments; while a higher degree of civilization and of culture was sure to dominate over their rude and ruthless instincts; so that, the subjugating spirit of conquest became subdued, in the course of time, by the ministers of Christ's Church. They were enabled, at length, to unfold its doctrines and morality to the rapacious and destructive invaders of its homes and shrines. In Ireland, especially, and soon after their settlement as colonists, the Norwegians, Swedes and Danes became amenable to the rule and laws of religion, when their former impious rites and usages were completely abandoned. Such reflux of sentiment and feeling also brought a knowledge of Christian truth back to the home of their idolatrous ancestors.

Already, at the 30th of March, some account of the celebrated Christian King of Norway, St. Olave, called the Apostle of that country, will be found.⁶ However, it is not so certain, that his feast should be assigned to that date;⁷ and, it may be, that some other St. Olave, or Aulaf, had been intended.⁸ In the Norwegian Chronicles, this present celebrated saint is frequently called Olaf Haraldson, and Olaf Helge or the Holy.⁹ The first intelligible account given of St. Olaf was by Adam of Bremen,¹⁰ who wrote during that age, when his subject

³ He flourished in the earlier part of the ninth century, when St. Ansgar or St. Anscharius preached the faith with great success among the Swedes; but, it was found to be a matter of insuperable difficulty to maintain the fruits of his teaching. That illustrious Apostle of the Northern Nations became Bishop of Hamburg and Bremen, about the year 862. He died at Bremen A.D. 865, in the sixty-seventh year of his age. Soon after his death, his name was inscribed in the Martyrologies and Calendars.

⁴ According to Puffendorf's History of Sweden, tome i., p. 70.

⁵ His festival is celebrated on the 3rd of February.

⁶ See the Third Volume of this work, at that date, Art. xvi.

⁷ Here we desire to correct errors there

committed, in confounding King Aulaf Tryggvesson and Aulaf Kyrre, with the present saint; as also in a few other passages.

⁸ Nor can this be St. Olaus, King of Sweden, converted to the faith by St. Anscharius, and who became a martyr, since his feast has been also assigned to the present date. See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. vii., July xxix.

⁹ See Saxo Grammaticus' "Historia Danicæ," lib. x., fol. 94 to 96.

¹⁰ He was a native of Upper Saxony, and he travelled in some countries of the North. He became a canon of Bremen in 1067, and he was director of a school in that city. His best known work is intitled "Historiæ Ecclesiasticæ Ecclesiæ Hamburgensis et Bremensis, Vicinorumque Locorum Septentrionalium, ab Anno 788 ad 1076," lib. iv.

lived. He used authorities, however, and statements, which were sufficiently conflicting, and this divergence appears to be exemplified in his History. He seems to have collected much of his materials relating to the northern nations, from missionaries, while he was there, and to have embodied them in his work. Another narrative of our saint is that by Theodricus, a monk of Nidrosia, who flourished in the twelfth century, and who composed a History of the Kings of Norway. On account of his time and place, the authority attaching to his statements should greatly commend it to us. He affirms in the Prologue and in his History, that the Icelandic traditions were much respected in Norway, although many of the more ancient monuments had perished, while not a few remained, and among others a Vita S. Olavi. Yet, it is not stated, by whom it had been composed, nor at what time.¹¹ In like manner, Saxo Grammaticus,¹² the Danish historian, who flourished towards the close of the twelfth and the commencement of the thirteenth century, has treated about St. Olaf;¹³ also Eric Olaus, deacon of Upsal;¹⁴ besides, Joannes Magnus, Archbishop of Upsal, and Olaus Magnus, have written regarding him. This renowned king and saint is recorded by Snorro Sturleson,¹⁵ and by Einar Skulason,¹⁶ as also in the Fornmanna-Sögur,¹⁷ by Munch,¹⁸ and by Maurer,¹⁹ as also in Ersch's and Gruber's "Encyklopdie."²⁰ The "Saga of King Olaf Tryggvason," taken from the Heimskringla, is found versified by the American poet Longfellow.²¹ There is extant, likewise, the "Passio et Miracula Beati Olavi,"²² edited from a twelfth-century Manuscript in the Library of Corpus Christi College, Oxford, with an Introduction and Notes, by F. Metcalfe, M.A., Fellow of Lincoln College.²³ Lives or notices of this saint may be found, at the 29th day of July, in the hagiographical works of Dean Cressy,²⁴ Bishop Challenor,²⁵ Rev. Alban Butler,²⁶ Les Petits Bollandistes,²⁷ and Rev. S. Baring-Gould.²⁸ The Bollandists have inserted, at this same date, the Acts of St. Olavus, King and Martyr, so far as they can be evolved from the northern histories and chronicles, while these accounts have been elaborately compiled and edited, by Father Peter Bosch.²⁹ They comprise a historic commentary in eleven sections, consisting of one hundred and twenty-seven paragraphs, and preceding short Acts,³⁰ by some anonymous writer. These

This esteemed work has passed through various editions. That published by John Mader at Helstaedt, in 1670, 4to, is held to be the best.

¹¹ The Bollandist Boschius remarks of it, "vetusto tamen inscripta codici, quem ab insula, ubi dilituit, Occidentalis Islandiæ, Flateyensem appellant."

¹² He was born probably in one of the Danish Islands, and of a noble family; his father and grandfather serving in the army of Waldemar I. He entered into holy orders, and passed a great part of his life in a Swedish monastery. He died after A.D. 1203. See Reimer, "De Vita Saxonis Grammatici," Helmstaedt, 1762, 4to.

¹³ In "Historia Danica," lib. x.

¹⁴ In "Historia Gothorum Suecorumque," lib. ii.

¹⁵ In the "Heimskringla edr Noregs Konunga-Sögur," toms ii., Havnæ, 1778, fol.

¹⁶ See the "Olafs Saga Helga," in Fornmanna-Sögur, with Latin translation, in "Scripta Historica Islandorum."

¹⁷ See Saga Olafs Konungs hins Helga,

tomes i., ii. Copenhagen, 1829. It was translated into Latin there, and published, A.D. 1833.

¹⁸ In "Det Norke Folks-Historie."

¹⁹ In "Die Bekehrung des Norwegischen Stammes."

²⁰ See Articles, Olafs-Drapa, and Olafs-Saga Helga.

²¹ See "The Tales of a Wayside Inn."

²² See "Dublin Review," Third Series, No. xii., April, 1884, Art. iii., pp. 307 to 316.

²³ Published at Oxford, in 1881.

²⁴ See "Church-History of England under Saxon and Danish Monarchs," part iv., book xxxiv., chap. ix., pp. 942, 943.

²⁵ See "A Memorial of British Piety," p. 110.

²⁶ See "Lives of the Fathers, Martyrs and other principal Saints," vol. vii., July xxix.

²⁷ See "Vies des Saints," tome ix., xxix^e Jour de Juillet, pp. 120, 121.

²⁸ See "Lives of the Saints," vol. vii., July 29, pp. 636 to 676.

²⁹ See "Acta Sanctorum," tomus vii., Julii xxix. De S. Olavo, Rege et Martyre,

are followed by an Appendix of Miracles,³¹ wrought through this holy monarch's intercession. Those Acts are presented in a very generalized form; and, in some respects, they differ materially from the accounts left us by the Norwegian writers. Besides those short Acts of our saint which the Bollandists published; another Life of Olave in their possession has been suppressed, because it had been filled with fables, and because these conflicted with all the more reliable histories of times and of places to which they refer. This statement regarding that Life appears to be self-evident, from the brief *resumé* given of its contents;³² at least, it may well be assumed, that perversions of fact abound, and that little care had been devoted to ascertain the truth in relation to particulars. Strange as it may appear, Greven³³ and Molanus followed those Acts, while Joannes Meursius³⁴ appears to have read such accounts, or others similar, when treating about St. Olaf. The Six Proper Lessons of the old Breviary of Sleswick contain Acts of St. Olave; and these appear to have been drawn from the *Acta Brevia*, published by the Bollandists, as also from that Utrecht Manuscript Life, belonging to the church of St. Saviour. However, the Fifth Lesson must be excepted, which appears to have been drawn from some other source.³⁵ From the foregoing documents, too, a *Vita S. Olavi*, contained in *Legenda Sanctorum*,³⁶ must

Nidrosiæ in Norvegia, pp. 87 to 120.

³⁰ These were extracted, as we are told, "ex Passionali pergamento Ms. cœnobii Bodecensis." This account is comprised in two chapters, consisting of sixteen paragraphs, with notes.

³¹ These are extracted from various sources, and they are recorded in sixteen paragraphs.

³² Thus it is found stated, that Olave had been converted by apostolic men in his own kingdom, where soon he began to preach the faith himself. Whereupon, he incurred the hatred of his brother. An arrangement is said to have been made, whereby Denmark was to become the prey of one or other, as it should happen their ships might first arrive there. At once, his brother began to prepare a fleet. However, Olave would only take a single vessel, which was guided by an Angel over high and precipitous rocks, while it arrived with such speed at the Danish port, that it anticipated the brother's fleet by a whole month. The same prodigy was repeated not far from Nidrosia, when Olave returned to Norway, which his brother invaded. Having obtained by conquest the kingdom of Denmark, Olave spread there the Christian religion by words and by miracles. This displeased his brother, and Olave was obliged to fly into Russia, as he had been admonished to do in a vision, when Christ with his cross appeared to him. After a sojourn there of three years, he had another vision, in which Christ was loaded with his cross, crowned with thorns, and bleeding from every pore of his body, while he said: "You shall return to Denmark, O my dear Olave, where you must suffer at the hands of your impious brother on my account, what I have suffered on your account." This mandate he obeyed.

While rejoicing after a victory obtained, he fell into a trap laid for him by his brother. The latter gave him a choice either to renounce Christ or to bear his sufferings and death. When Olave refused to renounce the faith, he was obliged to undergo all that Christ had suffered in the hall of Pilate and on Mount Calvary. For three hours he hung on the cross. He then prayed not alone for his executioners, but for all merchants and those traversing the sea, who should invoke him in danger. On the ninth hour, he cried out: "Into thy hands, O Lord, I commend my spirit." Then he expired, the earth trembled, and many houses fell to the ground. The third day after this, his brother wished to burn the body, but it could not be consumed by fire. Out of its ashes, however, issued a frightful dragon, which destroyed Olave's brother, with many others. The foregoing accounts may well be relegated to the domain of fiction.

³³ In the additions to Usuard.

³⁴ In "*Historiæ Danicæ*," lib. iii., when recording the murder of St. Olaf, he states: "*Norvæque adeo ipsi non proditiōne eum a suis cæsum, sed a fratre Haraldo, volunt; cum quo de limitibus controversia illi esset.*" See p. 55. Amstelodami, 1638, fol.

³⁵ It narrates what happened to our saint, after his staff had been broken on our Lord's day.

³⁶ Printed at Louvain, A.D. 1485. See fol. 110, *et seq.* Almost from the beginning it recounts almost in the same words, what is found in the *Acta Brevia* from num. 2, to the middle of num. 7. Thence, however, to the end, it follows those accounts in the Utrecht Manuscript, almost to the end, only that it omits a few particulars, adding some others. Some it transposes, especially in the account of St. Olave's miracles.

have been compiled. This is not less faulty, than that Life in the Utrecht Manuscript—nay, it is even more so—as its additions, however limited, present mere absurdities of statement.³⁷

The old Sagas and scald compositions have frequent allusion to an Olaf and to his romantic adventures in Ireland.³⁸ With our Island, he seems, while young, to have had family and friendly relations;³⁹ but, he generally goes by the name of King Aulaf Tryggvesson.⁴⁰ According to a custom usual among the Northmen, this king took his father's name, which was Trygve, to which the term "son" was added. This king was born in 956, and he was a grandson of the celebrated Harald Haarfager. As related for us, his adventures were strange and romantic. His father had governed a part of Norway under King Haquin the Good. However, he had been betrayed by his own relations and massacred, before the birth of Olave, whose mother was obliged to fly for refuge into Sweden. Her brother Sigurd was one of the chief ministers to the Prince of Russia, and she hoped to place herself there under his protection. On the route, she was pursued by a pirate, who made her a prisoner. She was then separated from her young son, who was sold to a native of Esthonia. After some time, Olaf was restored to his uncle Sigurd, but being still pursued by his enemies, he resolved on betaking himself to the pursuits of a sea-rover. The life he led was a very adventurous one. He ravaged with his fleet the coasts of England and of France. After an interview he had with a hermit, who lived on one of the Scilly Islands, Olaus embraced Christianity. In 996, he arrived in Dublin. There, he was induced to sail for Norway, where Haquin the Tyrant then reigned. With

³⁷ Thus it is related at fol. 102: "Veniens ergo S. Olayus, ut regnum Daciæ, sibi divinitus promissum, acceptaret, omnes campanæ totius regni per se pulsare inceperunt. Hoc idem factum est, eo revertente de Russia ab exilio in Daciam."

³⁸ See Rev. James Johnstone's "Antiquitates Celto-Scandicæ," p. 68, *et seq.*

³⁹ See Charles Haliday's "Scandinavian Kingdom of Dublin," edited with some Notice of the Author's Life, by John P. Prendergast, pp. lxiii., lxiv.

⁴⁰ Another well known personage Olaf III., surnamed Kyrre or the Pacific—the younger son of Harald III., surnamed Hardraada or the Cruel—was a nephew to the present St. Olaf. During the lifetime of his father Harald III., whom he had accompanied on an expedition to England, his valour was signalized, although war was abhorrent to his feelings. His father had frequent contests with the Danes, who obtained a naval victory over him in 1062. Another Harald, King of England, he opposed, in conjunction with Tostig the exiled Earl of Northumberland. With a fleet of three hundred sail, and a gallant army, leaving the regency of Norway to his son Magnus, Harald Hardraade, in August, 1066, embarked and landed at the mouth of the Tyne, where Tostig joined him with a few ships. Entering the Humber and ascending the Ouse, they became masters of the province of York in September. However, Harold, King of England, immediately marched against them, and before their scattered

forces could be collected, retiring to Stamford bridge on the Derwent, a desperate battle was fought there on the 27th of that month. Both Harald Hardraade and Tostig fell, with many celebrated Norwegian chiefs and brave warriors. After this great victory, the English King sent for Olaf, son of Hardraade, when accompanied by the Earl of Orkney and his bishop, Olaf waited on the conqueror, by whom he was most humanely and graciously received. Then Olaf swore to live in amity with England, and when Harald took possession of the Norwegian fleet, he bestowed twelve ships on Olaf to enable him to sail for his native country. Then he received from his brother Magnus the south-eastern parts of Norway, and two years later when he died, Olaf III. reigned over the whole of that kingdom. He married Ingigard, the daughter of Svend Estrithson, King of Denmark. His principles of policy were to keep in peace with all his neighbours, and to foster trade and commerce among his own subjects. To encourage improvements and industry, he founded the city of Bergen in 1076. He invited strangers, skilled in mechanical arts, to settle in Norway, while he took measures to enfranchise slaves, who had become captives in war. He organized religious societies, while he provided settled incomes for the clergy, whose efforts for the advancement of morality and religion he zealously seconded. See "Formanna-Sögur," tomus vii. Olafs Sagakyrra, Kaupmannahöin, 1831.

⁴¹ See Munter's "Kirchen-geschichte von

some vessels and having only a small armament, he landed. The people received him as a liberator, and they proclaimed him king. Afterwards, his great exertions were to make Christian converts among his people. In these attempts, his measures as taken were very arbitrary, but his zeal was in a great degree successful. It is stated, that he introduced Christianity into Iceland, into the Feroe Islands, and even into Greenland.⁴² He was also the founder of Drontheim⁴² or Trondheim⁴³—called in Latin Nidarosia⁴⁴ or Nidrosia—because it had been built at the mouth of the River Nid.⁴⁵ A magnificent fiord extends northwards from the town; while the Island of Munkholm⁴⁶ rises majestically in front of it above the bay. This romantic view is terminated by mountains covered with snow. On account of the great number of rocks at the mouth of its harbour, only small vessels can now frequent its waters; so that we may infer, the ships of the vikings of former times did not require very deep waters, to afford them a place for anchorage. This district of Drontheim⁴⁷ now comprises two bishoprics; the one taking in the bailiwick of North Drontheim, of South Drontheim and of Romsdal, while the other comprehends the ams or divisions of Nordland and the Finnmarken. The Drontheim-fiorden nearly divided the kingdom of Norway into two parts. The town of Drontheim is said to have been formerly a magnificent capital, and at present it has greatly fallen from its ancient splendour.

There was also a King of Sweden, Olaf III., and surnamed Scot-Konung, from the time he was a child,⁴⁸ because his father Eric the Victorius wished him to be recognised as his successor. His father had ruled over Denmark,⁴⁹ as well as over Sweden, before his death, which happened in 994. His son Olaf-Scot-Konung was only fourteen years of age, at that time; and after the death of Eric, his widow Sigbrit married Sven or Sweyn I., King of Denmark.⁵⁰ Olaf embraced Christianity, in 1008, having been baptized by St. Sigfrid,⁵¹ who had come from England for that purpose. All his family and many of the nobles followed his example. Afterwards, on the condition of Sweyn propagating the Christian religion in Denmark, he relinquished the latter kingdom. Nevertheless, Olaf desiring to extend his prerogative gave great offence to the chiefs, and he was obliged to yield such a pretension. Heretofore, his predecessors were called Kings of Upsal, a town where their residence usually had been, and which was their seat for government. How

Dänemark und Norwegen.”

⁴² It is pronounced Trønyem, by the Norwegians, and it is now the seat of an administrative division of Norway, the most northern in the kingdom. It is situated on a small gulf, on the south side of the River Nid, and it is almost wholly surrounded by that river and the sea. With the exception of a few houses, the town is wholly built of wood, according to the usage very generally prevailing in Norway, and it has two suburbs, Back-kelandet and Ladegaard, in each of which there is a church. The principal street of Drontheim is called the Munkegade, and this extends through the whole breadth of the town to the shores of the fiord. The buildings on both sides of it have a very respectable appearance.

⁴³ Sometimes written Trondhjem. It is in the district of Strinden, and it is the capital of the Province of Drontheim, situated in north latitude 63° 25' 50". The town-house, now in the Munkegade, is the residence of

the chief magistrate, and it overtops all the other buildings. Its style of architecture is simple and noble; but being built of wood, its ornaments have been distorted through the opposite influences of heat and moisture. See “Gazetteer of the World,” vol. v., p. 79.

⁴⁴ This town received its name Nideroos, “outlet of the Nid,” owing to its position, Nidar is the genitive case of Nid in the Norwegian language.

⁴⁵ According to Petrus Claudius Undalin, as cited by Torfæus in his “Historia Rerum Norvegiarum,” tomus i., lib. ii., cap. 21, pp. 88, 89.

⁴⁶ This is now crowned with a castle.

⁴⁷ In Latin it is designated Thrandia, Throndeimonis, Throndeimnis, and Throndeimnis.

⁴⁸ He was born some time after 980.

⁴⁹ This kingdom he obtained in 987.

⁵⁰ Son to Haquin the Bad.

⁵¹ His feast occurs on the 15th of February.

ever, he is distinguished as King Olaf I., of Sweden. A league was formed between himself and Sweyn, to wrest Norway from the rule of Olaf I., surnamed Trygvason; and, the latter, being defeated in a great naval battle, jumped overboard when on the point of being made a prisoner. Thus, he perished in the waves. Afterwards, Olaf received a part of Norway as a reward, but this he held in suzerainty from Sweyn.

For the better understanding of historic events, in connexion with the subject here treated, we deemed it important to present some notion respecting the foregoing distinguished personages, who were contemporaries, and who had relations with the present holy king. Besides, whatever may have been related about his private life and virtues; his public actions and career have made him prominent in the Northern Chronicles, while it is only by comparison, with those who figured as his friends or opponents, that we can gain a proper estimate of the motives and necessities or policy that controlled his impulses and fortunes. How varied these were may have been chiefly owing to the turbulent and semi-barbarous ideas and customs of his countrymen and of the age; as also to the restless spirit of adventure and of conquest that destroyed all stability of government or of order; because ambition was strongly excited among the bold and aspiring, who little respected rulers—themselves often usurpers—or rights, however recognized or transmitted.

Before entering on the biography of St. Olaf himself, it is necessary to investigate the contradictory accounts contained in the Northern Chronicles, regarding his parents and ancestors. Some writers have incorrectly called our saint the son of Olaf Tryggvasson; whereas, in reality, he was the son of Harald. The latter is said to have had for his father Gudriod,⁵² the son of Biorn,⁵³ and the grandson of Harald Haarfager, or of the beautiful Hair, who was the first King of all Norway, towards the close of the ninth century. Wherefore, it seems, that not only was our saint of noble birth, but his family moreover descended from the renowned hero King of Norway. The father of Olaus is named Harald Groenske,⁵⁴ or the Greenlander. This was the province of Norway in which he had been educated.⁵⁵ He is also called Harold Grendsius, prince of Vingulmarch⁵⁶ and Westfold, in the southern part of Norway. This included three divisions, viz.: Listerleen or Listensen, Mandalsteen or Mandalense, Nedenesteen or Nidnesense. To these, other writers add a fourth district called Abigdelag or Raabygdela.⁵⁷ His mother is called Asta, and sometimes Aasta, daughter of Gudbrand—sometimes called Gulbrand Kuta—governor of Gulbrand's Dale. Wherefore, Arngrim Jonas and Bailletus are astray, when they call his mother Astrida; this latter was the parent of Olaf Tryggvesson, and owing to the similarity of our Olaf's name, that mistake was probably committed. According to the Northern Genealogies,⁵⁸

⁵² Theodric, the monk of Nidrosia, styles him *Gotd' rotd' ar Syr*.

⁵³ The same authority calls him Bernhard, surnamed the Merchant.

⁵⁴ He is styled "*arrière-petit-fils de Harald Haarfager, et qui régna sur une partie de la Norvège*."—M. Le Dr. Hoefer's "*Nouvelle Biographie Générale*," tome xxxviii., col. 583.

⁵⁵ According to Torfæus, "*Historia Rerum Norvegarum*," toms ii., lib. vi., cap. vi., p. 246, and Ericus Olaus, lib. i., p. 27.

⁵⁶ Although Eric of Upsal, lib. i., at p. 27, appears to hold that Harald had been king over all Norway; yet, Torfæus shows, that

he only ruled over a particular province in it, which was so called, and which extended nearly over the entire southern portion. See "*Historia Rerum Norvegarum*," toms ii., lib. vi., cap. xvi., pp. 261 to 263.

⁵⁷ According to Undalin, pars i., lib. ii., cap. x.

⁵⁸ As set forth by Torfæus, in "*Series Dynastarum et Regum Danicæ a Skioldo Odini Filio ad Gormum Grandævum*," lib. iii., cap. x., p. 359. Copenhagen, 1702, 4to.

⁵⁹ This fierce sea-rover was born about A.D. 720, and he died A.D. 790. See *ibid.*, cap. x., xi., pp. 345 to 382.

⁶⁰ According to Torfæus, quoting the Codex

Asta was descended from Ragnar or Regnar Lodbroch,⁵⁹ King of Denmark and of England. After the murder of his father, Harald was obliged to fly into Sweden. After some years, through favour of Harald of the Blue Tooth, King of Denmark, and in the eighteenth year of his age, about A.D. 962, he was restored to his principality in the southern part of Norway. There he reigned for many succeeding years, under certain conditions exacted by the King of Denmark. It is stated, that our Olaf was born about the year 992. Others have it, that he was born about the year 995, and after the death of his father.⁶⁰ However, it has been thought more probable, that his birth should be assigned to a much earlier date, if we are to credit all those actions of his life, which have been recorded; since, at this time, the northern chronology had not been safely settled,⁶¹ and because we find in some authorities years set down for his actions, which must have occurred in mature age, and which nevertheless fall within the tenth century.⁶² Moreover, we are able to detect manifest errors of statement, in the much lauded Icelandic documents, and which are utterly irreconcilable, not only with facts recorded in history,⁶³ but even with the statements of many other of those Sagas that have seen the light. When certain eastern regions in the north had been devastated, Harald directed his fleet against the shores of Sweden. The queen of that country, and then the widow of Eric the Victorious, was named Sigrid. She received him in a hospitable manner, but while some pleasantries passed between them at a banquet, she greatly offended Harald, by telling him that her fields and farms were as large as his whole kingdom in Norway. He abruptly rose from the table, and left her in an angry mood. However, she deemed it politic to appease him. Therefore, she bestowed so much attention and honour on her guest, afterwards, that he left in an agreeable fashion. The following summer, Harald repudiated his wife Asta, and he next meditated a new marriage. Undertaking a naval expedition towards the east, he visited Sigrid on the way, and he then proposed, that she should become his wife. However, although unwilling to marry him, yet fearing a refusal should excite his anger, she temporized; but, while she extolled the fidelity and merits of Asta, still she left him in hopes that her consent might be obtained. Harald was then invited to a banquet, where intoxicating drink was served to him in full measure. Overtaken by drunkenness and sleep, he was placed on a bed; when, by orders of the perfidious queen, fagots were set around him, and fire was applied. The unfortunate Harald perished in the flames.⁶⁴

After her divorce, and on hearing about the death of her husband—which intelligence had been conveyed to her by one Hranus⁶⁵—Asta went to her

Flateyensis, in "Historia Rerum Norvegicarum," tomus ii., lib. viii., cap. xvii., pp. 326, 327.

⁶¹ In his History of Sweden, Loccenius did not attempt to give dates before the year 1150.

⁶² Thus Jacobus Gislo, in his History, collected from the best authorities, and printed at Stockholm in 1592, places at A.D. 998, the period when St. Olave King of Norway flourished, and when he carried on war with Olave Scott Konung, while at 999, he states: "S. Olavus filiam Olavi Scottkonung in uxorem duxit." Again, Pontanus, in lib. v., "Rerum Danicarum," deems that Anlaf, who is recorded to have assisted King Sweyn in the blockade of London and against the English, A.D. 994, to have been

identical with the present St. Olaf.

⁶³ While Theodric, the monk of Nidrosia, defends the Icelandic chronology, which he had very diligently studied, he very strangely states, that Harald of the Beautiful Hair reigned in the year of our Lord 1052, although he is recognised as the great-grandfather's father of St. Olave, who is stated to have become a martyr in 1030. Thus, according to Theodoric's own computation, fully twenty-two years after his grandchild's grandson died, his great-grandfather's father reigned.

⁶⁴ Such is the account given by Eric of Upsal, in his work, lib. ii., p. 28.

⁶⁵ He appears to have been a pirate, who had experienced many vicissitudes of fortune, and who had voyaged much at sea.

father's house for refuge. Then, as has been supposed, Hacon, Jarl of Norway, had seized upon that kingdom. The place where her father lived was called Upland, and this district formed a considerable tract, in the midland parts of Norway. Formerly, it had been governed by many petty kings, and its people were known as Uplanders. It is represented, at present, by the Province of Aggerhus, in which Christiana, the capital city of Norway is situated.⁶⁶ That place, too, is said to have been near Lake Mios or Mjosen. In this tract was situated Norwegian Groenland. Thither fled Asta, with her son Harald, afterwards celebrated in history as Hardraade; while, according to some accounts, her son Olaf was not then born. He came into the world, on the farm of Vika;⁶⁷ but, at what exact time has been much contested, and most probably now we may vainly enquire. According to some accounts, Olaf was brought up by his maternal grandfather, Gudbrand, in Greenland; while others state, that he was nurtured by Sigurd Syr, regulus of Hringarika, near Obstöen Gulf, and towards the north. However, both statements may be reconciled. Probably Asta lived with her grandfather, at first; and, when after her second marriage with Sigurd, it seems likely, she brought her young children to their stepfather's house. Thus, at an early age, her son Olaus became an orphan. After the death of her husband, Harald, Asta married Sigurd Syr, a Jarl or petty king in Ringarik, in Norway, about A.D. 998.

It would thus seem, that under the care of his mother, Olaf was brought up in his foster-father's house. His future greatness was predicted by Sigurd, who probably inferred it, from the natural abilities he discovered in the child. According to some of the northern chronicles, when Olaus I., King of Norway, and surnamed Trygvason, came to Ringarik to spread Christianity, Sigurd and his wife, with Olaf, Harald's son, were baptized. At this time, our Olaf must have been very young, since Olaf Trygvason engaged in war with Sweyn I., King of Denmark, and he fell in a great naval battle fought A.D. 1000. While Olave was instructed, according to some accounts, at an early period of his life, in the Gospel truths, the wild stories related of his warlike adventures and his method of government give us rather an idea, that in manners and practice, he was by natural disposition ferocious and cruel. Yet, it does not seem so certain, that at this early term of his years, he had been otherwise than ignorant of the Christian doctrine and of its moral obligations. According to other accounts, Olave embraced the faith in England,⁶⁸ but he was not baptized until he came to Normandy, and there, in the city of Rouen, he first received the Sacrament of regeneration.⁶⁹ Afterwards, as we are told, he became very perfect; for, in his ardour to obtain eternal life, he despised all earthly enjoyments and pleasures. During the period of his youth, wild tales of adventures by sea and of foreign conquest must have been dinned into the ears of the boy, while these excited his imagination, and filled his mind with an ardent desire to seek an opportunity for distinguishing himself, like so many of his countrymen. At the age of eight, he is said to have surpassed all other children, in bodily strength and in

⁶⁶ According to Undalin, in lib. ii., cap. vi. to ix.

⁶⁷ This is asserted in the Codex Flateyensis, according to Torfæus in "*Historia Rerum Norvegicarum*," toms ii., lib. viii., cap. xvii., p. 327.

⁶⁸ See Bishop Challoner's "*Memorials of British Piety*," p. 110.

⁶⁹ Such is the statement contained in his short Acts, as published by the Bollandists, cap. i., num 2.

⁷⁰ He seems to have been the same person,

as he who has been already mentioned, and who brought the news of Harald's death to Asta. He was also styled Peregrinator or the Wanderer, as also Nutricius, the Fosterer, probably owing to his training of Olaf.

⁷¹ Three different Manuscripts have this statement, according to Torfæus.

⁷² Found in a Manuscript old as those mentioned. See Torfæus, "*Historia Rerum Norvegicarum*," toms iii., lib. i., cap. xv., p. 23.

powers of mind. His tutor or governor appears to have been Hranius,⁷⁰ who brought him to sea in his twelfth year ;⁷¹ while, according to another statement,⁷² that nautical trip was undertaken in the fifteenth year of his age.⁷³

CHAPTER II.

EARLY WARLIKE PROPENSITIES OF OLAF—HIS FIRST MARITIME ADVENTURES AGAINST DENMARK AND SWEDEN, FRIESLAND AND HOLLAND—NORTHMAN INVASIONS OF ENGLAND AND WARS WITH THE SAXONS—KING OLAF ARRIVES IN NORMANDY, WHERE PROBABLY HE WAS BAPTIZED—HE RETURNS TO AID ETHELRED IN ENGLAND—HIS VICTORIES—HE RECOVERS NORWAY FROM THE SWEDES AND DANES—HE IS THEN PROCLAIMED KING OF THAT COUNTRY.

WE are informed, that Olaf's foster-father Sigurd was remarkable for his moderation of character and for his love of domestic life ; he was economical in his expenditure, and much interested in superintending the concerns of his farm, while cultivating likewise the mechanical arts. Moreover, sparing of words, he was free from avarice and content with what he possessed ; of a peaceful temperament, and assiduous in civil administration, he detested war and military glory. Those subject to his rule were justly governed, and wise laws were wisely administered to them. He was remarkable for his prudence, and worthy to be classed as a Philosopher, owing to his wisdom. He had a sufficiency of this world's goods. It was undoubtedly a matter of great importance, that his foster-son Olaf was educated by such a patron ; and, if we are to believe the Legend, it was owing to the son's pronouncement, when he was only six years old, that Asta had preferred Sygurd Syr to another chief named Gissur, the son of Gudbrand, who had hoped to obtain her consent for a marriage.¹ An anecdote is related of the child, that shows his natural instincts were enterprising and warlike. Being instructed by his step-father in those exercises becoming his tender years, while the chamber door of his mother stood open one day, Olaf entered, and seeing there a sword belonging to Besing, he enquired regarding it. Being told it had belonged to Olaf, who had bestowed it, and whose name it bore, he asked for and obtained it ; but, his strength was not then equal to the task of raising it, and he dragged it along. His stepfather then reproached his mother, for having given it to her son, as a weapon altogether unsuited for him ; while adding, at the same time, that mothers never had the fortitude to refuse anything asked of them by children, whether those were suitable for them or otherwise. She then ordered a trial to be made, if the child could be induced willingly to part with it. . Wherefore, with blandishments, and promising to give him some other suitable gift, Asta coaxed her son, that she might get

⁷³ See the Bollandists' "Acta Sanctorum," tomus vii., Julii xxix. De S. Olavo Rege et Martyre, Nidrosiæ in Norvegia. Commentarius Historicus, sect. ii., iii., pp. 89 to 92.

CHAPTER II.—'Fertur tunc mater utrumque ad convivium invitasse, omenque ex pueri responso captura, eum super tantare consuluisse, cui potissimum nuberet? Is autem respondisse, Regi nubendum, ut Reges inde procreari possent. Id vero responsum ei afflictum ex jam relatis patet, cum ne

trimulus quidem victricum nactus fuerit, utut id de rivalibus verum sit." We are then told, that the queen preferred Sigurd, descended from Harald of the Beautiful Hair to Gissur, and that Olaf's forecast was fulfilled, not alone in having for a son Harald the Severe, but also many other descendants, who afterwards, were renowned Kings of Norway See Thormod Torfæus' "Historia Rerum Norvegicarum," tomus iii., lib. i., cap. xiv. p. 22.

back the sword, to keep for him, until he should be able to wield it. Having been asked for the weapon two or three times, he drew the sword from its scabbard, at last, and hiding the latter under the cloak of Hran, holding the hilt, he extended the sword. He was then asked, why he did not give up the sheath, when he replied, because he had not strength to fight, for otherwise he should not surrender it to anyone.²

Then Norway had passed under the government of Sweyn,³ King of Denmark. That country remained divided between him, Olave Scot-Konung,⁴ and Eric.⁵ The Danish King also sent his brother Earl Harald to govern Norway. It is said, that at an early age, Olaf was desirous of obtaining distinction as a sea-rover. He was only fifteen—some even have it twelve-years old, when he became leader of a piratical expedition. His appearance is thus described at that age. He was not tall, but middle-sized, stout and strong. He had light brown hair, and a white and red complexion. His eyes were peculiarly fine, beautiful and piercing, so that one was afraid to look at him in the face, when he was angry. Olaf was very expert in all bodily exercises, he understood well how to handle the bow, and to throw the spear. He was a great swimmer, and handy at smith's work. It seems probable, that Olaf deemed himself safer from his enemies at sea than on land, and he undertook divers expeditions in the Northern Seas. His mother Aasta gave him in charge to one Hran or Rane, who was nicknamed, The Foster-father of Kings.⁶ It was customary for those, who took the lead of troops or of ships among the Northmen, to assume likewise the name of Viking, although they had neither land nor kingdom. Accordingly, Olaf obtained this title from the crew. We are told, that while Hran or Rane sat at the helm, although he was king of the men-at-arms, Olaf himself served as a common rower; for, in those times, ships were propelled by oars as well as by sails. The ships steered eastward along the land, and he came first to Denmark.⁷ What had been the object of this voyage does not very clearly appear. Towards autumn, he sailed to Sweden, as he thought he had cause of hostility against the Swedes, because they had killed his father Harald.⁸ He took vengeance upon them by slaughter, burnings and booty, according to the rough usages of that period.⁹

His first recorded battle was fought at Sotholm, within the Skiergard, or

² See *ibid.*, pp. 22, 23.

³ This powerful monarch invaded England in 1003, and expelled King Ethelred.

⁴ He was son—some say brother—to Eric King of Sweden. See "*Historia Olai Magni Gothi Archiepiscopi Upsalensis, De Gentium Septentrionalium*," &c., lib. i. i., cap. xxi., p. 67.

⁵ He was son to Hacon, Earl of Norway.

⁶ See Rev. S. Baring-Gould's "*Lives of the Saints*," vol. vii., July 29, p. 637.

⁷ This is expressed in Otto Swart's *Lay on King Olaf*:—

"Young was the king when from his home

He first began in ships to roam,
His ocean steed to ride
To Denmark on the tide.

"Well exercised art thou in truth—
In manhood's earnest work, brave youth,

Out from the distant North,
Mighty host, thou come forth."

⁸ See Rev. S. Baring-Gould's "*Lives of the Saints*," vol. vii., July 29, pp. 637, 638.

⁹ This is expressed by a poet in these Latin lines:—

"Vos remis agitare rates et pandere
vela
Assveti, passim Zephyris spirantibus
amplis,
Instructi, spoliis peragristis Balthica
regna.
In primis Cygni meritis sunt pen-
dere pœnas
Compulsi fratres: metus omnia mis-
cuit ingens."

In the word *Cygni*, as we are informed by Thormod Torfæus, there is a play upon words: *Evan*, meaning a swan, and also a Swede.

¹⁰ "His augustiis circumventus Olaus Harald, consilium, quod presens necessitas subjecit, ex tempore capit; et ad Agnisiitiam, ab Agno Dageri filio ita dictam, postea Stocholmiam a Stocsundio appellatam, de-

smooth water. This lay within the fringe of Skerries, or rocks, which guards that coast. He attacked some vikings there; while he threw grappling irons into their ships, boarded them, and cleared them of men. Thence, he steered his way into the Mælar lake—that beautiful little inland sea, to which access is obtained through an inlet near Stockholm. He sailed along the shores, ravaging the land on both sides. News of the havoc reached Olaf, the Swedish king, and he laid iron chains across Stokkesund, the channel between the Mælar lake and the sea, and he guarded the entrance with his troops. It must be admitted, that the Viking was then of more mature age, than has been generally supposed; while his judgment and resources, in escaping from dangers, are manifested, from those accounts we have on record regarding his daring maritime adventures. Olaf sailed eastwards, intending to escape out of the lake before winter; but, he found the entrance watched and barred. He therefore dug a channel across the flat land, that lay between the Mælar and the sea. Now a great number of rivers run into the Malar lake; but, as the only outlet is small when heavy autumn rains fall, the water rushes through the narrow jaws of the Stokkesund like the sluice of a water-wheel, and all the low land round the lake is flooded. That autumn the rain fell in torrents, the rivers were swollen, and the lake brimmed over, rushed into the cutting made by Olaf, and swept his boats through it into the open sea.¹⁰ Olaf then sailed eastward to the Island of Gothland, in harvest, and he there prepared to plunder; but, the Gothlanders assembled, and sent men to him, offering him money, if he would spare his hand, from burning their stacks and farms. Such a tribute Olaf preferred; he took their money, and he spent the winter in Gothland.¹¹ Next spring he went plundering and burning. He sailed along the coast of the Eysysel, and up into Finland.¹² He next returned to Denmark, and there he joined company with another pirate, Thorkell the Tall, brother of Earl Sigvald. They sailed along the Jutland coast to Sudurwick. There, they fell in with a fleet of Danish vikings, whom they fought and dispersed. After having harried the coast of Friesland and of Holland, Olaf then made sail for the English coast. The Icelandic Annals of Norway, usually refer those events to A.D. 1008.

We have already alluded to the Northman incursions and devastations brought upon Ireland, and the efforts there made to repel them, during the eighth, ninth and tenth centuries.¹³ In like manner, England and Scotland suffered under their intolerable yoke and ruthless tyranny. Predatory excursions had often been planned, and especially the towns and villages near the coasts were repeatedly laid waste, by their captains and pirate crews. It was in vain, that money had been given them to procure their departure, for this only increased their spirit of greed and avarice. Towards the close of the tenth century, Ethelred was king of the Saxons in England;¹⁴ but, his character was not such as to secure respect for his person, nor to impress the invaders with fear of his opposition. In the year 994, Sweyn or Othon Sven, King of

pressiori solo, ubi nunc flumen est Australe, noctu magna suorum industria et celeritate perfosso, et aqua denso imbre auauacta, extraxit se cum classe sua, salvusque hinc evasit."—Locenius, "*Historia Sueciæ*," lib. i., p. 17.

¹¹ Torfæus refers these events of his career to A.D. 1007; while the Bollandist editor thinks they must be referable to a later period, or that the date of his birth must be thrown further back into the tenth century, than chroniclers generally state.

¹² Such are the accounts, as conveyed to us, by Sigurd, the Skald.

¹³ See the Fourth Volume of this work, at the 23rd of April, Art. i. The Blessed Bryan Boroimha, King of Munster, Monarch of Ireland, and Martyr.

¹⁴ His reign has been calculated from A.D. 979 to A.D. 1016, although it had been greatly interrupted by the Danish invasions.

¹⁵ From the old Icelandic and Norwegian chronicles, the learned Thormod Torfæus

Denmark, and Olaf Tryggveson,¹⁵ King of Norway, united their forces to invade England, over which country Ethelred then ruled. They made descents on the coasts, both of Ireland and of Scotland.¹⁶ With ninety-four ships, they sailed up the Thames, to attack the city of London, on the 8th of September. They were foiled, however, in this instance; but, to revenge themselves for such disappointment, they ravaged the neighbouring counties of Essex, Kent, Sussex and Hampshire, while they mounted a body of horse-men, to carry their devastations into the interior of the country.¹⁷ Unable to oppose them successfully, Ethelred offered them sixteen thousand pounds to procure their forbearance. Then, Olaf promised the king, that he should not draw his sword any more against his Christian brethren, and he left England. After his baptism in England, Olaf had seen Gyda, the sister of Olaf Kyrre, King of Dublin, a young lady of exquisite beauty, and now the widow of a Jarl, who had been powerful in England. She was sought in marriage by several wooers;¹⁸ but, at an assembly of chiefs, which had been summoned for the purpose, she saw Olaf, then a stranger to her,¹⁹ and chose him as a husband.²⁰ With her, he lived for some time in England; but, he drew together his ships, and sailed over to Ireland, where his brother-in-law then reigned over Dublin and Fingal. Sweyn was obliged to leave England, and to follow his confederate; but, he never afterwards forgave Olaf, for what he deemed to be a breach of faith, in their engagement. An expedition against Norway was next planned. At last, Sweyn surprised his rival at sea, near the islet of Wollin; and when, overpowered by numbers, disdaining to be taken alive, Olaf Tryggveson leaped from his ship into the waves, and thus he perished.²¹ This event happened in the year 1000.

The dominant Danes had so carried out their contempt for the unfortunate people subject to their sway, that they presumed to add injuries and insults which became unbearable, while yet no resistance could be offered by force of arms. Even the most sacred family ties and rights were violated,²² nor had the invaders any regard for engagements or treaties. Wherefore, a warrior of great valour, who was the chief commander over Ethelred's soldiers, but who in his passion for revenge would not stop at the commission of great crimes, advised the king to plan a general massacre of the foreigners, and to give himself a commission for its execution. This barbarous policy of assassination was adopted by the king, while the festival of St. Brice, November 13th, 1002, was fixed upon for the perpetration of that disgraceful tragedy. It was designed and executed with such secrecy and promptitude, that the

has endeavoured to place in an orderly manner, the life and actions of this celebrated king and hero. See "*Historia Rerum Norvegicarum*," toms ii., lib. vi., cap. vii. to xx., pp. 246 to 272; lib. viii., cap. xix to xxxv., pp. 330 to 355; lib. ix., cap. i. to li., pp. 367 to 460. Also lib. x., cap. i. to x., pp. 461 to 508.

¹⁶ See M. Le Dr. Hoefer's "*Nouvelle Biographie Générale*," tome xliv., col. 625.

¹⁷ See Rev. Dr. Lingard's "*History of England*," vol. i., chap. v., p. 237.

¹⁸ One of these was a Saxon named Alfin, who, when his suit had been rejected in favour of Olaf, challenged the latter to a duel. According to agreement, this was fought with twelve champions, on either side; when Olaf's men were victorious, having killed or wounded dangerously all

their opponents—the survivors being bound in fetters to indicate their submission.

¹⁹ She asked his name, and having learned that he was Olaf, she told him, that if he desired to have her as a wife, she would chose him as a husband. To this proposal, he willingly consented.

²⁰ See Rev. James Johnstone's "*Antiquitates Celto-Scandicæ*," p. 73. This incident is there referred to 993.

²¹ Among the Poems of the well-known American Poet Henry W. Longfellow, are several versified Sagas, relating to Olaf Tryggvason, in *Tales of a Wayside Inn*.

²² According to Matthew of Westminster, "*per totam Angliam adeo superbiendo inualuerunt, quod uxores virorum nobilium et filias vi opprimere et vbique ludibrio tradere præsumpserunt*," &c.—"*Flores Historiarum*," p. 391.

invaders were completely taken by surprise. King Ethelred had ordered a general massacre of the Danes, on the same day, and in every district of the land.²³ This mandate was obeyed everywhere by the vengeful chiefs and people; while hatred was so inflamed against the victims, that not only the men, but even the women and children, had their bodies miserably mangled, at their own firesides and doors.²⁴ In London, many fled to the churches for asylum, but those were pitilessly massacred around the altars. Among the rest, Gunhilda, sister to Sweyn, had embraced Christianity, and she married Paling, a Northman, who had come to England some years before. Both of these, with their only son, had been given to Ethelred, as hostages for a peace between the English and Danes.²⁵ By orders of a cruel thane, named Eadric, to whom those distinguished captives had been consigned, the husband and son of Gunhilda were transfixed with spears, and in her presence. Finally, he ordered her to be decapitated. This iniquitous sentence was borne by Gunhilda with wonderful courage and rare equanimity; but, before suffering death she declared, that the shedding of her blood should bring ruin upon England. When beheaded, it was remarked afterwards, that her features became composed and placid, as if she had been in a calm slumber.

Her brother Sweyn was only too willing to avenge her death, and that of his countrymen. When he heard what had occurred in England, he sent messengers to all his chiefs, to assemble their forces and to prepare their ships. He even invited pirates and plunderers from distant countries, to join his expedition, with promises of procuring them plunder and wealth. Sweyn soon made his appearance and ravaged England, in revenge for the perfidy and cruelty of King Ethelred. A numerous army had been collected to oppose him, in 1003; but, as the foreigners swarmed like locusts over the land,²⁶ treachery and cowardice prevailed among the Saxons. Through the negligence or perfidy of Hugo, the Norman governor of Exeter—who had been appointed through the influence of Ethelred's wife Emma—Sweyn and his barbarians obtained possession of that town, and thence they penetrated into the interior of England. The northern fleet entered the port of Sandwich, and coasting round East Anglia, those invaders sailed into the mouth of the Humber.²⁷ At length, in 1007, Ethelred, by the payment of a heavy tribute, procured a temporary respite, which he was not able to obtain by force of arms.²⁸

Meantime, Olaf was engaged following his pursuits as a marine freebooter and an adventurer; nor does he appear to have been a Christian at that time. After many a cruise in his galleys, he landed on the shores of Normandy, where his countrymen, and probably some of his kindred, had already settled on lands they had conquered.²⁹ The civilizing influences of Christianity had now begun to make some progress among them. Twelve years after the

²³ See Rev. Dr. Lingard's "History of England," vol. i., chap. v., pp. 239 to 241.

²⁴ "Sicque Dani, qui firmo federe paulo ante vtrique iurato, cum Anglis pacifice habitare debuerunt, opprobriose nimis sunt perempti, mulieres cum liberis ad domorum postes allisæ miserabiliter animas effuderunt."—"Flores Historiarum," per Matthæum Westmonasteriensem collecti, p. 391.

²⁵ See *ibid.*, p. 392.

²⁶ At A.D. 1004, Matthew of Paris writes: "Quo utique anno Dani exarserunt crudelitate inaudita, Angliam totam sicut locustæ cooperientes, omnia spoliantes, homines neci

tradentes, nec fuit inventus quisquam qui hostibus obviaret."—"Chronica Majora," edited by Henry Richards Luard, M.A., vol. i., p. 481.

²⁷ Matthew of Westminster adds: "a quo flumen Trente ingrediens, ad Gaynesburgh villam navigavit, et ibidem nauium suarum stationem composuit."—"Flores Historiarum," ad A.D., MXXIII. *recte* M. III.

²⁸ See Matthew of Paris, "Chronica Majora," vol. i., p. 481. Edited by Henry Richards Luard, M.A.

²⁹ See Gauttier d'Arc's "Histoire des Conquêtes des Normands," liv. i., Paris,

death of King Olaf Tryggveson, for two summers and a winter, Olaf Haraldson coasted round the western shores of France; and occasionally, we may suppose, he landed on the shores of Normandy, where he received a friendly welcome. The Norman chiefs had traced their descent from the Norwegians, and therefore they had kept up friendly relations and alliance with the latter people,³⁰ who were able when called upon to send them ships and crews, to strengthen a dominant race, that had now ceased to be colonists. To the time of Olaf's arrival in Normandy, about the year 1014,³¹ it is supposed most probable, that he had not received baptism; although, as we have already stated, some accounts of him refer his Christian regeneration to an early period of his life. At that time, when he left England, Robert I. had been Archbishop of Rouen, while Richard II. was Duke of Normandy, and Odo was Count of Carnoet.³² It is generally admitted, by the Icelandic records, that Olaf remained to the spring time of that year in Normandy; while it is stated, that owing to the influence and persuasion of Milred or Ethelred, and of Robert the Archbishop, Olaf received baptism. It has been stated, likewise, that his name had then been changed to James; however, such a statement does not appear to be correct.

The Danish King Sweyn Forkedbeard had been engaged in England with a powerful army about this time, and he had seized upon the kingdom of King Ethelred. The latter—betrayed by some of his own chiefs, and thus overpowered—was obliged to fly the country, and to take refuge in Normandy, with his queen Emma and her two sons. In the autumn of 1013—according to some accounts—King Olaf came to England. However, this happened at a later period. King Sweyn died suddenly at night, in his bed, A.D. 1014, and during the first week in February.³³ Ethelred was then in Flanders, and hearing of Sweyn's death, he prepared at once for a return to England. No sooner had he arrived there, than he invited all to join him, in recovering his rights to that kingdom. Many flocked to his standard. Richard II., Duke of Normandy, seconded this enterprise.³⁴ Among the rest, King Olaf came to his assistance with a large force of Northmen. Their united enterprise was directed against London, where the Danes had thrown up strong fortifications, on either bank of the Thames. Having united their respective fleets, Olaf and Ethelred sailed their ships into the Thames, and as the Danes held London, which was fortified, and at a place called Sudrvic,³⁵ it was resolved to besiege them. They had already dug deep ditches, within which they had a bulwark of stone, of turf, and of timber, with a large army to defend it. King Ethelred ordered an assault, which was unsuccessful, for the Danes bravely repelled it. There was a bridge so broad between the castle and

1830, 8vo.

³⁰ See Rev. James Johnstone's "*Antiquitates Celto-Scandicæ; sive Series Rerum Gestarum inter Nationes Britannicarum Insularum et Gentes Septentrionales*," at A.D. 1012, pp. 97, 98. These accounts are taken from Snorro, Land-nama-boc, Egils-Skallagrími-Saga, Níals-saga, Olaf-Tryggvasonar-saga, Orkneyinga-saga, Hríggjar-stíekki, Knytinga-saga, Speculum Regale, &c. The chronology however is often defective.

³¹ According to another account, he reached Normandy and spent the winter of 1016-1017 at Rouen, where he met the sons of Ethelred, who had been expelled from England by King Canute, after the murder of Edmund Ironside. See Rev. S. Baring-

Gould's "*Lives of the Saints*," vol. vii., July 29, p. 645.

³² Now a commune and town of France, in the Department of Côtes-du-Nord. See "*Gazetteer of the World*," vol. iii., p. 328.

³³ It is related, by Houeden, that having spoiled St. Edmund's monastery in Suffolk, and in the midst of his nobles, he suddenly cried out, that St. Edmund struck him with a sword, when three days afterwards, and on the 3rd of February, in great anguish and torment, his career ended. Some state, he died at Thetford, while other writers have it at Gainsborough.

³⁴ See John Speed's "*History of Great Britaine*," book vii., chap. xliiii., p. 396.

Southwark, that two waggons could pass each other on it. They raised barricades on that bridge, in the direction of the river and across it. Towers and wooden parapets, nearly breast high, crowned the bridge, under which piles had been driven to the bottom of the river. From that vantage ground, the Danes defended themselves. King Ethelred was very anxious, that the bridge should be broken down; and, to effect that object, a council of the chiefs was held to devise a suitable plan. Then King Olaf offered to lay his ships alongside of the bridge, provided the English should do so; and, at length, it was determined to make such an attempt. Each captain of a ship now began to superintend the necessary preparations. Several old houses on the Thames were then pulled down, and floating wood was collected, and while stout pillars were set upright in each ship, a roof of shingles but of great strength was set over those posts, so that the covering reached to the ship's side. These defences were intended to protect the crews from the stones, which the Danes were expected to cast—probably from *balistæ*; while there was room enough underneath, for the men to wield their own weapons, and, if necessary, to emerge from their cover for an assault. When all was ready, the united fleet rowed up the river; but, when the mariners came near the bridge, a shower of stones, arrows, javelins and other weapons assailed them. The crews were greatly galled, and many of the ships were so damaged, that they fell out in the line of battle. However, King Olaf and the Northman fleet—most likely deprived of masts—rowed quite up to and under the bridge, when the crews laid strong cables around the piles supporting it, and then with all their might, they rowed away down the stream. The piles shaken from their foundations became loose under the bridge, and finally they began to give way. At this time, numbers of armed men stood on the bridge, while heavy heaps of stones and other warlike machines added to the weight. Down sunk the battlements, and a great part of the soldiers fell into the river, while all the rest fled, some into the castle and some into Southwark. Soon afterwards, this place was taken by storm.

When the garrison in the castle saw that they now stood alone, and that a passage had been opened for the ships to the head waters of the Thames, they surrendered to Ethelred, whom they recognised as their king.³⁶ However, the Danes were still strong, in other parts of the kingdom, while they retained possession of many cities and towns. King Olaf passed all that winter with King Ethelred, who now seemed to have subjected nearly the whole kingdom. He fought a great battle at Hirlingmara Heath, in Ulfkel's land.³⁷ Here again the king was victorious. When his father died, Canute, the son of Sweyn, was very young,³⁸ and his actions must have been guided by his councillors and chiefs. However, the Danes were still able to cause much uneasiness to Ethelred, being then in Lindesey, a part of Lincolnshire. Meantime, when least expected, King Ethelred led an army against them. Then they were obliged to fly for protection to their ships. The city of Canterbury was still in the hands of the Danes. Olaf led his army against it and forced their defences. After killing many of the defenders, he burned their castle. On the death of his father, the Danish army proclaimed his son Canute as King of England, in 1014.³⁹ This was known likewise to have been the intention of Sweyn before his death, as Harold his brother was

³⁵ Now Southwark, on the southern bank of the Thames.

³⁶ See Rev. James Johnstone's "*Antiquitates Celto-Scandicæ*," pp. 90 to 92.

³⁷ Somewhere in East Anglia, probably Assington, in Essex.

³⁸ According to the Northern accounts, he was then only ten years of age. See Rev. James Johnstone's "*Antiquitates Celto-Scandicæ*," p. 104.

³⁹ See Charles Knight's "*English Cyclopædia of Biography*," vol. ii., col. 69.

dead. The Danes had now a difficult task to undertake; for, the Saxon thanes were assembled at London, to deliberate on the state of affairs, when they resolved, that the juncture was favourable for recovery of their independence, and it was agreed, that Ethelred should forgive all past offences, that he should govern according to law, and abide on all great occasions by the advice of his great council. On their part, the thanes swore to support his authority, and never to be subject to any Danish monarch. In order to maintain their cause, the Danish chiefs in England sent messengers to Denmark, for reinforcements of men; but, they advised, that as their king was still too young and unskilled in warfare, he should select a leader and forward as many warriors as could be mustered. Accordingly, Canute followed their advice, and for three years after he had been proclaimed king, he resided in Denmark. At the end of this time, sending messengers to Norway, they sought Jarl Eric, his relative, who was ambitious of military glory, and who had already proved his valour in two remarkable engagements. Eric then levied a large force, and with him Canute sailed for England.

Olaf had been entrusted with the land defences of England, and he coasted round the country with his war ships. He met the Danes once more at New Romney,⁴⁰ and he was successful in the battle he there fought.⁴¹ Ethelred ordered, that Olaf should be paid for his assistance 21,000, or, as some say, 30,000 pounds. To collect this sum, Olaf was allowed to overrun the country, extorting it from the people, while engaged murdering and burning where that tax was refused. The death of Ethelred occurred on the 23rd of April, A.D. 1016.⁴² By his first wife Elfleda, he had three sons who survived him, Edmund, Edwy, and Athelstan; while, by his second wife Emma, he left two others, Edward and Alfred. The eldest of these, Edmund, surnamed Ironside—either for his strength or owing to his armour—was remarkable for his valour. Being in London, at the time of his father's death, he was immediately proclaimed king by the citizens.

Now Olaf had sailed away from England with his fleet, in quest of other objects to reward his ambition. He sought the coast of Normandy, and he sailed as a pirate along the western shores of France, until he arrived at the mouth of the Garonne, waiting for a favourable wind to sail for the coast of Spain, and to enter the Straits of Gibraltar, so that he might visit Jerusalem.⁴³

The stronghold of the Saxon King Edmund Ironside was London, while Canute was stationed at Southampton, where the southern thanes very unwillingly submitted to his power. The latter king had collected a fleet of three hundred and forty vessels, at the mouth of the Thames, and each carried on an average eighty,⁴⁴ which brought his united force to about twenty-seven thousand men. The siege of London now commenced, the citizens and garrison refusing to submit, and these prepared for a stubborn resistance. Edmund and his brother escaped in a boat through the Danish fleet, in order to levy a land force to relieve the city. Leaving a detachment to carry on the siege, Canute now marched to meet Edmund and the army he had collected. A desperate battle was fought at Scaerstan, and night alone put an end to the contest; but, in the morning, Canute was in retreat and on the march to London, when Edmund having repaired his

⁴⁰ Nyamode, probably New Romney; others suppose Newport, in the Isle of Wight.

⁴¹ See Rev. S. Baring-Gould's "Lives of the Saints," vol. vii., July 29, pp. 638 to 644.

⁴² See John Speed's "History of Great

Britaine," book vii., chap. xlv., p. 397.

⁴³ See Rev. S. Baring-Gould's "Lives of the Saints," vol. vii., July 29, pp. 644, 645.

⁴⁴ Such is the information given by Dittmar, Bishop of Mersburgh, who received it this same year from an acquaintance.

losses closely followed him. A second battle was fought at Brentford, and Canute having failed in an assault on the city raised the siege. Having then pillaged the neighbouring country, Edmund overtook the plunderers at Oxford, where they were again defeated. Edmund had sent a challenge to Canute, offering to decide the issue between them by single combat, but it was declined. Afterwards, the Danish fleet sailed for the Isle of Sheppy. Soon, however, Canute landed on the coast of Essex, and Edmund then met his army at Assington. But treachery or cowardice was in the Saxon ranks, when a chief named Edric fled with his division, at the first onset. However, the other two divisions of Edmund's army fought with desperate bravery, from three o'clock in the afternoon until sundown; when, after great slaughter on both sides, the Saxons fled in every direction. Almost all their western nobility perished. The Danes buried their own dead; then stripping the bodies of the English, these were left naked on the field. Edmund now retreated towards Gloucester; but, while waiting the result of another battle, a compromise had been effected by the rival kings and their chiefs. It was agreed, to divide the kingdom between them; so that, while Mercia and Northumbria had been assigned to Canute, Edmund was recognised as supreme king, the rest of England having been left under his rule. Within a month after this treaty, and after a short disturbed reign of only seven months, Edmund is said to have been assassinated; but, the particulars of his death have been variedly stated, nor are they with any great degree of certainty known. He left two infant sons, Edward and Edmund. After the death of Edmund, Canute became sole King of England, in 1017; and, of all his possessions, he chose that country to be his usual place of residence.⁴⁵ During the first years of his reign, he had been cruel, suspicious and tyrannical; but, when all rivals who laid claim to the throne had been removed, he ruled with mildness, and for the most part with justice. He was remarkable too for his piety and zeal in the interests of religion. He gained the affection of his subjects, while he won universal esteem among foreigners. His reign lasted for about twenty years.

While Olaf was in Normandy, it is related, that he saw in a dream one night a gigantic man, who warned him, that he must return to Norway, where he should receive his crown. After this, he went northwards, and on his way, it is said, that he plundered and burned Parthenay. It has been stated, that Olaf extended his conquests not alone to Normandy, but even to the shores of Spain and of Italy.⁴⁶ While Olaf was in Normandy, A.D. 1017, he there met Edward the Confessor,⁴⁷ who desired to assert his right to the throne of England, which Canute had usurped. To engage Olaf's aid, he was promised the territory of Northumberland, in case of success. Yet, nothing of consequence resulted, although Olaf was enabled to realize some booty, during his piratical descents, on that province. In the spring of 1017, Olaf essayed an attempt, on the south-west coast of England. There, however, he made very little impression; but, soon afterwards, his ardent and active mind was bent on an adventure, which promised him a chance of success.

Finding this period of Danish depression favourable to his enterprise,

⁴⁵ See Charles Knight's "English Cyclopædia of Biography," vol. vii., col. 69.

⁴⁶ See Michaud's "Biographie Universelle Ancienne et Moderne," tome xxxi., p. 221.

⁴⁷ By Canute, King of England, Eadward and his brother Eadwin, sons of Edmund Ironside, had been banished, and they were

hospitably received at the Court of Solomon, King of Hungary. The sons of King Ethelred, by his queen Emma, were Alfred and Edward; these fled into Normandy, to avoid the cruelty of Canute. See Matthæi Parisiensis, Monachi Sancti Albani, "Chronica Majora," vol. i., A.D. 1017, p. 501. Edited by Henry Richards Luard.

and desirous of recovering the prestige of his family, the expelled Olaf, son to Harald, King of Norway, is stated to have resolved on returning to his own country. However, before doing so, according to some accounts, he landed in England, where he had an interview with a hermit, who was a man of holy life and conversation. He had the gift of prophecy, likewise, and he is said to have predicted much of what should happen to Olaf, and even to have manifested the sort of death he should endure, before departing to Christ. A curious story is told, that while Olaf was in Northumbria, and accompanied by his brother Harald, they both agreed to sail for Norway in different vessels, and whosoever should first arrive there was to be recognised as its king. "However, we shall change vessels," said Harald, "the Ormen—meaning serpent—sails fast, but the Oxen sails slow." Olaf accepted the proposal, and he waited even to assist at Mass, before weighing anchor; while Harald, on the contrary, set sail at once, and now sure of success, he pursued his course exultingly in the open sea. Notwithstanding the odds, both the brothers seem to have arrived nearly at the same time off Kyrkesund. It was surrounded by a reef of rocks, but within there was calm water, and the Isle of Tjörn. While Harald, in the Ormen, waited for the tide to turn, and for a favourable gale, outside the reef; Olaf courageously faced the rocks, scarcely covered by the foaming breakers, but he passed over them unscathed, and thus outstripped his brother. Wherefore, it was allowed, that he should gain the crown of Norway.⁴⁸ Returning from his Continental and insular expeditions, knowing that King Canute was far distant from Norway, Olaf had thus arrived in that country. His fame as a great and successful warrior had preceded him. He had also acquired much booty.

When Olaf landed in Norway, his first great desire was to visit his mother Aasta, and his stepfather Sigurd Syr. He surprised her one day, and at an early hour in the morning; when, full of joy at his approach, she ordered her servants to make all preparations for honouring her son, whose aspirations to the crown of Norway were no secret to her. Messengers were sent to the cornfield, where the thrifty Sigurd Syr was out, and superintending the work of his labourers. His dress is described as consisting of a blue kirtle, with blue hose, a grey cloak and a broad-brimmed hat, and having shoes laced about the legs. He had a veil before his face, to keep off the mosquitoes; while he had a staff in his hand with a silver-gilt head, and a silver ring round it. When he learned that Olaf was about to assert his claim to the crown of Norway, with his usual caution, he hesitated and said: "This means fighting all the power of Sweden and Denmark." However, his wife Aasta had great influence over him, and she was resolved to second her son's ambitious aims. For all Sigurd's objections, she had a ready reply; so that, in fine, his consent was rather reluctantly given to take an active part in this contest. Meantime, Olaf approached with one hundred well-armed men, having banners displayed, and a number of the country people crowding to witness this unwonted display. The impetuous Aasta had already prepared a great feast, to which all the people had been asked. The hundred warriors of Olaf were invited in to partake of meat and drink, and these remained as the guests of Sigurd Syr, who entertained them. Alternately they had, one day fish and milk, and the next day flesh and ale. To do honour in the presence of his stepson Olaf—an aspirant to the throne of Norway—Sigurd dressed himself in his finest clothes, and having a scarlet cloak over all, he put on corduvan

⁴⁸ "He erected six small watch-towers in memory of this miracle. Four piles of brickwork remain on Tjörn, called at this

day S. Olaf's Vårdar; two out of the six have fallen and disappeared."—Rev. S. Baring-Gould's "Lives of the Saints," vol. vii.,

or tanned leather boots, to which golden spurs were bound. He also girded on his sword, set a gilded helmet on his head, mounted his horse, and at the head of thirty well dressed men, he arranged to have a body-guard for Olaf. Agricultural labours were now to be laid aside, to undertake the risks of war. Meantime, Olaf made a tour through the Uplands, where he visited all the petty kings and chiefs, who were the largest farmers in each district, so that he might induce them to espouse his cause. He had much difficulty in engaging the services of many; for, they feared the result of a contest, which to them seemed an unequal one, so powerful were the Jarls who ruled over them. Notwithstanding, after considerable hesitation, all the Upland Kings and bonders agreed to draw their men together, and to proclaim Olaf as their sovereign.

On the voyage to Norway, he had reached the Island called Sælo, which is interpreted Lucky.⁴⁹ This seemed to him a presage for his future happiness. He then said: "It is a happy day for me, to have landed on Lucky Isle." As they ascended it, the king slipped with one foot in the clay, but he supported himself from falling with the other. "Ah," said he, "the king falls." "Nay," replied his trusty man Rane, "thou didst not fall, O king, but only set fast foot in the soil." Whereupon, the king laughed and said: "It may be so, if God wills it." Thence he sailed into a place called Sautung-sund, or Ulfasunda, southwards from Saela, where he remained for some days. Here he learned, that Hacon, son of Eric, and an aspirant for the greater part of Norway, had come with two ships.⁵⁰ He was a nephew of King Canute. Olaf did not desire a needless effusion of blood; but, he contrived an ingenious device to take him prisoner. He had two vessels, and these he anchored at either side of the sound, while he stretched a stout cable between them. Hakon unsuspectingly rowed in between the ships, thinking these were merchant vessels. Then Olaf set his crews to wind the capstan, and to draw the cable up, and from under the keel of Hacon's ship. When the stern was thus lifted, the bows plunged downwards; water rushed in, and the vessel sank, while some of the crew were drowned. Earl Hacon and most of his men were then made prisoners. Olaf offered him life and liberty to depart, on swearing that he would leave the country, and never again take arms against him. This engagement Hacon entered upon, and taking the required oath, he was set free. Afterwards, he went to join his uncle, Canute the Great.

However, Olaf had another opponent to meet, and Jarl Sweyn or Swend now collected an army to oppose him. This force amounted to 2,000 men, who were assembled at Drontheim. They marched along the Gualar-dale to surprise and attack Olaf. He had barely time to escape on board his ships, while leaving all his provisions on shore. These were seized by the army of Sweyn. Nothing more was attempted, however, during that winter. In spring, both Olaf and Sweyn prepared for an encounter. The former steered his fleet out from Viken to meet his opponents; since the northern contests were, for the most part, decided at sea. On the Saturday before Palm Sunday, the fleets were near each other, and preparations for a naval combat were made. King Olaf's ship was called the Carl's Head;⁵¹ because on its bow was represented a king's head, which had been carved with his own hands. In his vessels were one

July 29, p. 646.

⁴⁹ According to Torfæus, it was situated about the middle of Norway. See "*Historiæ Rerum Norvegicarum*," tomos iii., lib. i., cap. xx., p. 34.

⁵⁰ A northern chronicler thus describes them,

"una parva, quam nos vocamus scuta, altera longa, quam antiqui vocabant liburnam."

⁵¹ This might have been intended for Charlemagne's Head, and Olaf held that great Emperor in high veneration, having named his son Magnus after him.

hundred men, armed with coats of ring-mail, and having foreign helmets. Most of his men had white shields, on which gilt crosses were emblazoned. Some of his men had a cross painted in red or blue. He had the cross painted, in a pale colour, on the front of all their helmets. This was to signify, that after the example of Constantine,⁵² he wished to conquer under that sign of our redemption. On his banner a serpent was figured. He made a religious preparation for this battle. He ordered Mass to be celebrated, and and at this he devoutly assisted. Then having supplied his mariners with meat and drink, he commanded his captains to sound their war-horns, to row forwards to meet the enemy, and to engage at once in battle. A furious struggle ensued, and the crews on both sides fought resolutely. However, this naval engagement was not of long duration. The victory inclined to Olaf, and Jarl Sweyn soon spread his sails in flight. Afterwards, he left Norway, and went to Russia, but he did not long survive that discomfiture. Having obtained success against his adversaries, Olaf delivered the people of Norway from the tyranny under which the Swedes and Danes had placed their land. In fine, he was able to assert his right to that throne, and he was received with general acclaim by nearly all his new subjects.

CHAPTER III.

THE INDEPENDENCE OF NORWAY ACHIEVED BY OLAF—HE IS ACKNOWLEDGED AS SOLE KING—HE BRINGS MISSIONARIES THERE—HIS ZEAL TO SPREAD RELIGION—HIS ROYAL PROGRESSES—PEACE PROCLAIMED BETWEEN HIMSELF AND THE KING OF SWEDEN—ATTEMPTS TO ASSASSINATE OLAF, KING OF NORWAY—HE MARRIES ASTRIDA—HIS REGAL AND MISSIONARY TOURS—THE BIRTH OF HIS SON MAGNUS—HE INTRODUCES CHRISTIANITY AMONG THE PEOPLE OF GREENLAND, OF ICELAND, AND OF THE FAEROE ISLANDS.

THE chiefs and men of Norway, on his arrival there, ranged under his banner, and these proclaimed Olaf King of Norway. For a long time, that country had groaned under the yoke of the Swedish King Olaus III., surnamed Scot-Konung. The exiled Olaf had now undertaken its deliverance.¹ In the opening of spring, A.D. 1017, he led an expeditionary force against the southern and eastern parts of the kingdom. Having gone to Vika, he chased from it those who had ruled there, in the name of Eric and of Hakon. The people afterwards paid him tribute, and acknowledged him as their ruler. The Swedes had occupied Tonsberg and the province of Bahusien; but, a certain chief named Thorer, an emissary of the Norway King, excited a popular tumult there, and the people slew their governor Eilif. Soon the power of Olaf was established towards the north, at Raumelfa, near Bahusien, while along the shores and islands, he was favourably received. The surrender of Sarpsburg,² dedicated to the Blessed Virgin Mary, crowned his triumph. He was entirely successful, in this war, which lasted during the autumn and winter.

⁵² See Eusebius, in *Vita Constantini*, lib. i., cap. xl.

CHAPTER III.—¹ See *Les Petits Bollandistes*, “*Vies des Saints*,” tome ix., xxix^e Jour de Juillet, p. 120. Olaus Scot-Konung was born A.D. 982, and when only eleven years of age, he succeeded Eric, his father, on the throne, A.D. 993. See Thor-mod Torfæus’ “*Series Dynastorum et Regum Daniæ, à primo eorum Skioldo Odini filio, ad Gornum Grandævum*,” &c., lib. iii.,

cap. x., p. 368.

² This town was burned by the Swedes in 1617, as related by Undalin, lib. ii., cap. v. However, Frederick II., King of Denmark, built another town nearer to the sea, and in the bishopric of Aggerhuus, to the south of Christiana. It was called Frederickstadt in his honour, and there has been erected a strong and regular fortress. See “*Gazetteer of the World*,” vol. vi., p. 463.

³ See Adam of Bremen, “*Historia Eccle-*

When he returned to the country of his paternal race, Olaf brought some ecclesiastics to convert his pagan subjects.³ Among the missionaries from England was one named Grimkele, who had been consecrated bishop of Drontheim, his capital.⁴ This pious prelate was a great favourite with the king, who made him a chief counsellor, so that nothing of importance was done without his advice. During the sway of Eric, of Sweyn, and of Hacon, in Norway, although their edicts were enforced with great exactness, and even severity; yet, no effort had been made by them to promote Christianity, and as each person had been allowed to follow his own desires, so the people began to lapse generally into idolatry. Along the coasts of Norway, Christianity alone spread, but although many had been there baptized, it seems, that few of them received sufficient instruction to ground them in the Faith. The first care of Olave, in accordance with the national usages of that country, was to convoke an Assembly of Sages, representing all classes of the people. Then were subjected to their consideration the laws of Hacon,⁵ the *alumnus* or pupil of Adalstein, and who was the founder of Drontheim. We are informed, that to show his respect for the clergy, at his councils and entertainments, Olaf always placed Grimkele and the ecclesiastics at his right side, while the other chief councillors and officials sat at his left. Whereupon, acting on their advice, King Olaf repealed or added certain enactments; which modifications were supposed to be best suited for altered circumstances of the time and place. Thus, he incorporated the Canon Law, known as Kristinrett, with the civil jurisprudence of the kingdom. Above all things, he was most anxious, that good morals and order should everywhere prevail, while he desired that Christianity should flourish throughout his dominions.⁶ He also exacted an oath of fidelity and obedience, from those representatives of his subjects, before the Assembly was dissolved.⁷ The king abolished all such ancient laws and usages, as were contrary to the Gospel. He also enacted other good laws, to promote order and morality throughout his kingdom. These he promulgated, not only throughout Norway, but even in the distant Iceland, and in the Orkneys, where his rule was respected.

In all the midland parts, and throughout the interior, especially among the mountains and valleys, the Norwegians were addicted to pagan usages, which they had derived from their ancestors. We are told, that at this time, Norway abounded in monsters of impiety, and that these indulged in practices of barbarism, which he desired utterly to extirpate. Those persons were diviners, soothsayers, magicians, enchanters, and such satellites of Anti-Christ, who dwelt there; while through their spells and magic arts, many unhappy souls had become slaves to the devils, who mocked at their blindness and folly. The good King Olaf grieved, that such scandals had caused a serious drawback to the spread of Christianity in Norway, and he resolved on prosecuting their propagators with extreme rigour. So zealous was this king for the introduction of Christianity among his subjects, that he travelled in person from town to town, attended by a company of able Gospel preachers. In

siasticæ Ecclesiæ Hamburgensis et Bremensis," &c., lib. ii., cap. xl.

⁴ See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. vii., July xxix.

⁵ He was the first Christian King of Norway, having reigned from A.D. 935 to A.D. 950. See Torfæus, "Historia Rerum Norvegicarum," tomus ii., lib. i., Appendix ii., p. 78.

⁶ See Les Petits Bollandists' Vies des

Saints," tome ix., xxix^e Jour de Juillet, pp. 120, 121.

⁷ "Nec illa sollicitudo regni limitibus terminibatur: majora de Christiana re mereri cupiens, anxie in vicinarum gentium mores et instituta præsertim quæ religionem spectabant, inquirebat; Orcadensium nempe, Hialtanorum, Føreyensium, et Islandorum," &c.—Torfæus, "Historia Rerum Norvegicarum," tomus iii., lib. ii., cap. ii., pp. 63, 64.

several places, he demolished the idolatrous temples by force, and much to the dislike of the more uncultivated mountaineers.

Whenever Olaf had an interval of repose, he endeavoured to govern his kingdom according to justice, but tempered with severity. Especially, he had great zeal to promote the glory of God, and the welfare of religion. It would seem, however, that fear of his power, rather than love for God, obliged numbers of his subjects to become obedient to their new sovereign's decrees. Having settled his kingdom—as was thought in peace—Olaf was anxious to eradicate all popular superstitions and pagan usages, so that his people might the sooner embrace the truths of the Gospel. However, this course of proceeding raised against him many enemies, as the pagans were much addicted to their old superstitions and laws; while these were abandoned, by most of them, with much reluctance.⁸

The Sagas inform us, that when King Olaf was with his mother on a visit, she brought out her children, and showed them to him. The king took his brother Guttorm on one knee, and his brother Halfdan on the other. In a sportive mood with the children, the king made a wry face, and both the boys were frightened. Thereupon, Aasta brought her youngest son Harald—then only three years old—and the king also made a wry face at him; but, without regarding it, the infant boy looked him steadily in the face. The king took him by the hair, and plucked it; then that child seized the king's whiskers, in retaliation, and gave them a tug. Whereupon Olaf cried out: "Ah! my friend, hereafter thou shalt be revengeful." When the king was walking about the farm next day with his mother, they came to a place where her sons Guttorm and Halfdan were amusing themselves. At play, these were engaged—as children often are—with building imaginary houses and barns, which they were filling with supposed cattle and sheep. Beside them was a pool of water, where Harald was sailing chips of wood close to the edge. The king then asked what these were, and Harald answered, that they were his ships of war. The king then laughed and said: "The time may come, friend, when thou wilt command ships." Then calling to him Guttorm and Halfdan, he enquired from the former: "What would thou like best to have?" He replied: "Corn-land." "And how great wouldst thou like that corn-land to be?" asked the king. Then said Guttorm: "I would have the whole spit of land that runs into the lake sown with corn every summer." On that tongue of land there were ten farms. The king replied: "There should be a great deal of corn in it." Then turning to Halfdan, Olaf asked: "And what wouldst thou best like to have?" He replied: "Cows." Then the king enquired, how many he should wish to have. Halfdan said: "When they went to the lake to be watered, I would like to have so many, that they should stand as tight as they could around the lake." Then Olaf replied: "That ought make a great house-keeping, and therein you take after your father." The king now turned to Harald, and said: "What wouldst thou best like to have?" He replied: "House servants." "And how many wouldst thou like to have?" asked the king. "O! so many as should be able to eat up my brother's cows at a single meal," said Harald. The king laughed, and turning to Aasta, cried out: "Here, mother, thou art bringing up a king."⁹

During the autumn of 1017, when peace had been ratified between himself and the King of Sweden, Olaf set out from Sarpsburg and went to

⁸ See Matthew of Paris, "*Chronica Majora*," vol. i., p. 507. Edited by Henry Richards Luard, M.A.

⁹ See Rev. S. Baring-Gould's "*Lives of the Saints*," vol. vii., July 29, pp. 655, 656.

Vingulmarch, so that he might have a royal progress among his people. He became a missionary as well as a monarch; for, wherever he deemed it necessary to place a priest, he took care to found a station. The people refused in many instances to hear his preachers, and it would seem even, that the latter were persecuted by the heathens, in some shape or form. It may be, that murders or outrages had been perpetrated; for, those people were exceedingly ferocious and barbarous, while the practices of those times in the northern countries were often cruel and most revolting. Perhaps, also, the Christian temples had been ruined, or profaned, or the most sacred mysteries of religion had been abused; otherwise, it should be very difficult to account for the very severe punishments, stated to have been inflicted on the idolaters, by so just and humane a king.¹⁰ A zealot in his endeavours to establish Christianity, Olaf seems often to have wanted prudence, in the prosecution of his design; while his arbitrary action and violent proceedings to overturn idolatry caused much opposition, from a great proportion of his subjects.

With three hundred soldiers, Olaf entered Raumarich, where he found that Christianity had made little progress, and the king over that province seems to have greatly incurred his displeasure. The latter set out for Hræreck, King of Heidmarch, and reputed to be one of the wisest among the Uplanders. His counsel was next sought, in that juncture of Hræreck's affairs. They next sent for Gudriod, King of Dalor, and the King of Hadal-land. These all assembled in the town of Heidmarch Hringisakro—now Rindsaker—where King Hring, the brother of Hræreck, dwelt; and there they conspired against King Olaf, whom they were resolved to depose and put to death. However, one Ketill Kalf had been in their confidence, and soon ordering his galley, in a short time he saw Olaf, and exposed all their designs. Without delay, the king convoked the chief counsellors of his kingdom, ordering them to have three hundred soldiers ready for service. His plans had been formed in great secrecy, and they were promptly executed. Having procured horses for his soldiers, and a fleet of vessels on the lake, all were to be in readiness for his approach, at a time appointed. Afterwards, going to the church, to assist devoutly at Mass, according to his usual custom, and having arranged all things for his expedition, after dinner he went on board Ketill's ship, with several companions, while the rest of his attendants embarked on other vessels. When the shades of evening set in, they began to row across the placid lake; and, by daylight, they all reached Rindsaker, to the number of four hundred. The conspirators were arrested and surprised in a house, where they had assembled; while, being unarmed and helpless, they were brought prisoners before King Olaf. As being the most astute and dangerous among them, he ordered Hræreck to be deprived of both eyes, while he cut off Gudriod's tongue; Hring and the other two he banished from Norway, exacting from them an oath, that they would not return. Then, he confiscated all their districts, which lands he reserved for his own use. With the henchmen of those chiefs he dealt, according as they had been more or less deeply implicated or dangerous as conspirators.

The action of Olaf and his successes caused great hostility and hatred towards him, by Canute, King of Denmark and by Oläus, King of Sweden. Yet, the first was so much implicated in English affairs, that he could bestow little attention on Norway; but, the latter could ill brook the loss of his conquests

¹⁰ Torfæus states: "*Pœna, sacra adversantibus, exilium, vel manuum vel pedum mutilatio: aliis oculi eruti, alii capite plexi, alii patibulo suffixi. Nemo impunitus evasit,*

nullo ordinum opumve discrimine pœnæ exactæ, nullus geometricæ proportionis respectus."—"Historia Rerum Norvegicarum," tomus iii., lib. ii., cap. vii., p. 72.

there, and he resolved on a prolongation of the war. During the winter of 1017, one Huit had been sent from Drontheim, by Olaf, to collect tribute; but, passing through Jämtia, he was set upon by some Swedish soldiers, who took possession of his effects, and then killed him, with eleven of his attendants. International and commercial relations were now restrained. Olaus of Sweden could not conceal his disrespect and odium towards Olaf of Norway, whom he was accustomed ironically to style *The Fat*, because of his corpulency, and this epithet stuck to our saint, especially among the Swedes. However, the people both of Norway and of Sweden were now tired of war, while there were good reasons for their respective kings to be at peace. Still, the King of Sweden had determined on raising a force, which should enable him to recover his former dominion; but, Olaf resolved on sending ambassadors, with propositions for a peace. Accordingly, they went and appeared before the Great Thing, or Popular Assembly, at Upsal, where they opened their mission on behalf of Olaf. A project the latter had in view was to marry Ingegerd, so that mutual and family interests might the better contribute towards amity and alliance. One Rognuald or Raguald, a chief of West Gothland, had sided with Olaf of Norway during the summer, and this defection greatly moved the anger of the Swedish Olaf. Vainly, however, did the legation of the former proceed, in the direction of an agreement, until Rognuald went to hold a conference with Thorgnyre, his fosterer and relation, who was also supreme judge at Upsal. The result was an agreement, that they should assist each other, in representing to the unwilling king, that both the chiefs and people wished for peace, while seditions were likely to ensue, if those desires were not respected, besides the result might be loss of his kingdom and life for the Swedish monarch. These events are referred to about the commencement of 1018. Olaf's messengers laboured to persuade Olaus-Scot-Konung, that it should be impossible for him to maintain his rule over Norway, and the legates besought that king, in the interests of peace, to renounce his pretensions to it. However, the Swedish King scornfully rejected such a proposal. He even brusquely interrupted a Jarl of the Visigoths, who pronounced himself in favour of a peace. Then rose the old lagman of Tiundeland, who was named Thorgny, and he resolutely spoke to the proud king these words: "We peasants desire, O King Olaf, that you make peace with the Norwegian King, and that you bestow on him your daughter Ingegerd. If you wish to recover the eastern provinces possessed by your ancestors, we are ready to follow you; but, if you will not hear our words of advice, we shall fall upon and kill you, for we are not disposed to tolerate your ambition. So have our forefathers done, when they cast five proud kings like yourself into the water." The peasants who stood around menacingly brandished their arms, at the same time. Then, the king declared to the Norwegian ambassadors, that himself and his ancestors always sought a consultation with the peasants in such cases.¹¹ To these representations and menaces, the King of Sweden yielded, and resigned the government of Norway to his rival. As Olaf also desired Ingigerd, daughter to the King of Sweden, for his wife, her father promised she should be united to him in marriage.

It seems wonderful, how Olaf in the midst of so many dangers and mischances preserved his Faith and religious practices so exactly, that each morning in his life, he spent much time in prayer and in assisting at the Holy Sacrifice of the Mass. Notwithstanding the cares of state, he was especially

¹¹ See "*Nouvelle Biographie Générale*," Olaf III., col. 580, 581.
de M. le Dr. Hoefler, tome xxxviii. Art.

¹² According to some accounts, he was

mindful of self-sanctification and his spiritual duties, and to trust of Divine Providence in his regard must be attributed many a happy escape from adverse fortune. Having made a tour of inspection over Raumarchia, he visited in like manner Hadaland. During the winter of 1017, Sigurd Syr died, leaving three sons by his wife Aasta, who are named respectively Halfdan, Guttorm, and Harald.¹² In the spring of the year 1018, Olaf visited Southern and Western Hordia. He had a fleet and mariners prepared for the autumn, when his nuptials were to be solemnized; and, he desired that magnificence and ceremony should be manifested on the occasion.

Notwithstanding the barbarity of that sentence executed on Hræreck, Olaf seems to have felt compassion for his privation, and he would not let the blind man leave his presence, while he was treated with more than ordinary attention. He had two serving men to wait on him, and Olaf allowed him to sit on a high seat next himself. Yet, mindful of his former position, and having a rancorous hatred towards the king, Hræreck became taciturn and cross, for his mind was bent on revenge. While he was indulged with superior dietary and fine clothes, he still continued cranky and capricious; he used to bring his attendant servant out in the daytime, and then leading him away from the people, he beat the lad so cruelly, that he was obliged to run away. Then Hræreck complained to King Olaf, that the servant would not attend him. His servants were constantly changed, for none could bear with his unaccountable humours. At length, the king appointed one Swend, a kinsman of his own, to wait on Hræreck. Still his morose ways and solitary walks were continued; but, one day, while he and Swend were alone, Hræreck became merry and talkative, recalling his former unclouded days, when he had sight and was a freeman. He then said: "It is hard that you and my other relations are so degenerate as to allow the shame brought on our race to remain unavenged." Then Swend answered, they had too great a power to cope with, but Hræreck said a blind man might even kill the Fat Olaf, and at length he persuaded his relative to lend assistance. A plot was now laid, that when the king should go in to assist at vespers, Swend was to draw a dagger from beneath his cloak, and then plunge it in the king's body. However, as Olaf came out of the room, he walked quicker than Swend expected; when, on looking the king in the face, the servant became deadly pale and his hand trembled. Observing this terror, the king asked the cause. Whereupon, Swend threw down his cloak and dagger, while he fell at the king's feet saying: "All is in God's hand, and in thine, O king." The king then ordered him to be seized and manacled. He directed, likewise, that Hræreck's seat should be moved from his own to another position. Olaf, however, gave Swend his life, and he left the country. The king also appointed a different lodging for Hræreck to sleep in, from that occupied by himself and by his attendants, while he set two of his court-men, who had long been with him, and whom he could trust, to attend Hræreck afterwards, both by night and by day.

Nevertheless, the captive's desire for vengeance was not appeased; for, while the king was at Tunsberg, a much frequented place, Hræreck had engaged a Finn to have a vessel ready in the port. Having murdered his two guards one night, they endeavoured to reach the ship and so escape. But, one of the king's servants happening to stumble over the dead bodies in the dark, Olaf was instantly informed of what had occurred, and orders were despatched to apprehend the fugitives. Hræreck was soon captured,

only three years old at this time; but, this is quite incorrect, for he must have been considerably older.

¹² Such is the account given by the monk Theodric of Nidrosia, in his *Life of St. Olavus*, chapter xvi.

and when no hope of escape was presented to his confederates, these run their ship ashore and hid themselves in the woods, while they killed one of the pursuers with an arrow. Having been brought back to the king, Hræreck was again pardoned, but he was guarded more strictly than before.

During that same year and in the same place, when the Sunday after Ascension Day came round, the king prepared to assist at High Mass. The Bishop in processional order led him to the throne, when Hræreck was allowed to remain at his side. Concealing his face in a cloak, Hræreck placed his hand on the king's shoulder. "Thou hast fine clothes to-day, cousin," said he. King Olaf then replied: "It is a Festival Day we celebrate with reverence, and in memory of Christ's Ascension into Heaven." Whereupon, Hræreck replied: "I do not assent to all you tell me about Christ; much of what you relate is incredible to me, although doubtless, many wonderful things took place in former times." At the commencement of Mass, proceeding from his place, and elevating his hands above his head, the king went upon his knees before the altar, and the cloak fell back on his shoulders. Then seizing his opportunity, Hræreck started up hastily, and having concealed a dagger under his cloak, he now drew it forth aiming at the king. However, the blow was arrested by the cloak, which was cut, and the king sprang upon the floor to avoid the stroke. Another was dealt by Hræreck, but it was ill-directed, and the king escaped without a wound. When the assassin found this, he cried out in a rage; "O fat man, are you flying from me?" Immediately, by the king's order, he was secured and brought out from the church. Then many of the king's friends advised him to take Hræreck's life, so as to consult for his own security, since repeated pardons were dangerous and productive of no generous returns, nor was it likely that his mania for revenge should cease; while, as they added, it must be hazardous, likewise, to give him liberty, when he might excite seditions and intestine wars. The king remarked, that no doubt, for lesser offences, many had been capitally punished; however, as he had already captured five Upland kings, his relations, one morning, and without the loss of life, so was he now unwilling to stain that triumph, by shedding the culprit's blood. Another expedient was devised. An Iclander, named Thorarin, was then in Tunsberg when this incident occurred. He had just rigged out a merchant vessel, of which he was the owner, and in the summer, he intended to sail for Greenland. According to a stipulation entered into between himself and the king, Thorarin was to transport Hræreck to Greenland, or if that were not possible to Iceland. Driven back by gales, Thorarin could only reach the latter place, where the captive was left in charge of some faithful friends and subjects of Olaf. There, Hræreck was seized with illness, and so ended his days.

That very same year, Olaf prepared a large fleet and a splendid retinue, with which he sailed to Gothia, the bounds of his own kingdom. There, according to an agreement with the King of Sweden, he expected to meet Ingigerd, who had been promised to him in marriage. To his great surprise, although he waited there for a good part of the summer, Ingigerd did not appear, nor was any message received from her father, to explain the cause for this delay. At length, referring to Rognuald, Jarl of Gothia, he had no better information from that chief, and he was long left in a state of suspense; however, Ingigerd herself wrote to Rognuald, stating, the King of Sweden

¹⁴ The Jarl of the Visigoths is said to have placed her hand in that of the Norwegian King Olaf, who espoused her.

¹⁵ See Loccenius, "*Historia Sueciæ*," lib. i.

¹⁶ The words *Scot* and *lot* are originally

had perfidiously violated his engagement of the previous year, and had now destined his daughter for another prince. Moreover, Rognuald prayed King Olaf to believe he was no party to that base act, and he trusted the failure of such engagement should not lessen in any way their own private friendship. Naturally filled with resentment for this bad faith and indignity shown him, Olaf for some time hesitated, as to whether he should not immediately direct his fleet and crew against Sweden, or defer his purpose to avenge the injury done him for the following year. The latter course was that advised by his counsellors, and he adopted it. Returning to Sarpsburg, he there disbanded that hosting, although keeping during the winter a numerous body of dependents in his service. This affair greatly tormented Rognuald, who learned, that Ingigerd had been married to Jarislaus, King of Russia, notwithstanding that solemn engagement entered upon before the popular assembly convened. As Olaf, however, agreed to the alternative of marrying Astrida, the base-born daughter to Olaus the Tributary; after some difficulty, her father's consent was obtained, but only because he feared a rising of his chiefs and people were it refused.¹³ About the Feast of the Purification of the Blessed Virgin Mary, A.D. 1019, the nuptials were celebrated.¹⁴

According to the Sagas, West Gothland was discontented with the rule of the Swedish king, while some of its chief men meditated transferring their allegiance to the Crown of Norway. One of these chiefs was Egmond of Skara, the law-giver of that district; and, it would seem, that he had been deputed to visit King Oläve-Scot-Konung, so as to lay the views of the West Gothlanders before him. Accordingly, mounting his horse, Egmond rode to Upsala, where the king resided, and he bent the knee before his monarch. "What news from Gothland?" asked the king. Whereupon, Egmond answered: "There is little news among us Gothlanders; but, it appears to us worth relating, that the proud and stupid Atli, whom we took to be a great sportsman, went into the forest in winter, with his snow-shoes and his bow. When he had got so many furs as his hand-sledge could carry, he returned home from the woods. On the way, he saw a squirrel among the branches of the trees. He shot an arrow, but he did not hit it. He was angry, and then leaving his sledge, he ran after the squirrel. However, the animal sprang where the wood was thickest, and sometimes he was at the roots, and immediately after, he was jumping from branch to branch. Whenever Atli shot at it, his arrows flew too high or too low. All day, Atli chased the squirrel, but it completely eluded his pursuit. A dark night and a heavy snow-storm then followed, and Atli got lost in the snow. The sledge, loaded with the furs he procured in the morning, was buried under the snow, so that Atli lost his sledge, his furs, his arrows and the squirrel." "This is no news of importance," replied the king; "have you come all the way from Gothland to tell me only this?" "No, king," returned Egmond, "I have come to learn your judgment in a law case." "Out with it then," said Oläve. Then Egmond replied: "There were two noble-born men of equal birth, but these were unequal in property and disposition. They quarrelled about some land, and did each other much damage; but, most was done to him, who was least powerful. At last, the quarrel was settled, and it was arranged, that a composition should be paid, by the most powerful of the two. However, at the first settlement, instead of paying a goose, the latter paid a gosling; for an old sow, he gave a sucking pig; for a mark of gold, he returned half a mark;

Swedish or Teutonic words meaning "tax." Thus, Rome-Scot is interpreted "a tax for

Rome," while Scot-Konung means "the King's tax."

while for half a mark, he only gave a pot of clay. Now, sire, what is your judgment?" Then Oläve at once said: "Let the full payment be made, or he who has thus treated the other shall have his property and goods confiscated; half shall go to the king, and half to the aggrieved party." Egmond then had witnesses for the judgment, and he departed hastily. He was expected to sup at the king's table that very evening, but he did not appear. The king enquired regarding his absence, when he was told, that immediately after pronouncing the afore-mentioned judgment, Egmond had mounted his horse, and had galloped away. The king then began to muse on the story of Atli and his loss; as also on that of the two noblemen at variance. Soon he solved the riddle and rightly. He was himself no other than Atli. His sledge full of furs represented Sweden, while the escaped squirrel was Norway; thus, in aiming at getting Norway, he was in danger of losing Sweden. Again, he and St. Olaf were the two noble-born men at variance; while, after a reconciliation had been effected, he had shirked the fulfilment of his promise, by giving his daughter Astrid to him instead of Ingegerd.

Both the kings of Norway and of Sweden had an interview at Kungshæll, where they agreed to be thoroughly reconciled, and to consolidate their interests, on conditions mutually advantageous.¹⁵ When Olaf Haraldson and Olaf-Scot-Konung had cemented their alliance, both agreed to introduce the Rome-Scot,¹⁶ whereby a small annual tribute was to be paid by them as a respectful offering to the Apostolic See.

As a ruler, Olaf was exceedingly vigilant and active. In 1020, he set out on a visitation towards the North, and through Vika, so that he might inspect the state of the countries there. He found, that many things required reform and correction in northern Halogia, a district of the Drontheim province, as also in Naumudal, and through the interior regions. He desired, likewise, to reach Finmark, the extreme northern province of Norway. On the opening of spring, with five ships and their crews, together with three hundred select warriors, he set out and directed his course to Naumudal, where he met the people in their assemblies, and exacted from them an oath of fidelity to himself and to his laws. These he caused to be promulgated, and very severe penalties were attached for their enforcement. However, the king, if severe in their execution, was inflexibly just, having no respect for persons or classes. Nor did he leave that district, until all had vowed to become Christians. Having thus acted, when the various *comitia* had been held, and having settled affairs, civil and religious, during the greater part of the summer, he returned to Drontheim in autumn, and there spent that winter. Nevertheless, he found it a very difficult matter to keep in the Faith those pagans, who had so grudgingly professed themselves Christians; for, no sooner had the king departed from among them, than he learned through his emissaries, that they had again relapsed into idolatry. He summoned the chief men to him, so that he might learn their reasons for apostasy. Among these was one Aulver, a wealthy bonder of Egge, more powerful and persuasive than others, who thought he should escape the king's anger; although twice had he apologized and retracted for his disobedience to the Christian laws. However, one Thorald had informed the king about his relapses into idolatry, and accordingly, about Easter, 1021, having learned that a pagan celebration was appointed for a certain day and place, Olaf had his ships and crews ready. He sailed thither, to the head of Drontheim Fiord, and apprehended Aulver,

¹⁷ According to Torfæus, the Icelandic Manuscripts place the events narrated in the text during the seventh year of Olaf's reign.

See "Historia Rerum Norvegicarum," tomus iii., lib. ii., cap. xxi., pp. 103, 104.

¹⁸ See *ibid.*, cap. xxii., pp. 105 to 108.

in the very act of assisting and promoting the pagans' spring-feast. He was condemned to death. Others besides were made prisoners, and punishment was inflicted on them, proportionately to their deserts. The Assemblies were convened once more, and the former Christian profession of Faith was renewed; there churches were then built, and zealous pastors were set over them to spread more the Gospel. Olaf confiscated the property of Aulver; however, when his widow—whose protection he assumed—had again married a better husband, the possessions taken were restored to her.¹⁷

That very same year, the Jarls of the Orkney Islands had quarrels among themselves, which they desired Olaf should settle, as they always acknowledged vassalage to the Norway Kings.¹⁸ That autumn, also, the king visited Noordmeer¹⁹ and Sundmerland,²⁰ as also Romsdalen.²¹ Here, leaving his ships, he went to the Uplands. He visited Lesia and Dofra. In these places, he brought many to profess Christianity, and from these, he took hostages, to secure their fidelity. Churches were there built and priests were set over them. Many of the people, who would not desert their heathenism, were fined, while many fled from the king. In Gudbranzdal he encountered serious opposition. The dynast of that district, having heard from the pagan fugitives how forceful were the means adopted by Olaf, in his zeal for the spread of Christianity, Gudbrand resolved on raising a band to oppose the monarch. Seven hundred pagans were collected, and his son became their leader. However, relying on Divine assistance, Olaf engaged this army of rustics, and vanquished them. Their leader was taken prisoner, and treated kindly by Olaf for four days, during which time he seems to have been imbued with a desire to become a Christian. But, he had not been baptized, before he agreed to see his father, and to induce also his compliance with the king's wishes. Little desire had Gudbrand to yield, and he reproached his son for changing his opinions. However, as he was about to lead against Olaf a new force, Gudbrand had a nocturnal vision, when a man with serene yet awe-inspiring countenance appeared and said: "You know how unfortunate has proved the expedition of your son against King Olaf; but, should you oppose him, your loss of life and blood shall be still greater; you shall fall with your whole array, to be torn by the wolves and crows." The account of this vision Gudbrand communicated to Thordus Instrumagus, who was also a chief in Dalor;²² and, the latter declared, he had a similar vision. Wherefore, abandoning the idea of resisting Olaf further, Gudbrand sent him a message, that in a public Assembly the proposition of accepting a new doctrine should be pacifically entertained. Then both Gudbrand and Thord, at the desire of Olaf, had one convened, where a great number of people assembled. For three days, this conference lasted. On the first day, King Olaf and Bishop Sigurd, who accompanied him, entered upon a long discussion, to prove the existence of one true God, and about the kind of worship due to Him. The heathens took objection to their arguments, by stating, that he could not be a God, who was not seen, or who could not be shown, by any person; while it was otherwise with their great idol Thor, whose divinity was recognisable, and whose majestic aspect was visible to all eyes. A challenge was now offered to the Christian advocates, that as rain then prevailed, if their God had any power, he might cause it to be fine next day, while they should bring their Thor to the Assembly, to effect the same purpose. Whereupon, King Olaf and Bishop Sigurd, in a great state of anxiety, returned to their lodgings;

¹⁹ Also called North Møre.

²⁰ Also called South Møre.

²¹ Also called Raunsdal.

²² A valley in the same tract of country, towards the south.

²³ Also written Hedemark.

but, they hoped, that the Almighty would work out His Divine will, and in His own way. The son of Gudbrand accompanied them. The King and Bishop Sigurd spent that whole night in prayer, and after early dawn, when Mass had been celebrated, both set out for the Assembly. The morning shone out beautifully, but this trial did not satisfy all; for, the people desired to see, if it should happen so the day after. The King and the Bishop prayed as before, during that night, and then they went again to the Assembly. That day was also very fine. The heathens now with great ceremony brought out their idol Thor, which was of great size, and profusely adorned with gold and silver enrichments. The idolaters all cried out, that he was the true and only powerful God. Then Olaf laughed, and immediately their idol fell into small pieces. Whereupon, Gudbrand exclaimed: "We have received a great shock, through the destruction of our God; yet, as he cannot help himself, it is but just, that we now worship that God, whom you adore." Whereupon, Gudbrand with his son was baptized, by Bishop Sigurd; priests were left in Dalor; and friendship having been established between himself and King Olaf, Gudbrand built a church in his own district.

Afterwards, the king went into Heidmarch,²³ where all the inhabitants were brought to a knowledge of Christ; pastors were stationed in their parishes; churches were built; and, in fine, Christian morality was there firmly established, in all parts. However, the Christians were cautioned not to penetrate into the interior of the country, lest their presence might irritate the people, where their chiefs had been subdued and coerced; for, there factions and treacherous conduct might still prevail, while plots and treason were to be feared. Thotnia and Hadaland Olaf also visited, and there, likewise, the inhabitants adopted the Christian Faith and rites. In Hringarich, the king had a great pleasure in finding the people well disposed to favour Christianity. When the people of Raumarich, however, were informed about the king's progress, they resolved to oppose him, and they assembled a very superior force at the River Nicia. At first, they made a fierce onset; but, they were speedily put to flight. At length, they embraced Christianity. Thence proceeding eastwards to Soleyas, Olaf influenced all the inhabitants of that province to profess the Faith of Christ.²⁴

Different writers have assigned various dates for the death of Olave Scot Kuning, viz., from A.D. 1018²⁵ to A.D. 1027;²⁶ but, it is generally supposed to have happened, in 1022,²⁷ as the Bollandists seem to confirm.²⁸ St. Olaf spent much of the year 1022 in Vika, and in the eastern parts, making the tour of inspection, according to his usual custom. Having returned to Sargsburg

²⁴ The Bollandists state: "Ita clausit Sanctus annum Christi 1021, perpetuo progressu per mediterraneas sibi que succedentes ordine situque provincias ab Aquilone in Austrum."—"Acta Sanctorum," tomus vii., Julii xix. De S. Olavo, Rege et Martyre, Nidrosiæ in Norvegia. Commentarius Historicus, sect. v., vi., pp. 96 to 100.

²⁵ This is stated to have been the year for his decease, by Joannes Magnus, in "Historia Gothorum," lib. xvii., cap. xxiii. He is followed by Gislo and Suanius in their chronicles. The year 1024 is assigned by Messenius, in his Annotations to Vastovius.

²⁶ Eric of Upsal prefers this date, for he places the death of Olave at the eighth year, after giving his daughter Astrid in marriage.

See lib. ii., p. 31. However, he seems not consistent in his subsequent account of our St. Olaf, when he writes soon afterwards: "Rex Norvegiæ post mortem Schottakonungh diu supervixit. Mortuus est vero S. Olavus anno Domini MXXVIII."

²⁷ In this year, Torfæus places his death, relying on the Icelandic accounts, not alone in his "Historia Rerum Norvegarum," tomus iii., lib. ii., cap. xxiii., pp. 108 to 112; but also, in his Notes to Vastovius, "Vitis Aquilonia," p. 27. Moreover, in his "Series Dynastarum et Regum Daniæ a Skioldo Odini Filio ad Gormum Grandævum," lib. iii., cap. x., the same chronology has been observed.

²⁸ Bosch thus writes: "Et supervixisse quidem Olavo Sueco Norvegicum, docet

and Tonsberg, in the spring of 1023, Olaf then sailed to the Island of Car-men, towards the west, in the district of Stavangerleen.²⁹

As serving to illustrate the wild actions of that age and country, while the king was guest of the Chief Aulfnes, one of his villagers named Thorer came to complain, about an injury inflicted on him by a certain noble named Asbiorn. At this time, the king was seated at table, and Thorer gave a dubious account of the transaction, and, as in most cases, when a complaint is made, he mingled false with true statements; however, Asbiorn, who had entered without the man's knowledge, having heard that public accusation, flew towards the accuser, who was near the king, and drawing his sword, with a stroke cut off Thorer's head. The king was justly indignant, at the perpetration of such an act. Immediately, he ordered the murderer to be apprehended, and to be executed. It happened to be the Thursday after Easter, and the culprit being consigned to the keeping of one Thorarin, a near cousin named Skialg endeavoured to obtain pardon from the king, but in vain. The sentence passed was that Asbiorn should be crucified on that very night. But Skialg, having influenced Thorarin to evade this order, told the king how nocturnal executions were most reprehensible, so that the criminal had a respite until morning. The day following, Olaf began his course by assisting at Mass, before he engaged at any other order of business; and seeing Thorarin, he asked had the sun risen to show the punishment which was to be inflicted on their friend Asbiorn. Then Thorarin replied, that it was Friday, the day when the Omnipotent King suffered the greatest injuries, and with the meekest submission, so that it should be better to imitate him, than those wicked men, who had condemned Him to so cruel a death. This saying moved the king, who replied: "Your request shall be granted, and to-day, Asbiorn shall not die; however, guard him carefully, and at the peril of your own life, should he happen to escape." Then the king entered the church. On the Saturday following, having assisted at Matins, the king was engaged longer than usual, in discussing matters at the provincial assembly, and then going to assist at Mass, he afterwards went to dinner. Then Thorarin sought the bell-ringer, and persuaded him to ring the bronze bell for announcement of the coming Sunday's Festival,³⁰ before the ordinary hour, and when the king rose from table. At that moment, Olaf had ordered his servants, to see that Asbiorn should be led to execution; but, suddenly, the bell pealed, and then Thorarin, taking advantage of the king's exact religious observances, prayed the execution to be deferred during that festive time. The king once more assented, and went to the church. When Sunday came, as Asbiorn now seemed to repent of his crime, so was he allowed by the Bishop to assist at the sacred ceremonies. Meantime, expecting what was to happen, Thorarin besought the king to release him from the disagreeable duty of being Asbiorn's keeper; while Skialg instigated his father Erling, who was uncle to Asbiorn, that he should assemble his hosting, which

etiam Hist. Dan., lib. 10 in Canuto Magno Saxo Grammaticus. Adamus contra Bremensis Hist. Eccl., lib. 2, cap. 54, Norvegico Suecum superstitem facit, saltem quin-quennio; cum hunc obiisse asserat eodem tempore, quo Canutus Magnus finem vivendi fecit: et hunc sequitur Vastovius in Vite Aquilonia; imo et Theodricus Nidrosiensis, ut patet tum ex cap. 16, tum maxime ex cap. 18. Quid ergo hic certi satus?—"Acta Sanctorum," toms vii., Julii xxix. De S. Olavo, Rege et Martyre, Nidrosie in

Norvegia. Commentarius Historicus, sect. vii., num. 68, p. 100.

²⁹ Stavanger is a town and port of Norway, and the capital of a bailiwick bearing a similar name, in the diocese of Christian-sand, and on the south-west side of the Bukke Fiord. It has a good harbour. See "Gazetteer of the World," vol. xii., p. 728.

³⁰ As that should have been Dominica in Albis, so we may suppose, the bell sounded for the first Vespers of that Feast, and in the

amounted to 1,500 men-at-arms. These were instructed to rescue Asbiorn from his guards, and assembling at the church, they entered it in a tumultuous manner. But, the king seemed alone undisturbed, for his soul was wholly filled with devout meditation. When the Holy Sacrifice was over, leaving the house of God, Olaf was accosted by Erling with a salute, which had something of menace conveyed, for armed retainers stood around and obedient to their chief's command. He demanded rather than asked the release of his nephew, and without death, mutilation or exile being inflicted on him. The courageous king looked at Erling defiantly, but the bishop fearing the result interfered, and persuaded Olaf to pardon the culprit, or at least to inflict a light punishment, so that he might not add Erling to the list of his powerful foes.

That same spring, King Olaf visited Hordia³¹ and Vorsia; while learning that Christianity was in a languishing condition in the district of Vangs, he there summoned a meeting. To this, the inhabitants went reluctantly, as also armed, for they desired to resist their monarch's wishes. When all had met, a riot seemed imminent, and both sides prepared for a battle. However, the rioters appear to have acted without concert or organization; nor were they able to agree in their choice of a leader, for when that post was offered severally to the chiefs, all declined to accept it. It seems probable, they feared an encounter with the king's disciplined forces. Surrendering at discretion, it was to be apprehended, their subsequent profession of Christianity could not have been a willing one; but, as they received baptism, Olaf then departed. To Oster Fiord, in northern Harland, the king then went, and having gone on board his ships, sailing still more northwardly, he visited Songia, through which he passed during that summer. During the autumn, he was in the Fiord of Songia. He moved round the lake by great journeys in Valdresia, which extended from the coast towards the valleys of Gudbrand; and there, it seems, a popular commotion took place, while the inhabitants were still bitterly opposed to the introduction of the Christian religion among them. Hearing that the king was now approaching, according to their custom when preparing for war, a weapon was sped around that district to men of all conditions and classes, so that the villages were deserted, and a great multitude rallied to the place of meeting indicated. When Olaf heard of these proceedings, knowing that their lands were now deprived of defenders, he allowed their forces to muster at one side of the Fiord, and then sailing with his ships to the other, he began to devastate their houses and farms. This action disconcerted the designs of his enemies; for now, it was deemed necessary by many to return, so that they might defend their wives and children. However, their forces soon dispersed, while the king sailed across the strait and devastated the lands on the other side. He also blocked the mouth of the Fiord, and captured all their vessels. Soon they acknowledged Olaf as their sovereign and law-giver. They submitted to his rule, and acceded to his wishes, by professing the Christian religion. They gave hostages, likewise, for their fidelity to the conditions he exacted from them.

For a considerable part of that autumn, the king remained there engaged in building and dedicating churches, as also in supplying them with pastors. Fearing his ships might be closed in by the ice, and distrusting the loyalty of those people living around the upper part of the Fiord, he next visited Thotnia,³² There, extending his excursions through the valleys, and even to the

afternoon previous to it.

³¹ Also called Horland.

³² This was a district, in the midland part of Norway, and not far from Valdresia.

³³ Not only have the Icelandic Manuscripts such an account; but even the Bishop Adam of Bremen, in "*Historia Ecclesiastica*," lib. ii., cap. lvii., and the Annalist

mountain ranges, he afterwards returned to spend the winter in Drontheim, which was the chief seat of his government.

We must have observed, throughout the whole of this narrative, that Olaf was a man of naturally strong impulses and passions, which were not always controlled, and which were sometimes ill-directed; even, it is sad to state, that when he seemed most fervent and zealous to propagate Christianity, he had not the caution to reflect, that those who stand should take heed lest they fall. Among the female attendants on the queen was a certain noble lady, named Alfild, remarkable for her great elegance of features and of figure, to whom the king became attached; and yielding to temptation, about this time, an intrigue resulted, which in due course led to the unhappy disclosure, that she was with child.³³ Hence may be drawn the lesson, that it is not meet for the man, who desires to be continent, to behold the beauty of every woman, or to tarry in her company;³⁴ for, much as discipline may have composed the soul, and even sanctified it, yet the roots of concupiscence are not wholly eradicated from the human heart. This incident has been referred to the latter end of 1023, or to the beginning of 1024. From this illicit connexion sprung Magnus, the son of Olaf, by Alfild, and he is said to have been so called, after the celebrated Emperor Charlemagne, yet without his father's wishes in the matter being consulted. At the time of his birth, Alfild was almost in the agonies of death, and the infant newly-born seemed hardly to breathe, when a priest who had been sent for felt impelled to baptize the child at once, lest he might die on the instant. However, he feared to give a name, without knowing it from the father's own lips. One Sîgnat, a poet, happened to be present, with some attendant women, and he took upon himself to give the name, stating he should hold himself responsible for his act to the king.

In the year 1023, Greenland is stated to have become tributary to Olaf; but, afterwards, it refused to fulfil the obligations he imposed.³⁵ In the year 1024, disregarding the former clemency extended towards him by King Olaf, Asbiorn manifested once more hostility and perfidy, when the monarch ordered him to be put to death. This sentence however excited great enmity against him, and especially among the followers of an uncle, named Erling. Having brought most of the Norwegian chiefs to adopt Christianity, Olaf next laboured to convert the Greenlanders, Icelanders, and people living in the Færoe Islands. During the summer, he sent an ambassador to Iceland, which Island received his civil and canon law. There he had a temple built, and afterwards he presented a large bell, which was long preserved in Iceland, as a venerated memorial of him.³⁶

When the spring was much advanced, Olaf sailed from Drontheim towards the south, and during that whole summer, he visited the maritime districts there. In the autumn, he went eastwardly, and revisited Vika. The winter Olaf spent in the Uplands, where he devised measures for the better establishment of Christianity, and for supplying whatever might be needed for the due celebration of religious observances, while he reformed any abuses he there detected.³⁷ He was entertained, wherever he passed, at a round of banquets; but these were not always an indication of friendly feelings or of genuine hospitality, on the part of many faithless chiefs. While in that district, also, he

Saxo Grammaticus, at A.D. 1059.

³³ Ecclesiasticus, xlii. 12.

³⁵ See Arngrim Jonas.

³⁶ The chronicle, from which Torfæus took that account, stated it was extant in the time

of the writer; in the time of Torfæus, however, it had been removed. See "*Historia Rerum Norvegicarum*," tomus iii., lib. ii., cap. xxix., p. 122.

³⁷ See *ibid.*, p. 124.

had the opportunity of giving in marriage Gunnhild, his step-sister, and the daughter of Sigurd Syr, as also his aunt on the mother's side, and who was called Isrid.³⁸ He had another aunt on the mother's side, also, and she was named Thoruna, the mother of St. Hallvard.³⁹

CHAPTER IV.

CANUTE, KING OF ENGLAND AND OF DENMARK, ASSERTS HIS CLAIM TO THE CROWN OF NORWAY—HE PREPARES TO INVADE THAT COUNTRY—PREPARATIONS OF OLAF, KING OF NORWAY, AND OF ANUND II., KING OF SWEDEN, TO OPPOSE HIM—CANUTE EXPELS OLAF FROM NORWAY, AND OBLIGES HIM TO TAKE REFUGE IN SWEDEN—OLAF RETIRES INTO RUSSIA—HE IS AGAIN IMPELLED TO RETURN TO NORWAY ON HEARING OF HACON'S DEATH—HE VISITS SWEDEN—AN EXPEDITION ORGANIZED THERE FOR THE INVASION OF NORWAY.

MEANTIME, the ambitious King of England and of Denmark, Canute, had long desired to extend his dominion by annexing Norway to his crown,¹ and he soon took occasion to frame a pretext. After Olaf had visited the Uplands, word was brought to Canute, respecting the reluctant subjection of their chiefs to the King of Norway. It was an opportunity he had long expected. However, while he had been absent in England, the Swedes caused much annoyance to his subjects in Denmark.² Thither Canute repaired with forty ships in 1019, and he remained there all that winter.³ He was accompanied by an army of Danes and of English; when after some engagements with the Swedes, in which he proved victorious, Canute returned to England the following year.⁴ Although Canute had been baptized during his infancy, still he knew little regarding the doctrines of Christianity.⁵ His ambition and desire to extend his conquests seem to have been insatiable. To further such an object, he now began to intrigue with the subjects of Olaf.⁶ In the beginning of 1025, he sent ambassadors with letters to Olaf, in which were preferred his claims to Norway, by hereditary right; while, it was stated, he did not desire war on this head, unless he were forced to it; moreover, if Olaf desired to retain his royal title, it should be through favour of Canute, and on condition of his paying that tribute, which formerly, he had received from the petty kings of Norway.⁷ Although many of his counsellors advised Olaf, to make some sort of composition with the powerful king, Canute; yet, the King of Norway refused, with reproachful terms to the ambassadors, and asking, if Canute's present possession of England, of Denmark, and of a great part of Scotland, ought not be enough to satisfy his ambition, while he declared,

³⁸ See "Acta Sanctorum," tomus vii., Julii xxix. De S. Olavo, Rege et Martyre, Nidrosiæ in Norvegia. Commentarius Historicus, sect. vii., pp. 100 to 102.

³⁹ His feast is celebrated, on the 14th of May.

CHAPTER IV.—¹ See Les Petits Bollandistes, "Vies des Saints," tome ix., xxix^e Jour de Juillet, p. 121.

² See John Speed's "History of Great Britaine," booke viii., chap. iii., p. 401.

³ See Benjamin Thorpe's translation of the Anglo-Saxon Chronicle, vol. ii., p. 125.

⁴ See Bartholomæi de Cotton Monachi Norwicensis "Historia Anglicana," edited by Henry Richards Luard, M.A., pp. 37, 38.

⁵ See Rev. Dr. Lingard's "History of England," vol. i., chap. vi., p. 261.

⁶ See Leslie Stephens' "Dictionary of National Biography," Art. Canute or Cnut, vol. ix., p. 6.

⁷ See "Heinskringla edr Noregs Konunga-Sögor," of Snorra Sturlusyni, tomus ii., p. 213.

⁸ See Torfæus' "Historia Rerum Norvegicarum," tomus iii., lib. ii., cap. xxx., pp.

likewise, that he would pay tribute to no man for his kingdom, which he was ready to defend in arms, so long as life remained.⁸ To placate his powerful adversary, however, Olaf agreed to surrender Tunsberg. Meantime, he did not hope for a pacific solution of the difficulties, in which he was now involved; for, he learned through merchant vessels coming from England, that Canute was preparing a warlike expedition, which was thought to be designed for the invasion of Norway. Whereupon, he resolved to engage as his ally, if possible, the King of Sweden, Onund II., to whom he sent ambassadors, and with proposals that were favourably received.⁹

Towards the northern and western parts of Norway, Olaf knew that he had many disaffected subjects; and, accordingly, he chose to remain at Vika, and in the Uplands, during the winter of 1027-28. Even there, his life was not supposed to be safe, for assassins were lying in wait to destroy him.¹⁰

When Canute had been firmly established on the thrones of England and of Denmark, he began to assume the role of a beneficent and strict monarch. He then endeavoured to conciliate the good graces of the Saxon thanes and people, by promulgating just laws; by placing them on a footing of equality with the Danes; and by admitting both equally to offices of trust and emolument. Although he generally resided in England, yet occasionally, he made voyages to Denmark. To the latter country, he brought pious and learned missionaries, to civilize and instruct his countrymen.¹¹ While affairs in England were disturbed, Canute satisfied himself with fomenting discontent in Norway; and, he was secretly pleased to find, that Olaf's attempt, to introduce the Christian code of laws and morals among his pagan subjects, had made him extremely unpopular, especially as he was both arbitrary and severe in their enforcement. Nor could the untamable spirits of the vikings relish his demands and proceedings, while they took care to manifest their supposed grievances and hostile sentiments to Canute. Wherefore, every emissary of sedition that came from Norway found welcome at his court.¹² If a disaffected person desired to remain in England for the king's purposes, he was sustained there; or, if any one of those had occasion to return, he received gifts for himself and for others, so as to increase the number of Olaf's enemies at home, while Canute himself industriously prosecuted the same design, within his own kingdoms. He laboured much, to disparage the good qualities of Olaf, so that they should be undervalued in every way by his subjects. At length, finding that his neighbours the Norwegians despised their King Olaf, for his religious simplicity of character and innocence of life, Canute sent great sums of money to the nobles, so as to bribe them, that they should reject their monarch, and then receive himself instead. This offer they greedily accepted, and according as he desired, they prepared to submit themselves and their country to him.¹³

The King of Norway was politic enough to forecast, that an invasion of his kingdom was now threatened, and as the new King of Sweden, Anund II.¹⁴—also called Jacob—who succeeded his father Olaf of the Tributes,¹⁵

⁸ 124 to 126.

⁹ See "Historia de Gentium Septentrionalium," Olai Magni Gothi Archiepiscopi Upsalensis, lib. viii., cap. xxxvii., p. 325. Basilæ, 1567, fol.

¹⁰ See Torfæus' "Historia Rerum Norvegicarum," tomus iii., lib. ii., cap. xli., pp. 152 to 155.

¹¹ See Potanus, "Rerum Danicarum Historia," lib. v., p. 153. Amstelodami, 1631, fol.

¹² According to Saxo Grammaticus, in "Historia Danica."

¹³ See Dean Cressy's "Church History of Brittany," part iv., book xxxiv., chap. ix., p. 942.

¹⁴ An account of him may be found in Snoro Sturleson's "Heinskringla Saga of Olafi hinom Helga," tomus ii., cap. cxli., p. 216.

¹⁵ As generally stated, in 1024. Anund II. was also called the Burner, because he made

had been at war with Canute the Great, King of England and of Denmark, it was deemed well to engage him in a confederacy.¹⁶ Accordingly, both kings held a secret conference at Konghell, where they devised plans to render mutual aid and support. Having taken counsel together, the King of Norway united his fleet with that of Aunund, King of Sweden. Under their leaders Ulf and Ellaf, a large army of Swedes poured into Denmark, when engagements took place between the invaders and the Danes, resulting in great losses to the latter.¹⁷

These proceedings of the confederate king obliged Canute to leave England, as his northern kingdom was now placed in great danger. In 1025¹⁸—according to other authorities in 1027—while he was in Denmark, and his ships lay at the Holm of the River Helgo, Canute was suddenly attacked by Olave and Ulfr, with a numerous army of Swedes and with a naval force. In this encounter, he was defeated with a great loss of English and Danish chiefs. However, Godwin, who commanded the English troops, surprised the Swedish camp during night, and totally dispersed the Swedes.¹⁹ The sister of Canute had been married to Ulf, who is said to have designed one of his sons to fill the throne of Denmark; but, after the battle was over, he picked a quarrel with his brother-in-law, and had him assassinated in St. Lucius' church, at Roskild.²⁰ Olaf was now obliged to prepare new armaments to meet Canute, for he had resolved to hold Norway while he lived, as his lawful and patrimonial inheritance. Having assembled his forces, he chiefly concentrated them in the province of Vika, where they might be ready to make head against the enemy, whenever or wherever he should appear. Numerous emissaries, sent by Canute to Norway, had paralyzed the efforts of Olaf. His pagan subjects were not disposed to accept him for their king, while they were gained over in the interests of Canute the Great.²¹ The latter sent presents of gold and silver to their chiefs, in the year 1027, to wean them from their allegiance, and it seems he was successful. He promised to make a descent in person, during the following year. In the meantime, they sent word to him, that when he desired to come, they were ready to accept him as their king.²² The country being now ripe for revolt, at the opening of spring, Canute drew his expeditionary force on board his ships, and these left England steering for the northern seas. According to some accounts, his armaments consisted of over one thousand four hundred sailing vessels;²³ others have it one thousand two hundred.²⁴ It is more probable, however, that he sailed with fifty ships for Norway, as found in the most reliable accounts.²⁵ This expedition started in the year 1011, according to the Chronicle of the Isle of Man.²⁶ However, this chronology is ante-dated by many years, as

a law condemning to the flames the house of every person who did any injury to his neighbour.

¹⁶ See Joannes Magnus, "*De Omnibus Gothorum Sveonumque Regibus*," p. 576.

¹⁷ This invasion has been assigned to A.D. 1025, or the year previous, in the "*Historia Anglicana*" of Bartholomew Cotton. See p. 38. Edition of Henry Richards Luard, M.A.

¹⁸ See "*The Anglo-Saxon Chronicle*," translation by Benjamin Thorpe, vol. ii., p. 127.

¹⁹ This victory so pleased Canute, "that he bestowed his daughter in marriage upon Godwin."—David Hume's "*History of England*," vol. i., chap. iii., p. 151. London, 1812, 8vo.

²⁰ See Leslie Stephens' "*Dictionary of National Biography*," vol. ix., Art. Canute or Cnut, pp. 5, 6.

²¹ See Rev. Alban Butler's "*Lives of the Fathers, Martyrs and other principal Saints*," vol. vii., Julii xxx.

²² See "*Chronica*" Magistri Rogeri de Houedene, edited by William Stubbs, M.A., vol. i., A.D. M^o XXVII^o, p. 88.

²³ According to the Icelandic accounts.

²⁴ According to Eric Olaus' *History*, at the reign of Amund Carbonarius, lib. ii.

²⁵ See Matthæi Parisiensis, *Monachi Sancti Albani*, "*Chronica Majora*," edited by Henry Richards Luard, vol. i., A.D., MXXVII., p. 506.

²⁶ See Rev. James Johnstone's "*Antiquitates Celto-Normanice*," p. 4.

Canute's expedition is usually and more correctly referred to A.D. 1028. His vessels are stated to have been the property of English thanes.²⁷ The Jarl Hacon who had been expelled from Norway, and who had taken refuge in England with Canute, felt a great interest and ambition, while endeavouring to recover once more his position in Norway. He seems to have preceded or accompanied Canute on this expedition; and, towards the close of autumn, when the latter had triumphed everywhere, the victorious king resolved to sail for Denmark. Then Hacon was appointed vicegerent over the kingdom of Norway.

In order to anticipate the hostile designs of Canute, the Kings of Norway and of Sweden arranged to collect their respective fleets. This was thought to be a favourable opportunity for their joint action. Olaf's fleet was directed southwards. Meantime, Canute had sought in vain, through means of his ambassadors, to detach Amund II. from his alliance.²⁸ On coming to Hordia, however, one Erling Skialg showed his defection from Olaf, by taking with him four or five large ships, each commanded by himself or by one of his sons, as also twenty smaller craft. With these, he sailed away to England. The king had suspicions of the fidelity of other sea-captains; however, their treachery was not so openly revealed. Knowing that it should be a matter of difficulty to maintain so large a force in Norway, and at great expenditure of means, Olaf resolved that it should prey upon Denmark. The Swedish fleet was ready, likewise, and both arrays were now directed against Zeeland, which during the summer season was devastated. The people of Denmark found themselves altogether unable to contend against those united forces, which are said to have been organized, through means of Ulf, an Englishman of noble birth.²⁹ They now only thought of defending Jutia. However, they looked for the return of Canute with large forces to assist them. As they had anticipated, with a fleet greatly superior to that of the Swedes and Norwegians, in the month of September he set out from England. The expectation Canute had was to surprise and capture their united fleet. This intention was defeated, however, by the address of Jarl Ulphon, who brought Olaf out of danger, in good time; so that, when the Danes had mustered in force, no enemy appeared. To the King of Sweden, Olaf had then consigned their united fleet, and the vessels sailed for the Helga. His own forces Olaf had landed, and they encamped in position, while by Western Gothland he went into Norway. At Calmar, he left some ships. Notwithstanding the strife in which he was engaged, Olaf evinced much clemency and kindly feeling. While one Eigill and Tofiu, son to a Jarl of Gothia, were on guard at his camp, they allowed several prisoners who had burst their bonds to escape. So indignant felt the king at this carelessness or faithlessness to his service, that at first he thought of putting both to death. However, soon afterwards, Eigill became very ill, and in great sorrow he sent messengers to deprecate the king's anger, but for some time he would not be heard. At length, one Finn Arnin took upon himself the task of intercessor, when Olaf not only gave a free pardon, but even he went to visit the sick man, and placing his hand on Eigill's side, he offered up prayers for his recovery to the Almighty. The distemper was immediately allayed, and the invalid was restored to health. Olaf also accorded pardon to Tofiu, provided he should bring his Gothic father—who seems to have been the King of Sweden's subject—to

²⁷ See "Anglo-Saxon Chronicle," according to the several original authorities," edited with a Translation by Benjamin Thorpe, vol. i., pp. 290, 291, and vol. ii., p. 128.

²⁸ See "Heimskringla edr Noregs Konunga-Sögor, of Snorra Sturlusyni," toms ii., cap. cxlii., p. 217.

²⁹ See Joannis Mevrsi "Historiæ Danicæ, sive, de Regibus Danicæ," lib. iii., p. 54.

hold a conference with the king. Not only was that aged man a pagan, but he was inveterately opposed to Christianity, and he hated exceedingly those who professed the Christian religion. Tofiu was aware, that he should find it very difficult to persuade his father to see the king, yet he undertook the task. At first, his father refused, and applied violent language, when he learned the proposal; however, as he knew the condition on which Tofiu was to receive pardon, he at length agreed to see the king at Sarpsburg. Olaf at once pardoned the son's offence, and then, earnestly addressing the father, entreated him to recognise the majesty and utility of the Christian ceremonial, while warning him of the danger to be encountered should he remain bound to his pagan superstitions. He also told the old Jarl, that although now he was in the king's power, yet, that should not be abused. Nor did Olaf wish him to embrace Christianity reluctantly, but of his own free accord, which should make him the more acceptable to God. Not willing to adopt the king's advice, however, the old Jarl was freely dismissed. On his way homewards through a wood, he was suddenly seized with illness. He sent for the king, as if urged by some divine inspiration, and then he declared his desire to become a Christian. A priest arrived at that place, and instructed him. He was afterwards baptized, and then having a foreknowledge of what was soon to happen, he expressed a wish to die in that place, where he had received the grace of conversion. Before expiring, that Jarl desired a church should there be erected and be liberally endowed after his death, and on behalf of his soul's welfare. This his dying request was fulfilled, by his surviving representatives.

When the very numerous fleet of Canute reached the eastern coast of Norway, he landed at various places, where he summoned meetings, so that he might appear to receive the kingdom with popular acclaim. His approach was everywhere welcomed, nor had he much occasion for a resort to force. At Drontheim, he was proclaimed King of Norway, with great ceremony.³⁰ When Canute had established his power in Norway, he took measures to expel King Olaf from that country, which he reduced under his own dominion.³¹ Olaf was obliged to fly before his imposing forces,³² while the Norwegian chiefs, with great unanimity, received the conqueror of their country as a deliverer.³³ Towards the latter end of autumn, having left Hacon to defend Denmark, Canute returned to England, with the greater part of his forces. He did not suppose any great danger was to be feared, after his departure. In the year 1028, Canute, King of England, Denmark, and Norway, returned to the first-named country,³⁴ after his successful expedition. Other accounts have it in 1029.³⁵ However, the pious King Olaf had taken up his position among the Vikenses at the Lake of Dramen,³⁶ and as thirteen ships he had left at the port of Calmar now reached Tunsberg, he then resolved to try his fortune with these, and to see how far he could succeed in bringing his subjects to their allegiance. Having found

³⁰ See Torfæus' "*Historiæ Rerum Norvegicarum*," tomus iii., lib. ii., cap. xlii., p. 156.

³¹ See Rev. James Johnstone's "*Antiquitates Celto-Normannicæ*," *Chronicon Manniæ*, p. 4.

³² See Hume's "*History of England*," vol. i., chap. iii., p. 151.

³³ "*Tandem ferunt beatissimum Regem seditionem Principum, quorum mulieres ipse propter maleficia sustulit, a regno depulsum Norwagiæ. Et regnavit Knut in Norwagia simul et Dania, et quod nulli Regum prius contingere potuit, et in Angliâ.*"—Adami

Bremensis, "*Historiæ Ecclesiasticæ Ecclesiæ Hamburgensis et Pontificum Bremensis*," lib. ii.

³⁴ In 1012, this is stated to have happened in the Rev. James Johnstone's "*Antiquitates Celto-Normannicæ*." See "*Chronicon Manniæ*," p. 4.

³⁵ See "*Chronica*" Magistri Rogeri de Houedene, edited by William Stubbs, M.A., vol. i., A.D., M^o XXIX^o, p. 88.

³⁶ See Torfæus' "*Historiæ Rerum Norvegicarum*," tomus iii., lib. ii., cap. xlii., pp. 156, 157.

that Canute left Norway, with a few volunteers he went on board; but, to his demand for troops and provisions, little heed was taken by his former lieges. When chased from Norway, Olaf sailed for Denmark, where he spread terror among the islands of that kingdom. Then Olaus made an effort to raise troops in another part of the kingdom; but, he was not successful in that attempt. Towards the end of 1028, Olaf took shipping for Lindisnesia, but as his vessels steered towards the north, the winds became adverse. This juncture was observed by his enemy, Erling, who, bringing together a large number of ships, followed the king's movements, but with a haste fatal to himself. For the south winds soon prevailed, and with them Olaf seemed to be escaping from his pursuit. Then anxious to engage, Erling took advantage of the speed of that vessel, which bore his flag, and separating at a considerable distance from the other vessels, he came up with Olaf at the promontory near Bukke Fiord.³⁷ A desperate sea-fight then ensued. As none of the other ships came to his aid, Erling resolved to sell his life dearly as possible, and he fought with all the energy of despair. When his mariners and warriors fell around him almost to the last man, the flag-ship was captured, and he was taken alive. Still Olaf wished to spare his captive, but one Aslac would not hear of it, and with a stroke of his battle-axe, he clove open the head of the perfidious Erling. When the other vessels closed upon Olaf's fleet, although their ships were more numerous, yet they declined an engagement, and busied themselves with the interment of their admiral and of his slain companions. Freed from that danger, the further he sailed northwards, the more did calamities impend; for while the sons of Erling had prepared a force to follow in his wake, the fleet of Hacon, with great numbers on board, was now sailing out to meet him from another quarter. Moreover, Olaf found several of his followers then disposed to desert him, and to join the more powerful party. No other course remained to save his life, with the lives of his soldiers and mariners, than to leave his vessels, and to fly towards the mountains. His journey to Lesia and Gudbrand Dale was full of peril, while the Icelandic accounts have it, that many miracles were wrought on the way. Four hundred of a hosting that accompanied him and one hundred agriculturists were relieved with food, when famine threatened them, through the prayers of St. Olaf. Again, large rocks are said to have opened a passage for the fugitives, when his hand had been applied to remove them. Moreover, when the king had washed his hands in a certain fountain, that issued from a cave, in after time, the waters were in request to cure cattle that became distempered.³⁸ The place was afterwards denominated St. Olaf's cave.

From Gudbrand Dale, taking his wife Astride, their daughter Ulfhilde, and his son Magnus, with Bishop Sigurd, Olaf next passed through Heidmarch, Vermia, and Nericia, amid the rigours of a Norwegian winter; and, in the spring of 1029, he reached Amund, the King of Sweden, who gave them hospitality and protection, in their great distress.

However, not deeming himself safe in Sweden, Olave was obliged to fly for refuge during the summer of 1029 into Russia, where the grand Duke Jaroslaw³⁹ ruled. The latter had married the more nobly born sister of Olaf's wife, and he honourably and hospitably received the fugitive king. Having left Astride and his daughter Ulfhilde in Sweden, and to the care of its

³⁷ This is an extensive indentation off the south-west coast of Norway, running between the islands of Ilvidding and Rennis, and those of Karmoe and Bukken. See "Gazetteer of the World," vol. iii., p. 117.

³⁸ See Torfæus' "Historiæ Rerum Norve-

gicarum," tomus iii., lib. iii., cap. i., pp. 176 to 182.

³⁹ In the short Acts of our saint, published by the Bollandists, he is styled Jarzellanus—evidently a copyist's mistake for Jarislavus.

monarch, Olaf brought his son Magnus into Russia.⁴⁰ Residing in Russia, Olaf in no way neglected his religious and moral obligations; while with the people he became most popular. He even wrought several miracles, and they regarded him as a saint. A widow lady of some distinction had a son, whose throat was affected by an ulcer, so that when trying to speak or even to breathe, he had violent contortions. At the request of Ingigerd, the queen, Olaf applied his hands to the boy, until his throat was healed, and then taking some bread in the hollow of his hand, it was formed into a cross and given to the child. When he had swallowed it, all pain departed, and the boy was perfectly cured, in the course of a few days. As serving to illustrate the extreme reverence he had for the Sunday, the Sagas relate, that while on such a day Olaf sat on his royal seat, he fell into a profound reverie, and he did not think on the action, which then engaged him, but in a sort of mechanical manner. He held a piece of firwood in his hand, and from time to time, he cut splinters from it with a knife. Then the chief waiter cautiously remarked, that it should be Monday on the day following. This reminded the king, that he was violating the Lord's Day. Whereupon, collecting all the shavings he had made, and placing them on the extended palm of his hand, he set fire to them with a candle, and there he allowed them to burn into ashes. Thus, did he bear such torture with astonishing fortitude, as a punishment for his negligence, because he had neglected one of God's Commandments.⁴¹

Nor had Olaf remained long in Russia, when news reached him in the autumn of 1029, that returning with his wife from England, Hacon had perished at sea.⁴² It seems most likely, this accident became known in Norway, long before the account of it reached England.⁴³ One Biorn, a merchant, who had given in his submission to Hacon, when King Olaf fled, having heard what occurred, now believed that his allegiance returned to the exiled monarch, and that he was absolved from his oath of fidelity, apparently given with great reluctance. He at once hastened to Russia, towards the close of that year, and having sought Olaf, he endeavoured to argue, that Providence had thus thrown in his way a good opportunity for recovering Norway. By some writers, it is stated, that many of the Norwegian chiefs had sent emissaries, to urge upon Olaf a like course of action. This news differently affected Olaf and the companions of his exile; for, while the latter desired to return, and to recover their lost properties and positions in Norway, Olaf preferred a quiet life in Russia, where he might solely devote himself to heavenly contemplation, and to a complete union with God. The more experience of the world he had, the more he disliked its cares; while above all things, he detested the bloodshed of wars, the tumult of camps, and the pomp of courts. According to some accounts, while Olaf was in Russia, he had serious thoughts of embracing a religious life. For a time, and while reverses overtook him, Olaf had formed the project of going to Jerusalem, where he intended to seek retirement in a monastery; but, he was unable to fulfill this purpose, and circumstances soon changed it into another resolution. Biorn and the king's Norwegian partisans urged him to return, and to vindicate his rights, at that favourable time; nor did they neglect to move him, by stating, that he could restore the practices of Christianity through his apostolic zeal;

⁴⁰ See *Heimskringla* edr *Noregs Konunga-Sögor*, of Snorra Sturlusyni, tomus ii., cap. cxci., p. 315.

⁴¹ See Saxo Grammaticus "*Historiæ Danicæ*," lib. x., when treating about the reign of Canute the Great.

⁴² Torfæus adds: "mullo, præter deside-

rium nusquam comparentium, nuntio."—"*Historia Rerum Norvegicarum*," tomus iii., lib. iii., cap. ii., pp. 182, 183.

⁴³ Other accounts have it, that Hacon was killed in the Orkney Islands. See William Stubbs' "*Chronica Magistri Rogeri de Houedene*," vol. i., p. 88.

however, Jarislav and Ingigerd took opposite views, and counselled him to live with them a quiet life in Russia, where a field was open for his religious action. Jarislav offered Bulgaria, likewise, to Olaf, proposing also that he should convert it to Christianity.⁴⁴ Being very anxious, to consult the will of God in the matter, and to abide by it alone, Olaf had recourse to prayer. While asleep, he had a vision,⁴⁵ in which it seemed to him,⁴⁶ a Divine inspiration⁴⁷ was given, that he should leave for Norway. In vain did Jarislav or Ingigerd try their blandishments and arguments, to dissuade him from this purpose, for his resolution was now firmly taken. Placing his whole trust in God, and still deeming it a duty to repress the idolaters in Norway, he resolved to renew the war. Wherefore, leaving Magnus to the care of Jarislav and of his aunt Ingigerd, Olaf began to make the necessary preparations for his own departure.

He felt persuaded, that it was the will of heaven, he should return to his native country. His first object was to gain the approval of Amund, King of Sweden, and this monarch approved of his project, to make his expedition for Norway back through the Swedish territory.⁴⁸ In the month of January, he parted for Sweden. He was accompanied by Bishop Sigurd, and by a band, consisting of about two hundred attendants. The seat of royalty was then at Holmgard. In the spring of 1030, he reached Arosia. Not only was he joyfully received by his wife and daughter, but also by the King of Sweden, who manifested his friendly feelings and hospitality. The report of his leaving Russia to invade Norway soon spread, and Olaf remained in Sweden longer than was politic, for it gave his numerous disaffected subjects time and opportunity to organize a force in opposition to him. We learn from Adam of Bremen, that the Magi of Norway were chiefly instrumental in effecting his overthrow, as it was against them his hostility had been mainly directed. When it became known in Sweden, that the people of Norway were so hostile to their exiled king; several followers abandoned his fortunes, while many of his counsellors advised him to relinquish his expedition altogether, or at least, to seek a more favourable opportunity for its issue. Notwithstanding, Olaf was resolved to try his fortune once more, and he began to assemble a force to meet his rebellious subjects. His firm belief was, that the idolaters there should either become Christian or be banished from the country altogether. However, it did not happen that his efforts had been crowned with success; although his valour was undoubtedly displayed in action, while his love of justice was recognised even by his enemies.

With the King of Sweden's friendly assistance, he obtained a small army of four hundred men, to assert his claim to the crown of Norway. Moreover, he was allowed to recruit men on his own behalf. He thereupon drew a large number of followers from Sweden, and from the adjoining Islands. With these, he once more resolved to invade Norway, and with that object in view, he directed their march towards northern Jemptia. He led these forces through very difficult passes, towards the frontiers of Norway. Great was his joy, when he met his valiant brother Harald, at the head of six hundred Norwegians, all ready to do battle for his cause. Again, he was greatly cheered when Dagns, the son of Hring, King of Heklimarch, brought

⁴⁴ See "*Heimskringla edr Noregs Konunga Sögur*," of Snorra Sturlusyni, tomas ii., cap. cxviii., p. 325.

⁴⁵ According to some accounts a distinguished man appeared to him in sleep, while Olaf himself considered him to have been Tryggson, formerly a King of Norway.

⁴⁶ Theodric, the monk, states that Olaf was admonished in his sleep to return to Norway.

⁴⁷ So it is called in the Breviary of Sleswick.

⁴⁸ See Joannis Meursii "*Historiæ Dacice*," &c., lib. iii., p. 54.

him twelve hundred men.⁴⁹ He succeeded in raising a force of about 3,000 warriors, along his line of march through Sweden. He laboured to convert and baptize those soldiers who had been pagans ; but, he found it a difficult matter to engage their rude convictions. A number of outlaws and those eager for plunder had joined the army of King Olaf. Among these marched two brothers, Gauka-Thorer and Afarfaste, vagabonds and robbers, who were at the head of thirty men. Olaf endeavoured to persuade them to become Christians ; whereupon the former said : " I and my comrades have no faith but in ourselves, and with this faith we get along sufficiently well." The king replied : " It is a great pity that such brave warriors as you are should not believe in Christ." He then offered them great dignities, if they would be baptized ; but, if not, he desired them to leave the army. Afarfaste also said he could not believe. Whereupon, Gauka-Thorer muttered : " It is a great shame, that the king drives us thus from his army, for I never came before, where I was not heartily welcome, nor will I leave now." They then fell into the rear of the army, but still they followed King Olaf's standard.⁵⁰ Notwithstanding his numerical inferiority, and his desire for recruits, yet Olaf wished only to have Christian soldiers fighting on his side.⁵¹ Altogether, he had over three thousand men under his banners, but of these fully nine hundred were pagans.⁵² To them Olaf signified his wish that they would be baptized. When they heard this desire, four hundred agreed to the proposition, but five hundred refused, and these returned to Sweden. Then Gauka-Thorer and Afarfaste presented themselves once more to the king. He asked, if they would receive baptism ? Then, in a consultation together, Afarfaste said : " To give you my opinion, I will not turn back, but go on into battle, and fight on one side or the other, nor do I care much which of the opposing armies I join." To this Gauka-Thorer replied : " If I go into battle, it will be on the king's side, and if I believe in a God, why not in the white Christ, as well as in any other ? Now, it is my advice, that we be baptized, since the king insists on it." Then they were baptized by a priest, and afterwards confirmed by the bishop. So pleased was King Olaf with their conduct, that he took them into his bodyguard, and he directed them to fight beside his banner in the coming battle.⁵³

CHAPTER V.

RETURN OF KING OLAF TO NORWAY, AT THE HEAD OF AN ARMY—THE FATAL BATTLE AT STIKLESTAD—INCIDENTS OF THE ENGAGEMENT—INTERMENT OF THE KING AND SUBSEQUENT TRANSLATION OF HIS RELICS—THE BUILDING OF DRON-
THEIM CATHEDRAL AND THE SHRINE OF ST. OLAF—VENERATION FOR ST. OLAF'S REMAINS AND MIRACLES WROUGHT THROUGH HIS INTERCESSION—MEMORIALS OF THE SAINT—HIS FESTIVALS—CONCLUSION.

THOROUGHLY convinced as he was, that a desire to extend the honour and glory of God, and to bring his subjects to a knowledge of the Christian Faith,

⁴⁹ See Olaus Magnus' "*Historia de Gentium Septentrionalium*," &c., lib. viii. cap. xxxvii., p. 326.

⁵⁰ See Rev. S. Baring-Gould's "*Lives of the Saints*," vol. vii., July 29, p. 665.

⁵¹ According to Theodric, the monk of Nidrosia.

⁵² See the Bollandists' "*Acta Sanctorum*," tomus vii., Julii xxix. De S. Olavo, Rege et Martyre, Nidrosiæ in Norvegia. *Commentarius Historicus*, sect. ix., pp. 105, 106.

⁵³ See Rev. S. Baring-Gould's "*Lives of the Saints*," vol. vii., July 29, p. 666.

CHAPTER V.—¹ See Thormod Torfæus'

were the motives which chiefly actuated him, Olaf now led his army forward, to try the issue of that contest, in which he was about to engage. He entered Norway through the mountains rising eastwards from Dromtheim, and he gazed with great delight on the prospect then presented, from the vantage ground he there occupied. Filled with contending emotions, the king was silent for a long time, to the great surprise of the bishop, who rode beside him. He had given orders to his troops, that they should not waste the husbandmen's corn on their march; but, however well obeyed by those bands which were near him, the reeguard and the stragglers did not respect the property of farmers along their route.¹ The Norwegian bonders had already mustered a large force, to oppose their king. This he learned, when he had reached the frontier on Staf's Moor.² Finding himself betrayed by his professing Christian subjects, he now thought to invade Norway, where he sought to overcome those who proved false to their allegiance. He had distributed arms among the country people, thinking they should be used to uphold his cause; but, instead of that, few rallied to his standard, while the greater number refused to enlist on his side, or they joined the ranks of his enemies. This conduct so greatly enraged his chiefs, that they recommended Olaf to burn their houses and villages, according to the barbarous custom of that age and country. However, the king had other sentiments, and he remarked, that as they had professed themselves Christians, and had plighted their faith to God, only to violate it, by again relapsing into idolatry; he declared, also, that their defection from an earthly king was a much lesser crime, however it might be detestable, in the estimation of honest and of generous souls. At a village or farm called Sticklastad, said to have been only two miles³ eastward from Dronheim, the army of his enemies was drawn up in position to bar Olaf's entrance to his former capital. Other authorities, however, place it at a much greater distance. Finn Arnesön had been selected by the king, to marshal his forces and to lead them into battle. While King Olaf knew that a concentration of forces had taken place on both sides, and that a decisive engagement must now ensue, he left the issue to Divine Providence. He caused the cross to be painted on all the helmets of his soldiers, to signify, how under that sign, he willed them to conquer or to die.⁴ He now redoubled his prayers, his vigils, and his fastings; for, he knew, that his enemies were greatly superior in number to the army he was leading against them. Indeed, King Olaf seems to have had a presentiment, before engaging in the fight, that he should not survive it; and, therefore, he set apart a large sum of money which was to be distributed, partly to obtain prayers for those who should fall in battle, so that the Almighty might be propitious to them, partly for the temples and clergy, and partly for the poor.⁵

The night before the battle, and while his army lay around him on the field, Olaf slept but little himself, for he spent the silent hours of the night in prayer to God. Towards morning, slumber fell upon him; yet, he awoke early, and while daylight was breaking over the pine-clad Norwegian moun-

¹ *Historiæ Rerum Norvegicarum*, pars iii., lib. iii., cap. iv., p. 189.

² See Rev. S. Baring-Gould's *"Lives of the Saints,"* vol. vii., July 29, p. 665.

³ Torſæus has it, "*duobus in ortum a Nidarosia miliaribus situm.*"—*Historia Rerum Norvegicarum*, tomus i., lib. ii., cap. xix., p. 85.

⁴ This idea and direction he adopted, most probably, from the example of the first Christian and Roman Emperor Constantine

the Great. Thus, according to the poet Prudentius:—

"Christus purpureum gemmanti textus
in auro
Signabat Labarum clipeorum insignia
Christus
Scripserat; ardebat summis crux ad-
dita cristis."

—In Symmachum, lib. i., vv. 484 to 486.

tains that rimmed the east.⁶ As customary in those days, an Icelandic scald, named Thormod, followed the king's fortunes, with a desire to celebrate his actions and virtues in Norse song. To the profession of bard, he united that of vocalist. He was awake when Olaf arose; but, the latter did not chose to disturb his soldiers from their slumbers. However, he asked Thormod for a song. Then his scald began to sing the grand old battle song of the North, and known as the Biarkamal, in a loud voice, and with great spirit. Soon the familiar strains sounded on their ears, when all the warriors awoke and listened. To reward the scald, Olaf took off a gold ring and gave it to him. Then Thormod thanked him for the gift, and he said: "We have a good king; but, it is not safe to say, how long he shall live. It is my prayer, sire, that you should never part from me, either in life or in death." The king answered: "We shall go together, so long as I rule, and you shall follow me." Thormod then replied: "I hope, sire, that whether in safety, or in danger, I may stand near you."⁷ Then, he entoned a song, in which he promised fidelity to his king, and that he should be true unto death. The warriors around applauded the scald, and thanked him for the lays he sang.

The night before the king and his rebellious subjects met for that final encounter, the Lord Jesus appeared to Olaf in a vision, and He spoke these words: "Approach to me, my beloved, that you may gain the sweet fruit of all your labours, enjoying my presence through a glorious eternity." At the same time, Olaf beheld a ladder, as it were reaching to the highest heaven, whereby he was destined to ascend to that kingdom of glory. This vision afforded him great consolation, and he felt perfectly resigned for the issue of that combat awaiting him.⁸ Before the battle had commenced, a pagan, named Arnliot Geillina, offered to fight for the king. He was a handsome and a well-armed man, but Olaf asked if he were a Christian. Then Arnliot answered: "My faith has hitherto been to believe in my own power and strength, and a very satisfactory faith I found it; but, I am not indisposed, sire, to believe in you." Then said Olaf: "If you put faith in me, you must also put faith in what I will teach you. You must believe that Jesus Christ has made heaven and earth and all mankind, and to him shall all those who are good and rightly believing go after death." Arnliot replied: "I have indeed heard of the White Christ, but I neither know what he proposes, nor what he rules over; but now, I will believe all thou desirest, and lay my lot in thy hands." Then the king hastily taught him so much of the Faith as he could, within the few minutes at his disposal, and Arnliot was baptized. Thereupon, the warrior took his place in the host.⁹

The king afterwards ordered his soldiers into their positions, addressed his army, and desired them to prepare for battle. Owing to want of rest, Olaf felt fatigued, and having commanded a halt, he sat down, laying his head upon the marshal's knee. He then slept, but only for a short time. Soon the bonders came in sight, with their banners and flags floating in the breeze. While the king was sleeping, and before his enemies approached, the chief marshal of his army, named Phin or Finn, aroused him from sleep. Then, drawing a sigh, Olaf said: "O what have you done? Methought I had ascended to the top of a ladder, which reached to the stars, and that heaven was about to open, so that I should enter it, had you not awakened

⁶ Somewhat differently runs the account as given by Theodric, the monk of Nidrosia, in his Life of St. Olaf, cap. xix.

⁷ See Rev. S. Baring-Gould's "Lives of the Saints," vol. vii., July 29, p. 668.

⁸ In the *Fosthbræðra Saga*, the history of this Thormod and of his fester-brother is

given.

⁹ See the *Acta Brevia S. Olavi*, published by the Bollandists, cap. i., num. 10.

¹⁰ See Rev. S. Baring-Gould's "Lives of the Saints," vol. vii., July 26, pp. 670, 671.

¹¹ Adam of Baemen continues: "Post-

me."¹⁰ Then Finn looked very grave, for he thought the dream indicated the king's approaching death, even though it should lead to an immortal life of happiness. While the king's forces confronted those of his rebellious subjects, one Thorgill, who lived in that place, offered his services as a warrior. The pious monarch answered, however, that it should be better to reserve himself as a non-combatant, to aid the wounded during the fight, and to bury the dead after it. Moreover, Olaf besought him to take care of his own corpse should he fall in battle, and if Thorgill were allowed to do so by his enemies. This Thorgill solemnly promised.

One of the most remarkable incidents of this campaign was the circumstance, that brothers were opposed to brothers, as often happens in the case of civil war. For a long time, the brother of Finn Arnesön, named Kalf, had served King Olaf; but, he had been seduced from his allegiance, owing to the presents and promises of King Canute. Even at that moment, when the opposing forces drew together, for the purpose of engaging in battle, the good King Olaf desiring peace went out before his vanguard, and addressed himself to Kalf, who stood in the front line of his enemies' ranks. "Why art thou there, O Kalf?" said the king. "Have we not, when last we parted, saluted each other as friends? Nor is it just, when four of your brothers fight on our side, that your arms should be directed against us." Whereupon, Kalf answered: "Many things that are wrong, now happen; by your late desertion of us, we were compelled by necessity to be at peace with those who remained. Therefore, let each one defend the ground that remains to him. Had I mine own wish to consult, I should be at peace with you." Then said the king: "Possibly, O Kalf, you wish for peace; but, our citizens do not show themselves disposed for it."¹¹ However, these efforts to procure a respite were vainly tried; for one Sigurd, a Danish Bishop,¹² who was in the interests of Canute, spoke in a seditious manner.¹³ Then, all hope of reconciliation was soon at an end.

When the onset was about to take place, a brave warrior, named Biorn, carried the king's standard. One Thoror Hund led the first column, on the side of the rebels, and he wore a coat of rein-deer skin over his coat of mail. On the side of Olaf, the army now only waited the signal to engage. His rallying cry was, "Forward, soldiers of Christ, of the cross, and of the king."¹⁴ In the very first charge, the king's standard-bearer Biorn fell by the hand of Thoror Hund, who had aimed at the king. The latter exchanged blows with him, wounding him in the hand, and striking him across the shoulders, but his coat of mail seems to have been impenetrable.¹⁵ Then Olaf exclaimed

quam visionem vidit Rex circumventus a suis Baggonibus, quorum maximus et præcipuus seleris auctor erat, ut fertur, quidam nomine Kalf bonde, occiditur et martyrio coronatur."

¹¹ Theodric the monk of Nidrosia somewhat differently relates this matter, by stating, that when both armies were about to engage, the king sent Finn, brother to Kalf, so that he might offer terms of peace, on the basis of forgetting all past injuries, and of pardoning all former offences on both sides. The king declared himself averse to bloodshed and to civil wars, while he desired to stay his hand, should reasonable counsels prevail. However, a contrary spirit seemed to pervade the rebel forces, nor would they

listen to any advice or terms offered by their king.

¹² He is different from one so named, who fled with Olaf from Norway. Other authorities—such as Johannes Magnus—call this Bishop Trugill.

¹³ See Torfæus' "Historia Rerum Norvegicarum," tomus iii., lib. iii., cap. vii., pp. 195 to 197.

¹⁴ He was the first to inaugurate a formula, which afterwards had been adopted by the Crusaders, at the Council of Clermont, in 1096. See Michaud's "Biographie Universelle Ancienne et Moderne," tome xxxi., p. 221.

¹⁵ According to the Saga of Olaf Hinom Helga, cap. ccxi. See "Heimskringla edr

to Biorn: "Do thou kill the dog, on whom steel doth not bite." Then Biorn turned round the battle-axe in his hands, and he gave Thorer a blow with the hammer-end, and on the shoulder. It was so hard, that Thorer tottered, but immediately recovering, he drove his spear right through the body of Biorn, exclaiming: "Thus I kill bears."¹⁶ The king manifested his usual valour in this engagement, and in the front ranks of his men, Olaf wielded a two-handed sword. He cut one Thorgeir of Quiststad across the face, and slashed off the nose-piece of his helmet, cleaving his head down below the eyes, so that they fell out. In the beginning of this fight, the king received a stroke from a battle-axe—which the Norwegians were accustomed to wield—and this was dealt him in the left thigh above the knee, by one Thorstein, a bonder. After this wound, the king staggered towards a stone, throwing down his sword, and praying God to help him. Instantly, Finn Arnesön killed Thorstein.¹⁷ While the king lay bleeding and faint, Thorer Hund aimed a stroke at him with his spear, which lodged below his coat of mail and entered the belly. One of the chief leaders of the peasant army, at the battle of Stiklestad,¹⁸ was Kalf Arnesön, and he now approached, dealing a death-blow on the left side of the neck. Having been mortally wounded, and Olaf's sword having fallen from his hand, he was slain in that battle, by one of the enemy's chiefs, as generally related. It is said, that Thorer Hund afterwards then went to where the king's dead body lay, and then stretching it out on the ground, he spread a cloak over it. He afterwards declared, that when he wiped away blood from the king's face, it looked beautiful and serene even in death. There was red on the cheeks, as if the holy man were only sleeping.¹⁹ When one of the leaders, Dagr, a kinsman to Olaf, saw that the king and his standard-bearer had fallen, he boldly raised the banner once more, and shouted to the army, to avenge their monarch's death, and to leave no bloodless victory to their adversaries. Whereupon, fired with his enthusiasm, the soldiers levelled their arms, and forming a close body, they charged twice or thrice through the thickest ranks, mowing down many of their enemies.

The Icelandic scald, Thormod, was placed under King Olaf's banner in that encounter. When the king had fallen, the battle was raging, so that all the king's men were either killed or wounded. Thormod was severely wounded, and he fell back, when the survivors retreated. Then, the re-re-guard, headed by Dagr, rushed forward over the ground, strewn with dead, and endeavoured by their desperate courage to retrieve the fortunes of the day. Thormod stepped aside weary and faint. As he stood thus, an arrow struck him in the left side, but he broke off the shaft of that arrow. He then went out of the ranks, and up towards the farm of Sticklastad, where the wounded were being attended to in a large barn. Thormod held a drawn sword in his hand. As he went thither, he met a man, named Kimbe, coming out, who said: "The wounded in there howl and scream with pain, and bear their wounds very ill." Thormod then said: "Wert thou in the battle too?" "I was with the bonders, which was the best side," said he. "And art thou wounded any way?" said Thormod, "A little," answered the man, who asked, "And hast thou been in the battle?" Thormod replied, "I was with them who had the best cause." "Art thou wounded?" asked the man. "Not much to signify," replied

Noregs Konunga-Sögor," toms ii., p. 368.

¹⁶ It appears, that Biorn signifies "a bear," in the Norse language.

¹⁷ See Thormod Torfeus' "Historiæ Rerum Norvegicarum," Pars Tertia, lib. iii., cap. viii., p. 199.

¹⁸ See J. J. A. Worsaae's "Account of the

Danes and Norwegians in England, Scotland, and Ireland." The Norwegians in Scotland, sect. v., p. 222.

¹⁹ See the Saga of Olaf Hinom Helga, cap. ccxlii., in "Heimskringla edr Noregs Konunga-Sögor," toms ii., p. 371.

²⁰ Then the woman said, "Why do you

Thormod. As the man saw that Thormod had a heavy gold ring on his arm—it was that given him in the morning by St. Olaf—he said, “Thou art certainly a king’s man. Give me thy gold ring, and I will hide thee. The bonders will kill thee, if thou fallest in their way.” Thormod answered, “Take the ring, if thou canst get it. I have lost what is more dear to me than a ring.” Kimbe stretched out his hand, and wanted to take the ring; but, swinging his sword, Thormod cut off his hand. Then, Kimbe screamed and howled as badly as any whom he had been blaming. He then went off, when Thormod sat down in the barn, and listened to what people were saying. The conversation turned on what each had seen in the battle. While some praised King Olaf, others spokê against him. Thormod went out, and entered into a chamber apart. In this, there were many wounded men, and with them a woman, who was binding their wounds. There was fire upon the floor, at which she warmed water, to wash and cleanse them from blood. Thormod went to a pillar and stood leaning against it. The girl then said to him, “Are you one of the king’s men, or do you belong to the bonders’ side?” In reply to her question, he sang a stave,²⁰ and soon after it he expired.²¹ Thus died this brave and loyal heart. It speaks well for King Olaf, that he could have inspired such affection in the soul of that gallant Icelander.²² Nothing seems so indicative of a great man’s character, as that it should command love and reverence in men of heroic minds, while willing to die as they had lived faithful to his interests and cause.

According to one account, the battle sô fiercely contested, with great bravery on both sides, was protracted to the evening, and night only separated the combatants. It is stated, likewise, that neither side had greatly the advantage over the other, while both parted, owing chiefly to the loss of men

not let your wound be dressed, if you are hurt?” Thormod answered, “I have a wound which none may bind up.” Then she who was heating the water said to him, “Why are you so pale, man, and so colourless? If you are wounded, let your sore be attended to.” But Thormod answered:—

“I am not ruddy, the ruddy youths
Readiest tend the tender maids.
Far in, deep-dyed in blood,
Stands in my wound the spear
That struck me, fair faced!
The trace of the rushing storm
Of swift weapons burns me.”

And when he had sung that stanza, leaning against the pillar, he fell dead to the earth. But the verse was not completed by him, Harald Sigurd’s son having added the words “burns me.” According to the *Fostbræthra Saga*, sect. ii.

²¹ The *Saga of King Olaf*, in the *Heimskringla* narrates the circumstances rather differently. It is said, that Thormod rejoiced at the arrow having pierced him, for now that Olaf was dead, he had no wish to live. “Thormod stood up and went in towards the fire, and stood there awhile. The young woman said to him, ‘Go out, man, and bring in some of the split firewood which lies close beside the door.’ He went out and brought in an armful of wood, which he threw down upon the floor. Then the

nurse-girl looked at him in the face and said, ‘Dreadfully pale is this man—why art thou so?’ . . . And she said, ‘Let me see thy wound, and I will bind it.’ Thereupon Thormod sat down, cast off his clothes, and the girl saw his wound, and felt that a piece of iron was in it, but could not find where the iron had penetrated. In a stone pot she had stirred together and boiled leeks and other herbs. These she gave the wounded men to eat, through which means she discovered if the wounds had penetrated into the belly; for if the wound had gone so deep, it would smell through of the leek. She brought some of this broth now to Thormod, and told him to eat of it. He replied, ‘Take it away, I have no appetite for my broth.’ Then she took a large pair of tongs, and tried to pull out the iron; but, it sat too fast, and would in no way come. As the wound was swollen, there was little of the weapon to seize. ‘Now,’ said Thormod, ‘cut in deep enough, to get fast hold with the tongs, and let me pull.’ She did so. Then Thormod took a gold ring from his hand, and gave it the nurse-girl. ‘It is a good man’s gift,’ he said, ‘for King Olaf gave it to me this morning.’ Then, Thormod took out the tongs, and pulled the iron out, and it was barbed. Afterwards, Thormod leaned back and died.”—*Saga vii.*

²² See Rev. S. Baring-Gould’s “*Lives of the Saints*,” vol. vii., July 29, pp. 672 to 675.

and through fatigue, when the victory was even then doubtful.²³ While these circumstances have been so specifically related, we are told by Theodric, that it is not at all certain, by whom King Olaf's death-wound had been given, nor whether he received one mortal wound or more than one.²⁴

This decisive battle was fought, July 29th, A.D. 1030,²⁵ at that place called Stiklestad or Stichstadt, in the province of Drontheim. Such are the dates assigned for St. Olave's death, by the most reliable Icelandic and Norwegian writers,²⁶ and they are usually followed by the early English historians.²⁷ Other accounts have it at a much earlier period.²⁸ That St. Olaf met his death on the fourth day of the week is related by many writers,²⁹ and this seems to be most probable, since in 1030,³⁰ the 29th of July fell on Wednesday. One account has it,³¹ that his death happened on Friday, but this does not merit much notice. Several of the northern writers, however, place the year of St. Olaf's death, at 1028; and among these are Eric of Upsal,³² the Breviary of Sleswick, the Vita S. Olavi, in the Bodensee Manuscript, and Albert Staden-sis.³³ With Baronius, several modern writers have followed this chronology. This also is the date given by Adam of Bremen.³⁴ In an old Danish chronicle, it is related, that St. Olavus, King of the Northmen, was martyred at Sticlastath, in the year 1028.³⁵ According to the Short Acts, published by the Bollandists, this saint was martyred³⁶ by the pagans, near the old city of Throndhjems, better known as Drontheim. Again, Theodric, the monk of Nidrosia, states, that St. Olaf fell on the 29th of July, A.D. 1029;³⁷ but, this date can hardly be reconciled with his own calculation.³⁸

²³ Such is the account given by Theodric, the monk of Nidrosia.

²⁴ He adds: "quia à diversis diversa dicuntur, nos nil temere affirmare volumus, nec officioso mendacio aliorum aures demulcere."

²⁵ According to Matthew of Paris, at this date: "Eodem anno Sanctus Olavus, rex, doctor, prædicator, et apostolus Norichorum in Norwegia, Haroldi regis Norichorum filius, in Norwegia injuste perimitur, a Norichis percussus nimis truculenter quadam securi, quia gens illa non gladiis sed securibus utitur."—"Chronica Majora," vol. i., p. 507. Edited by Henry Richards Luard, M.A.

²⁶ Among these may be noticed Suaning Huitfeld, Torfæus, Sibern, &c.

²⁷ See Matthew of Westminster, "Flores Historiarum," pp. 406, 407.

²⁸ The "Chronicon Manniæ," in its mistaken chronology, has placed the death of St. Olave at the year 1013. See Rev. James Johnstone's "Antiquitates Celto-Normaniciæ," p. 4.

²⁹ Besides the monk Theodric, the Bodensee Manuscript Life of St. Olave, cap. x., num. 10, Snorro Sturleson, in his Life of St. Olaf, as also, the unknown author of "Chronica Danorum," p. 4. In the year 1028, the 29th of July fell on Tuesday.

³⁰ For this year, the Saxon Chronicle, Florence of Worcester, Simon of Durham, Radulphus de Diceto, and other English authorities, contend.

³¹ That of the Utrecht Manuscript Life of St. Olave, printed by Greven at Louvain, but which is notoriously filled with fables.

³² In his account of Olaus Skotkonung. See lib. ii.

³³ In his Chronicle.

³⁴ He states: "Transivit ad Dominum anno ab incarnatione Domini ut supra notatum est, feria quarta, Augusti Kal. iiii. omnibus Septentrionalis oceani populis æterno cultu et devotissima veneratione memorabilis."—"Historiæ Ecclesiasticæ Hamburgensis et Bremensis, vicinorumque Locorum Septentrionalium."

³⁵ See "Incerti Auctoris (qvi vergente Seculo XIII. vixisse videtur) Chronica Danorum, et præcipue Sialandiæ, seu Chronologia Rerum Danicarum ab Anno Christi MXXVIII., ad Ann. MCCLXXXII. cum Appendice Chronolog. usque ad Ann. MCCCVII. Ex veteri Membrana eruit, primusque edidit Arnas Magnæus," p. 1. Lipsiæ, A.D. 1695, 18mo.

³⁶ The Acta Brevia state: "Occubuit autem quarto Kalendas Augusti, feria quarta, millesimo et vicesimo octavo anno ab Incarnatione Domini, pro fidei defensione ab inimicis fidei crudeliter interemptus."—"Acta Sanctorum," tomus vii., Julii xxix. De S. Olavo Rege et Martyre, Nidrosiæ in Norvegia, p. 115.

³⁷ "Occubuit autem beatus Olavus quarto Kal. Augusti, quod tunc erat quarta feria, anno ab Incarnatione Domini millesimo vicesimo nono; ut nos certius indagare potuimus."—De Regibus Norwegiæ, cap. xix.

³⁸ For as the Bollandist Father Peter Bosch remarks, that either Theodric, or his copyist, is in error, since the Dominical Letter of that year was E, and therefore the 29th of July must have fallen on the third

Notwithstanding what has been already related, much obscurity seems to have shrouded the circumstances of the king's death, even in times not very remote from those in which he lived. Some accounts have it, that St. Olaf had been assassinated, at the instigation of King Canute.³⁹ While it is most generally believed, St. Olaf fell in battle, other traditions were, that he had been slain by the Magi,⁴⁰ and with manifestations of that great hatred they bore him, and of their contempt, because he had been so opposed to their superstitious practices.⁴¹ As the chronology for his death has varied with different writers; so are they not accordant, in giving us the exact years he reigned. This is not so surprising, as his rule had been greatly interrupted, and as he had even been expelled from his kingdom. For nearly sixteen years—but with vicissitudes intervening—Olaf ruled over Norway, according to some writers;⁴² others have his reign there at fifteen years;⁴³ others state thirteen years;⁴⁴ while it has been reduced to twelve,⁴⁵ as variously estimated, and under the conditions specified. If we regard the reign of Olaf to have commenced in 1014, and to have lasted until 1030, making allowance for the year 1029—a great part of which he passed as an exile in Russia—it may be allowed, that he held Norway under his sway for sixteen whole winters.⁴⁶

During their time, a constant war was waged between Knut, King of the Danes, and Olaf, King of the Norwegians; the former contending for Empire, and the latter for liberty. In these contests, Olaf had justice on his side, because with him war became a matter of necessity rather than of choice.⁴⁷ During the lifetime of his brother St. Olaf, some accounts have it, that Harald became an exile from Norway and went to Constantinople, and that afterwards, he fought many battles against the Saracens. However this may be, it seems rather irreconcilable with the statement, that he arrived home in time to join Olaf, in that attempt to recover his lost crown.⁴⁸ Nevertheless, the truth seems to be, that after the battle of Stiklastad, Harald fled to Russia in the first instance; thence he went to Greece; and afterwards, to the eastern countries of Asia. Magnus, the son of Olaf, took refuge, also, in the kingdom of Russia.⁴⁹

and not the fourth day of the week.

³⁹ Adam of Bremen writes: "Sed et alii sciunt illum obgratiam Knut Regis latenter occisum; quod et verum esse non diffidimus, eo quod regnum ejus invasit."—*Historiæ Ecclesiasticæ Ecclesiæ Hamburgensis et Bremensis*, &c., lib. ii., cap. xlii.

⁴⁰ Thus Adam of Bremen states: "Alii verò dicunt, eum in bello peremptum: quidam autem in medio populi circo ad ludibrium Magis expositum."—*Ibid.*

⁴¹ See Edward A. Freeman's "History of the Norman Conquest of England, its Causes and its Results," vol. i., chap. vi., p. 503, and n. 3.

⁴² Supposing it to date from the expulsion of Hacon to the date assigned for his own death.

⁴³ Thus Theodric, the monk of Nidrosia, writes: "Regnavit autem B. Olavus annis quindecim; quorum tredecim solus obtinuit regnum: nam primo anno cum Suenone, filio Hacon Mali, pugnam habuit; ultimo vero . . . rebellionem passus est, et inquietum fecit regnum." To this computation Torfæus leans, also, if the winters be taken

into account. See "*Historiæ Rerum Norvegarum*," tomus iii., lib. iii., cap. ix., p. 203.

⁴⁴ Abstracting two years he spent in exile.

⁴⁵ Among these are Adam of Bremen, in his "*Historia Ecclesiastica*," lib. ii., cap. xliii., and Albertus Stadensis, in his chronicle.

⁴⁶ See the Bollandists' "*Acta Sanctorum*," tomus vii., Julii xxix. De S. Olavo, Rege et Martyre, Nidrosiæ in Norvegia. *Commentarius Historicus*, sect. ix., pp. 105 to 108.

⁴⁷ According to Adam of Bremen, in his "*Historiæ Ecclesiasticæ Hamburgensis et Bremensis, vicinorumque Locorum Septentrionalium*," lib. ii., cap. 40, 43; also, lib. iii., cap. 13, 18, 19.

⁴⁸ See S. A. Denham's "*History of Denmark, Sweden and Norway*," vol. ii., book ii., chap. i., p. 174.

⁴⁹ See—when treating about Canute the Great—Joannes Isaac Pontan's "*Rerum Danicarum Historia Libris x.*, Unoque Tomo ad Domum usque Oldenburgicam deducta," lib. v., p. 153.

It is supposed, that Thorer Hund was desirous of giving Olaf's body honourable interment, after the battle was over, and that he adopted the expedient of covering it with his cloak, so that it might be preserved from indignity, on the part of the victorious bonders. It is stated, also, that the blood which he wiped from the king's body had touched his own hand and had healed it.⁵⁰ Wherefore, he learned to regard Olaf as a saint. Moreover, Thorgill, the son of Halma, to whom the king had given orders regarding what should be done for him after death, now went out in the evening when darkness set in, and searching for the body, together with his son Grime, they at length found it. Then, they carried it to a deserted cottage or barn near the field. There, they took off the clothes, and having obtained light, they washed away all stains of blood from the corpse. Afterwards, they placed linen around the body, and buried it beneath the floor, heaping wood over to conceal all traces of a grave, from those who should enter; so that, having despatched those offices of charity, they went home. Meantime, among the troop of beggars that followed either army for gain, there happened be a blind man, who was led to that deserted cottage, after the battle, as he desired to take refuge there for that night; when he entered, having groped about with his hands, he reached the pile of wood, where some liquid stained his fingers, and feeling an itchiness in his sightless eyes, he rubbed them with his hand. Afterwards, going out from the hut, he was able to find his way in the darkness to the farm of Stiklestad, and entering a house, he was restored to the full use of vision. This was a cause of wonder to all, who knew his previous condition, and on hearing his story regarding all the circumstances, they were naturally anxious to learn where the hut was in which he became gifted with sight. No little apprehension was entertained, however, by Thorgill and Grime, lest that miracle should reveal the king's body to his enemies, and that these should expose it to desecration or injury.⁵¹ It was feared, that should they find his remains, Olaf's foes might be disposed to burn them into ashes or to drown them in the fiord, after having shown their hatred of him by insults after death; and, in consequence, Thorgill and Grime were greatly anxious to conceal the body, while they had miraculous manifestations regarding the spot where it lay, having been enveloped in a supernatural light. Whereupon, they prepared two coffins, both very much alike. One they filled with stones of nearly equal weight with the king's body; while in the other, with great reverence, they placed his corpse. Then, so soon as they found loiterers removed from Stiklastad, both coffins were placed in a pinnace; and, by night, Thorgill rowed over to a place, known as the Dirty Port, and there, in a little hut apart from others he placed the body. Then, Thorgill is said to have reported to the Danish Bishop, Sigurd, that Olaf's body had been found, and had been brought to Nidrosia in a boat. The Bishop, thinking this was so, ordered the coffin and corpse to be sunk in the river, without any rites of Christian interment. This order he was assured had been executed. Meanwhile, Thorgill entered Drontheim, and went to those he knew to have been of the king's party, to see if measures could not be taken for its proper interment. But, at that juncture of their affairs, all feared to engage in the office. Whereupon, Thorgill repaired to the hut, and taking the body to the upper part of the fiord, he buried it in sand by the sea-shore. Then, endeavouring to remove any traces, by which strangers might discover it, and having to the best of his ability discharged the pious trust confided to him by the king, Thorgill repaired to his own house. Thus, this martyr king was buried

⁵⁰ See Torfæus' "*Historiæ Rerum Norvegicarum*," tomus iii., lib. iii., cap. viii., p. 199.

⁵¹ The foregoing incidents are said to have

occurred, on that day and night, when the battle took place.

⁵² "The last time his ship was seen on its

in a secret manner, by that proprietor of a farm, and to withdraw his body from any knowledge of the people, whom he had so greatly irritated, and among whom during life he was not generally popular.

At the time of Olaf's death, Canute was in England; but, he resolved on securing Norway for his illegitimate son Sweyn, yet subject to his own suzerainty. After Hacon his nephew was drowned at sea,⁵² Canute appointed once more his son Sweno⁵³ as viceroy over Norway. But, the choice was not a popular one, for his arbitrary and unwise acts caused him to be generally disliked. So rigidly did he enforce tyrannical decrees, that the Norwegians began to consider him as a scourge sent by Heaven to punish them for rebellion against their lawful sovereign. Soon after the death of Olaf, the people of Norway, who were formerly most hostile to him, began to change their opinion regarding his character; and, soon it was noised abroad, that miracles had been wrought, owing to his intercession. Some were healed from diseases; some were delivered from great dangers; others found a happy issue for their vows; while many were so assisted in their various necessities, that by popular acclaim, their former king was regarded as a martyr, and he was generally venerated as a saint. The Danish Bishop Trugill was blamed, likewise, for having caused that battle, in which Olaf lost his life. Finding the people's hatred kindled against him, Trugill deemed it unsafe to remain in Norway, and he returned to King Canute then in Enland. The people of Drontheim, who knew best the virtues and merits of their former king, now called their Bishop Grimkele from the Uplands, where he had taken refuge. He was now asked to institute an enquiry, regarding the relation of Olaf's miracles. This he did, and he found sufficient evidence to convince himself of their reality. He sought out Thorgill and Grime of Stiklatast, and they went to Nidrosia, to relate those occurrences within their knowledge. He also learned from them where the martyr's body lay, and he resolved on taking measures for its removal to a more honourable place. One Einar Thambaskelfere felt a great desire to have Olaf publicly venerated. He took occasion to visit the king's mother, and to represent how desirable it should be, to have a suitable tomb prepared for Olaf's remains.

Meantime, a grand ceremonial had been arranged by Bishop Grimkele, who with Einar and a great concourse of persons went in procession to the grave. There when the ground had been opened, the coffin was found only hidden a little beneath the surface. With the approval of all, it was brought away to the church of St. Clement, which had been erected at the instigation and through the exertions of the Bishop. The covering had been removed from the coffin, by his order, when not only did the features appear as if Olaf were living, but his cheeks were ruddy, and a sweet odour was diffused around, to the great admiration of all who were present. Moreover, his hair and nails had grown in the grave during the interval, and as might have been expected were he a living man. This was witnessed by Sweno the king, his mother Alfifa, and several of the nobles, who were present. However, not willing that Olaf's remains should be regarded as having been miraculously preserved, Alfifa argued, that because sand surrounded them, it possessed such a natural saving property, and she asserted, that if they had been buried

return, was, late in the day, off Caithness, in Scotland; a furious storm was raging, and the wind was driving him towards the Pentland Firth; neither the vessel nor any of its mariners appeared again."—Sharon Turner's "History of the Anglo-Saxons: comprising the History of England from the Earliest

Period to the Norman Conquest," vol. ii., book vi., chap. xi., p. 338.

⁵³ His mother was Alfifa, Alfgiva, or Alvina, a concubine of King Canute. Florence of Worcester calls her "Northamtonensis Alfgivæ filiæ Alfhelmi Ducis."—"Historia," p. 398.

in clay, such interment must have had quite a very different result. She demanded another ordeal, that the Bishop should cut off the hair and beard, so that he might place them in a thurible, and apply fire, to see if they should not burn, since it was a known fact, that hair grew on dead bodies long after their interment. This request was complied with, and to the great surprise of all present, while the incense burned away, the hair remained not even singed. Einar then took the freedom of upbraiding Alfisa with incredulity. At the same time, the king said in public, that Olaf was a saint, and that pronouncement was universally agreed to, when the body was brought to St. Clement's church, and there placed over its altar. The coffin was covered with a fine kind of linen, and decorated with silk bands. A year and five days after his death, the body of Olaf was disinterred.⁵⁴ The northern traditions state, that a fountain—afterwards called St. Olave's well—sprung from that spot, where his remains had been deposited. To this well, pilgrimages were made, and various cures of diseased persons were thus effected. Afterwards, a memorial chapel was erected there, to perpetuate those remarkable incidents, which succeeded St. Olaf's death and burial. To King Olaf Kyrre or the Pacific,⁵⁵ that foundation is attributed, and an altar was there erected, immediately over the site of the former grave. Some of St. Olaf's relics were placed in a shrine, over that altar, and soon persons afflicted with diseases flocked thither, when they found immediate relief.

The excellent and Christian King of Norway, Olave III., full of religious zeal, commenced the erection of a noble cathedral at Drontheim, which city grew up under his fostering care and genius. That grand cathedral was founded in honour of the Most Holy Trinity, and it was richly endowed. That magnificent church was erected, also, to receive St. Olaf's remains, and of it he became the titular patron. Being Gothic in its general features,⁵⁶ this ancient structure was one justly deserving admiration. This anniversary of the Translation of St. Olaf's relics was afterwards observed as a solemn Feast; the 29th of July being regarded as the first Festival, while the 2nd or 3rd day of August was set down as the later or secondary Feast. The Bishop Grimkele, who had such reverence for his friend, commanded King Olaf to be venerated in that church, to which his remains had been removed. He was classed among the saints, and with the title of Martyr. Many miracles were afterwards wrought through his intercession. Meanwhile, Sweyn became exceedingly unpopular in Norway, where it is said he preferred the Danes, in all distributions of fiefs and honours, and where the fear of his father Canute only kept that country in subjection.⁵⁷ At the end of five years, that celebrated monarch died,⁵⁸ and the Norwegians were ripe for insurrection.

⁵⁴ Thus states Theodric, the monk of Nidrosia: "*Quomodo vero mox omnipotens Deus merita martyris sui Olavi declaraverit, cœcis visum reddendo, et multa commoda ægris mortalibus impendendo; et qualiter episcopus Grimkel, qui fuit filius fratris Sigwardi episcopi, quem Olavus, filius Trygga, secum adduxerat de Anglia, post annum et quinque dies beatum corpus e terra levaverit, et in loco decenter ornato reposerit, in Nidrosiensi metropoli, quo statim, peractâ pugna, transvectum fuerat; quia hæc omnia a nonnullis memoriæ tradita sunt, nos notis immorari superfluum duximus.*"—"Historia de Regibus Norvegiæ," cap. xx.

⁵⁵ He was son to Harald III., surnamed Hardrade, and brother to Magnus II., whom he succeeded as sole King of Norway in

1069. After a useful and happy reign, he died on the 22nd of September, 1093.

⁵⁶ For the inspection of some beautiful lithographic views of the exterior and interior of the modern Throndejens Domkirke, and drawn by H. Schirmer, the writer feels indebted to the Rev. Robert Foran, who visited the old city, and who saw its fine old church.

⁵⁷ See S. A. Dunham's "History of Denmark, Sweden and Norway," vol. ii., book ii., chap. ii., pp. 260, 261.

⁵⁸ "Le rois danois mourut en l'année 1035."—Augustin Thierry's "Histoire de la Conquête de l'Angleterre par les Normands," tome i., liv. ii., p. 233.

⁵⁹ See S. A. Dunham's "History of Denmark, Sweden and Norway," vol. i., chap.

In 1035, Magnus, surnamed the Good, the son of Olaf,⁵⁹ was called home from Russia, when Sweno was obliged to fly from Norway,⁶⁰ and to take refuge in Denmark. At this time, Magnus was only eleven years of age. When Magnus had been acknowledged King of Norway, he greatly promoted the people's devotion for his father. One of the first filial duties he assumed was, to order the erection of an ornate sarcophagus, and it was formed in tomb-shape. It was covered with gold, silver and precious stones.⁶¹ No sooner had it been set up in that place destined to receive it, than many miracles were there wrought.⁶² Especially, the blind were often restored to the use of sight. Moreover, according to the usages of the middle ages, by ordinance of the laws and for a long time, the King of Norway and its nobles were obliged to swear before this shrine, especially when great state engagements required, or when important affairs were at stake. The Bishop of Drontheim also consigned to the care of King Magnus that key which enclosed his father's remains. Once each year, Magnus opened the sarcophagus and cut the hair as also the nails. Generally on those occasions, several miracles were wrought; and very curious traditional particulars have been transmitted to us, from that distant age.⁶³ Moreover, Magnus, is said to have begun the erection of a chapel,⁶⁴ at that lonely hut, where the body of his father lay, and before it had been buried in the sands. In the middle of Drontheim also was to be seen that port—called after St. Olaf—and where his remains were received, before they had been exhibited for public veneration. On the death of his brother, Harald—remarkable for his avarice and cruelty—is said to have been recalled to Norway, about the year 1047. Afterwards, he ravaged the Danish coasts with fire and sword.⁶⁵ He put Sven to flight, and so long as he lived, a fierce war was waged between them. Harald was generally hated by all his subjects, on account of his truculence, although admired for his bravery. He followed alternately the rôle of pirate and knight-erant, of *viking*, and of *varing*, as expressed in the language of the North.⁶⁶ He was a very different character from his brother, and greatly addicted to magic practices; while he robbed various churches, and put many Christians to death. Still, some historians⁶⁷ highly extol him for wisdom.⁶⁸ When miracles soon after his death

iii., pp. 273, 274.

⁶⁰ See Edward A. Freeman's "History of the Norman Conquest of England, its Causes and its Results," vol. i., chap. vi., p. 533.

⁶¹ Torfæus adds: "anteridis in formam superne pectinatum, postica parte laminis connexum, antica sera pensili clausum, columellis sustentum."—"Historiæ Rerum Norvegicarum," tomus iii., lib. iii., cap. xvi., p. 226.

⁶² Some of these are related by Siguat, the scald and satellite of King Magnus.

⁶³ Thus Torfæus writes: "Capilli, unguiumque præsecandorum curam utrumque enim, tanquam vivo, crevisse episcopum gessisse. His testimonium perhibent carmina duorum poetarum, qui hæc ipsa coram inspexerunt, vetustate sua auctoritatem omni exceptione majorem sibi vindicantia: primum familiaris ejus Siguati, qui capillos crevisse affirmat; secundum Thorarini Loftungæ, eo invictæ fidei, quod odæ, quæ Glelogn dicitur, honori Sueni, Alfisæ filii dicatæ, hæc inseruerit, ubi præter crinium unguiumque incrementum, ipse, qui præsens apud Suenum, campanas sponte sonare, sponte candelas super altare accendi,

gregem (ut interpretatur auctor) immensium claudorum cæcorumque, aut aliter ægrotantium, jam tum recepta valetudine integram inde dicecississe perhibet."—"Historiæ Rerum Norvegicarum," tomus iii., lib. iii., cap. xi., pp. 210, 211.

⁶⁴ This is thought to have been finished by King Harald III., surnamed Hardrade, who began to reign over Norway in 1047, and who was killed at the celebrated battle of Stansfort Bridge, in England, September 25th, 1066. See Augustin Thierry's "Histoire de la Conquête de l'Angleterre par les Normands," tome i., liv. iii., pp. 337 to 345.

⁶⁵ The better to resist Danish aggressions, he built Opsolo, now Christiania, the capital city of Norway, at the head of Björwigen Bay, and at the embouchure of the River Agger, on a Fiord of the most extraordinary and romantic beauty. This city lies opposite Denmark and to the north.

⁶⁶ See Augustin Thierry's "Histoire de la Conquête de l'Angleterre par les Normands," tome i., liv. iii., p. 312.

⁶⁷ Such as Snorre Sturleson.

⁶⁸ See Sharon Turner's "History of the Anglo-Saxons: comprising the History of

announced the glory of St. Olaf in heaven, numberless oblations and treasures were presented at his shrine. However, the impious Harald seized on these valuables, and he distributed them among his rapacious soldiery. Whereupon, the Archbishop remonstrated with him, regarding such unnatural and impious conduct. But, Harald despised these reproofs, saying he did not recognise any archbishop in Norway, nor any person as having authority there but only himself. Many other evil deeds he wrought and bad speeches he made, before his intolerable pride brought about his ruin.⁶⁹ Before setting out on his fatal English expedition, in 1066, Harald opened the shrine of St. Olaf for the last time; when, having according to the established usage cut the hair and nails, he closed the case, and threw the key into the River Nid.⁷⁰ This happened about thirty-five or thirty-six years after St. Olaf's death.

Immediately after the death of Harald Hardrade, his eldest son succeeded him as ruler in the kingdom of Norway, under the title of Magnus II.⁷¹ At first, he reigned alone, but to secure himself better against the Danes, he ceded a part of his kingdom to his brother Olaf, surnamed Kyrre, or the Pacific, in 1067.⁷² Nor did he long survive that arrangement, for Magnus died two years subsequently, when only about thirty-four years of age. On the death of his father, Olaf Kyrre, Magnus III. ascended the Norwegian throne, in 1093.⁷³ He was a warlike and an enterprising king. After the death of Harthæknut, Magnus reigned in Norway and Dacia.⁷⁴ In the year 1098, the body of St. Olaus was examined, by Magnus Olaveson,⁷⁵ King of Norway, and it was found to be without any sign of corruption. He had ordered the tomb to be opened, contrary to the wishes and remonstrances of the Bishop and clergy; but, the king audaciously persevered, and by royal mandate the shrine was opened. However, when with his own eyes he had seen the body of St. Olaf so fresh in appearance, and had touched it with his hands, a great fear came over him, as if he had repented such a profanation, when in great trepidation and haste he departed. The following night he had a vision, in which St. Olaf, the King and Martyr, appeared to him, saying: "Chose one of two alternatives, either to lose thy life and kingdom within thirty days, or to leave Norway, and never to see it more." Awaking in great alarm, the king called together his chiefs and counsellors, relating his vision. These were much alarmed, and they advised him without loss of time to quit Norway. Accordingly, he gave orders to prepare a fleet, consisting of one hundred and sixty ships. With this armament he sailed for the Orkneys, and for the Western Islands of Scotland, which he desired to subject to himself. Afterwards, Magnus became celebrated for his conquests;

England from the Earliest Period to the Norman Conquest," vol. ii., book vi., chap. xiv., p. 355.

⁶⁹ See Adam of Bremen's "*Historiæ Ecclesiasticæ Ecclesiæ Hamburgensis et Bremensis, vicinorumque Locorum Septentrionalium, ab anno 788 ad 1076*," lib. iii., cap. xviii.

⁷⁰ Torfæus adds: "*Quo verò fine Haraldus claves projecit, nemini constat. Corruptionem sensisse credi posset; ni post annos incorruptum deprehensum esset. Nam aliud identidem unguentis dilibutum substitutum fuerit, baud immerito dubitatur.*"—Torfæus' "*Historiæ Rerum Norvegicarum*," tomus iii., lib. v., cap. xvii., p. 350.

⁷¹ He was born at Opslo, now Christiania, about the year 1035. See M. Le Dr.

Hoeffer's "*Nouvelle Biographie Générale*," tome xxxii., col. 727.

⁷² He reigned as sole King of Norway, from A.D. 1069 to 1093. See S. A. Dunham's "*History of Denmark, Sweden and Norway*," vol. ii., book ii., chap. ii., pp. 264, 265.

⁷³ See S. A. Dunham's "*History of Denmark, Sweden and Norway*," vol. ii., book ii., chap. ii., pp. 265 to 267.

⁷⁴ See "*Incerti Auctoris (qui vergente seculo XIII. vixisse videtur) Chronica Danorum, et præcipue Sialandiæ, seu Chronologia Rerum Danicarum ab anno Christi M. xxviii. ad Ann. MCCLXXXII. cum Appendice Chronolog. usque ad Ann. MCCCVII., p. 5.*"

⁷⁵ He was grandson of Harald-Hardraade.

having obtained possession of the Orkneys and also of the Isle of Man. Landing in the latter, at St. Patrick's Isle, he surveyed a field of battle where the Manks had lately encountered, and where many dead bodies still lay unburied. The prospect of Man pleased him exceedingly, and there he resolved to reside. He constructed some fortresses, also, which subsequently bore his name. He effectually humbled the men of Galloway, so that he obliged them to cut down timber, and to carry it to the shore. He obliged them, likewise, to fix this on his entrenchments.⁷⁶ But, his ambition and love for conquest brought him to Ireland, A.D. 1103, where in a predatory excursion he was slain by the Ulidians.⁷⁷

To Archbishop Eysten, who flourished in the twelfth century,⁷⁸ has been attributed the completion of that magnificent cathedral of Drontheim, commenced by King Olave Kyrre. The shrine of St. Olaf was then regarded as one of the richest treasures preserved in that city; and, doubtless, the zealous prelate took care, that it should occupy the most conspicuous place therein, for reverence of his flock. In due course, it was honourably placed in that grand cathedral church of Drontheim. It was adorned with gold and jewels of immense value, the result of rich offerings. Great miracles are recorded, as having taken place at the tomb of St. Olaus,⁷⁹ while numbers of devout pilgrims flocked thither, to experience the benefits of his intercession. The church of Drontheim, in after times, was regarded as one of the noblest in the North.

Owing to a traditional reverence, St. Olaf was acknowledged as the special patron of the kingdom of Norway, in 1164.⁸⁰ Its mediæval kings were crowned, also, under his patronage. Before the Protestant Reformation invaded Norway, its noble cathedral of Drontheim was considered to be one of the glories of Christendom for extent, style, and elaborate construction. A fire had damaged the foundations, near the altar; but, in the year 1530, that damage had been repaired at considerable expense.⁸¹ Besides the magnificent cathedral, it had an invaluable library attached, with a sacristy containing sacred books, chalices, vestments and other objects of great value. The fanatical Reformers proceeded, at the time when their sway extended over the North, to despoil churches and monasteries, tearing down sacred images, pictures and shrines. To such lengths did they proceed, at Drontheim, that one Otto Stigius removed the books and manuscripts contained in the library, when, like a true Vandal, he took care to have them burned in the public cemetery. Moreover, a large silver crucifix,⁸² which required the strength

⁷⁶ See the Rev. James Johnstone's "*Antiquitates Celto-Normannicæ*," *Chronicon Manniæ*, pp. 10, 11.

⁷⁷ See a more detailed account of him, at the 16th of April, the Feast of St. Magnus, Earl of the Orkney Islands, and Martyr, in Scotland, in the Fourth Volume of this work, Art. ii.

⁷⁸ According to Undalin, he presided as Archbishop over Drontheim, from A.D. 1161 to A.D. 1184.

⁷⁹ Thus, Eynar Skuldesen, a scald of the twelfth century, has composed a Poem in honour of St. Olaf, in which he mentions his miracles and visions. This poem is inserted in the work of Snorro Sturleson, published at Copenhagen.

⁸⁰ See M. Le Dr. Hoefer's "*Nouvelle Biographie Générale*," tome xxxviii., col. 584. Art. Olaf II., saint.

⁸¹ In his "*Cosmographia*," dedicated to

the Emperor Charles V., Munster writes: "*impensa imputantur ad septem millia aureorum*."—Lib. iv.

⁸² This was the gift of an Irish Scandinavian chief named Guttorninus or Guthorinus, "*natione Noricus, scilicet beati Olavi nepos, vir genere præclarus et armis potens*." He had entered upon an alliance with the Norseman King of Dublin, to engage on a piratical expedition against the shores of Britain. They obtained much booty, and in the matter of division, the regal robber refused his share to the other thief. Whereupon, Guttornin invoked the aid of St. Olave, and with a greatly inferior force, he attacked the King of Dublin, obtaining a complete victory over him. Then we read: "*Ope Christi et Gloriosi Martyris interventu totum barbarorum multitudinem prostravit. Inopinata autem potius victoria, cum lætitia ac multis spoliis reversus, crucem fecit argenteam*

of three men to carry in procession, and which stood before St. Olaf's shrine, was carried off, and destroyed. The rich silver *loculus*, within which his remains lay—then resting in a wooden coffin enclosed—and all the jewels, gold and silver ornaments⁸³ attached, were taken away, so that the grand cathedral of Drontheim was robbed of its priceless ornaments, and left a sad wreck. In the year 1541, the Lutherans thus plundered St. Olaf's rich shrine, but they treated the sacred remains with respect, leaving the body in the same place where the shrine had stood, in the inner wooden case. However, when that ship, which sailed with the greatest part of those shrine treasures, reached the Denmark road, it perished at sea, and what remained of the booty was sequestered on land, so that nothing came into the king's possession.

Drontheim cathedral was burned by lightning; and, except the choir portion, much of the nave was thrown down and greatly damaged. The grand cathedral lasted after Lutheranism had prevailed in Norway; and, in it, a Lutheran Bishop, with twenty-four Canons, officiated.⁸⁴ After the middle of the sixteenth century, when war broke out between the Danes and Swedes, the latter got possession of Drontheim, in 1564. Then the body and coffin of St. Olaf were buried in the ground. At this time, Norway and Denmark were under the government of the same monarch, Frederick II. His army succeeded in routing the Swedes, and in recovering Drontheim. Then, it was resolved to remove St. Olaf's remains from that grave in which they had been deposited. This translation took place with great public solemnities; the ecclesiastics of every grade, the nobles, the military, and the people of that city, attended in great numbers. We are informed, that in 1568, the body of our saint was decently buried in Drontheim cathedral, where a cenotaph had been prepared for its reception. At this time, too, was seen the well-preserved body whole, and in a dry condition; the stature of the corpse being large and becoming a chief; the beard was red; the nose appeared to be contracted with dryness, and on it was noticed a wound, which seemed like a hard and dried-up portion of wood. At that date, nearly five hundred and forty years had elapsed, since his first interment; yet, it was noticed, that St. Olaf's body had not become the prey of worms, nor was it at all corrupt. This had been attested by a Lutheran, to the Lutheran minister Undalin, who relates all the foregoing circumstances, and doubtless, many Protestants as well as Catholics, who must have been then living there, were witnesses of this preternatural spectacle. Various great miracles are recorded, as having been wrought through the intercession of St. Olaf, when the people began to hold his memory in veneration, and those continued during many succeeding ages.⁸⁵

miræ magnitudinis, longe humani corporis molem excedentem, et posuit eam in ecclesia Beati Martyris ad corpus ejus, in divini triumphi et inopinatæ victoriæ, quam per merita ejus obtinuerat, monumentum."—"Acta Brevia," auctore anonymo, ex Passionali pergamento Ms. cœnobii Bodecensis, cap. ii., sect. 14, 15.

⁸³ According to Undalin—a Lutheran minister who wrote towards the close of the sixteenth century—one of those ornaments had been the gift of Archbishop Eric Valkendorp, and it is said, "butyri viginti tonnarum emerat."

⁸⁴ According to Davicius, in his work, "Descriptio Europe," tomus iii., p. 687.

⁸⁵ Many of these are recorded, and taken from various sources, by the Bollandists, in

the "Acta Sanctorum," tomus vii., Julii xxix. De S. Olavo, Rege et Martyre, Nidrosiæ in Norvegia. Acta Brevia, cap. ii., pp. 115, 116, as also in the Appendix, pp. 117 to 120.

⁸⁶ See "A Memorial of British Piety," by Bishop Challenor, p. 110.

⁸⁷ See Rev. Dr. Oliver's "Collections."

⁸⁸ There, too, many of the old French Huguenot refugees were buried within its walls. See Isacke's "Memorials of the City of Exeter," published at first in 1677, and afterwards another edition appeared in 1723.

⁸⁹ Every trace of it has long since disappeared, but human remains beneath the soil yet attest the place of an ancient cemetery surrounding it. The writer was in-

Wherever the Northmen extended their sway, they did not forget to build churches in honour of St. Olave, or as sometimes called, St. Tooley. In England, Ireland and Scotland such erections were known. Thus, near the city of London, on the Southwark side of the River Thames, a street called after him still exists, and it indicates the site of a former church. No less than four parishes in London were dedicated to God in his name, while many other churches in England honoured him as the patron.⁸⁶ A church was dedicated to St. Olave in Exeter, England, and its foundation dates back to an early period of the middle ages. It is sometimes asserted, that a burying-ground was attached to St. Olave's church, because human bones are frequently discovered near it. The fact is, the cemetery of St. Nicholas extended in its direction to Fore-street.⁸⁷ After the Revocation of the Edict of Nantes, a number of French Huguenots settled in Exeter, and the Protestant bishop gave them St. Olave's for use. There service was performed for them in the French language, down to about 1758.⁸⁸

To the early Danish inhabitants of Dublin, who were chiefly of Norwegian extraction, has been ascribed the erection of a church to St. Olave. In Fishamble-street, and on the west side, in Dublin city, a church had been built and dedicated to him. The church of St. Olave, thus erected,⁸⁹ stood at the foot of that old street, the lower portion of which, leading to Essex-quay, used to be called St. Tulloch's-lane.⁹⁰ A strange mistake has been made by Archdall,⁹¹ who states, that St. Olave's was a Bristolian Abbey, and that it stood on the Castle steps, where Sir James Ware's mansion was afterwards erected.⁹² A very slight acquaintance with the old historic records and the topographical arrangements of Dublin should have dispelled that notion.⁹³ The site is now occupied by the city Corporation yard, and excavations near it disclose the fact of a cemetery having been there. During the time Dublin had been occupied by the earlier English settlers, St. Olave's or St. Tulloch's church lapsed into decay. The church of St. John the Evangelist, on the upper part of Fishamble-street,⁹⁴ was erected at first under the invocation of St. John the Baptist, before the English came over here. It was united to St. Tulloch's or St. Olave's, in 1530.⁹⁵ Soon after, this church fell into complete decay, and afterwards St. John's represented the older church of St. Olave, or St. Tulloch. Moreover, Stanihurst, who wrote after the middle of the sixteenth century, states, that it was then profaned.⁹⁶ During the reign of Queen Elizabeth, among other property belonging to Jaques Wingfold, Master of the Ordnance in Ireland, the old church with the appurtenances called St. Tulloch's in Fishamble-street, Dublin, were to be seized for the Queen's use to discharge his debts to her.⁹⁷ After the union of the parish

formed—now many years ago—by an old and accomplished citizen of Dublin, Dr. Willis, senior, that in his young days during the last century the people were accustomed to call the site St. Tulloch's.

⁸⁹ See John T. Gilbert's "History of the City of Dublin," vol. i., chap. ii., pp. 48 to 50.

⁹⁰ In his "Monasticon Hibernicum," pp. 173, 174. For this statement, however, King is quoted, p. 140.

⁹¹ This is controverted by Walter Harris, in his "History and Antiquities of the City of Dublin," chap. iv., sect. iii., p. 86.

⁹² This mistake is noticed, in the Bishop of Ossory's new edition of Archdall's book.

⁹³ In the time of Archbishop Alan, St.

John the Evangelist's church stood in Bove-street.

⁹⁵ "It is the third church which has been incorporated with the priory of the Holy Trinity (Christ Church Cathedral) since the Conquest, and in our own day Arnold Ussher has rebuilt it from the foundations. Our mansion was within its precincts, as is recorded in my new register."—Archbishop Alan's "Repertorium Viride."

⁹⁶ He adds: "In this church in old time the familie of the Fitzsimons was for the more part buried. The paroch was meared from the Crane Castell to the fish shambles, called the Cockhill, with Preston his innes, and the lane thereto adjoining, which scope is now united to St. John his paroch."

with St. John's, the former disestablished church, churchyard, and two houses built thereon, were granted by James I. to Sir Christopher Byshe.⁹⁸ It is said, or supposed, that the Danes originally built that old church, now to be seen in the parish of Tully, barony of Rathdown, and county of Dublin, having dedicated it to St. Olave, King of Norway.⁹⁹ It has the appearance of being ancient, being of small proportions, and having a rounded chancel-arch. It is now in a ruinous condition. Two remarkable Irish crosses are near it: one cross stands in the middle of the road, just outside the cemetery wall, and it has been left on an elevated pedestal,¹⁰⁰ since the road had been



Ancient Cross and Ruined Church at Tully, or Tulach n-Easpog, County of Dublin.

levelled, while the other remains in an adjoining field, and it is of considerable height. A beautiful view, from a drawing by Bigari of Tullagh church,¹⁰¹ and of the old cemetery Celtic crosses, is to be found engraved in Grose's "Antiquities of Ireland."¹⁰²

In the Shetland Islands, as in other parts of Scotland, St. Olave was held in great veneration. The Irish Christian priests worked indefatigably in those Islands; and their memory lives in the names of Papa Stour (great) and Papa (little).¹⁰³ The Norwegian King, Olaf Tryggvesön, was able, at the close of the tenth century, to introduce Christianity throughout the Shetlands.

⁹⁷ See "Calendar of the State Papers, relating to Ireland, of the Reign of Elizabeth, 1588, August—1592, September." Edited by Hans Claude Hamilton. State Papers, vol. cxliv, May 6th, 1589, pp. 160, 161.

⁹⁹ So late as the beginning of last century, "The priest's chamber of St. Olave's *alias* St. Toolog's, situate in Fishamble-street, were leased to Alice Macdermot, for £8 per annum, she being bound to erect two new houses thereon."

⁹⁹ See John D'Alton's "History of the

County of Dublin," pp. 930, 931.

¹⁰⁰ A view of its position, of the ruined church, and of the cemetery, has been drawn by William F. Wakeman on the spot. This illustration he has transferred to the wood, engraved by Mrs. Millard.

¹⁰¹ This lies near Loughlinstown, County Dublin.

¹⁰² See vol. i., p. 15.

¹⁰³ In old Norse, "Paper" means "priests."

¹⁰¹ These are mentioned by Theodric, in

Besides the body of St. Olaf, various other relics belonging to him were kept in the cathedral church of Drontheim, such as his standard and battle-axe,¹⁰⁴ as also his spear.¹⁰⁵ Where these are now to be found—if they have not been altogether lost—is not at present known. When the Swedes possessed Drontheim in 1564, King Eric XIV. of Sweden took from the cathedral the helmet and shoes of St. Olaf, which were brought to Stockholm, and these were deposited in a chapel belonging to the church of St. Nicholas, where they are still kept.¹⁰⁶ In the Abbey of St. Victor, at Paris, a shirt belonging to St. Olaf was venerated as a relic.¹⁰⁷ In the city of Rouen, in France, there was a relic of St. Olaf preserved, but what it was does not clearly appear.¹⁰⁸ Among the relics of the convent of the Holy Trinity, Dublin, was preserved, moreover, a portion of the clothes belonging to St. Olaf, King and national saint of Norway.¹⁰⁹

This martyr-king was greatly venerated, and soon after his death, not alone in Norway, but in all the Scandinavian countries, as also in Russia, on the 29th of July. This is certified by Adam of Bremen¹¹⁰ and by Saxo Grammaticus.¹¹¹ Also, at the 2nd or 3rd of August, a Festival for the Translation of his relics was observed. However, more generally, at the 29th of July, and on this present day, the feast of St. Olaus, King and Martyr, was celebrated;¹¹² as we find recorded in the ancient Scandinavian Breviaries and Missals. In England, Ireland¹¹³ and Scotland,¹¹⁴ as also in France¹¹⁵ and Belgium,¹¹⁶ his festival was observed, as we find recorded in various Martyrologies and Histories. The feast of St. Ole, king of swadine and mart. vnder Conradus, noted A.D. 1028, is to be found in Adam King's Kalendar.¹¹⁷ At this date, likewise, his name is entered in the Roman Martyrology.¹¹⁸

This distinguished servant of God resolved to look forward, chiefly towards that goal he desired to attain, and although his regal position was exalted, yet was he poor in desire; for even when busily engaged in affairs of state, he followed the Divine law, according to the light of his conscience, while he observed with ardour its sacred precepts. However, he did not always avoid what it prohibited, nor was his career free from imprudence and self-indulgence. His pious cares were doubtless mingled with human desires and ambition; and especially, in the early years of his life, the training given him appears to have been defective and ill-directed. When he became a Christian, however, he embraced the Faith with zeal and earnestness; so that, when his soul became tarnished with passion or frailty, more lasting and firm

his History of the Norwegian Kings, cap. xxiv.

¹⁰⁵ See Torfeus' "Historiæ Rerum Norvegicarum," tomus iv., lib. iv., cap. xxvi., p. 213.

¹⁰⁶ According to the note of Benzeliuss ad Vastovii Vitem Aquiloniam, p. 23.

¹⁰⁷ See Les Petits Bollandistes, "Vies des Saints," tome ix., xxix^e Jour de Juillet, p. 121.

¹⁰⁸ See Franciscus Pomerayus, in "Historia Archiepiscoporum Rotomagensium," when treating about Robert I., in cap. ii., num. 8, p. 245.

¹⁰⁹ See John T. Gilbert's "History of the City of Dublin," vol. i., chap. ii., p. 48.

¹¹⁰ In his "Historiæ Ecclesiasticæ Ecclesiæ Hamburgensis et Bremensis, vicinorumque Locorum Septentrionalium," lib. ii., cap. xliii.

¹¹¹ In his "Historia Danica."

¹¹² See "Circle of the Seasons," p. 211.

¹¹³ See "The Book of Obits and Martyrology of the Cathedral Church of the Holy Trinity, commonly called Christ Church, Dublin," edited by John Clarke Crosthwaite and by Rev. James Henthorn Todd, D.D., p. 140.

¹¹⁴ See Hector Boece's "Historiæ Scotorum," lib. xi.

¹¹⁵ According to a Kalendar, printed at Paris in 1697.

¹¹⁶ According to the "Florarius Sanctorum," and Greven's additions to Usuard.

¹¹⁷ See Bishop Forbes' "Kalendars of Scottish Saints," p. 158. See, also, at pp. 426, 427.

¹¹⁸ Thus: "In Norvégia sancti Olávi Regis et Martyris."—"Martyrologium Romanum," Gregorii XIII. Editio novissima, p. 109. Romæ, 1878, fol.

principles of guidance saved him from yielding wholly to sin, because they brought him soon to sincere repentance and ultimate perseverance. Although fruit and flowers be plucked from the tree or stem, while the roots are firm and vigorous, yet will the product grow again to ripen and flourish; such, too, is the efficacy of Faith in the soul, for it sustains the spiritual life, and it infuses a fresh spirit to correct human errors, and radically to remove them, before irregularities can bring the sinner to the fatal abyss of self-destruction.

ARTICLE II.—ST. KILIAN, CHELIAN OR COELAN, MONK OF INISH-KELTRA, LOUGH DERG, COUNTY CLARE. [*Eighth Century.*] This highly gifted, esteemed and worthy religious had laboured so earnestly and so well, in his great and holy avocation to meet that God, whose service was the sole absorbing object of his life, that his future rewards were secured, even before they were fully realized. An elegant scholar, his mind was furthermore enlightened by the gifts of grace. It is much to be regretted, however, that his personal history has been so obscured, and that it has become so difficult of elucidation. The Natalis of St. Chelian or Coelan, a monk of Inishkeltra,¹ occurs on the 29th of July, according to the Martyrology of Tallagh.² The Irish names Cillin, Cillen, Cilleán, Cellin, and Cellen—bearing the same origin and signification—are often confounded; on account of verbal affinities, likewise, they have been classed with the names Coelan, Coelin and Coelen. These latter, however, are said to have a different derivation. The foregoing names are variously applied to our Irish Saints. The words, Cillin and Cillen, are diminutives deduced from Cill or Cell. Hence, in Latin, they are interpreted, by the expression, Cellanus. But, the words, Coelan, Coelen and Coelin are derived from the monosyllables, Coel, or Cail—or according to modern scholars, Caol—which signifies “slender,” or “attenuated.” As there is no letter K in the Irish language, its place is supplied by the consonant C, which before and after slender vowels, receiving the same pronunciation, as in other languages, should be accorded to the former letter. Hence, the aforesaid names, when Latinized, are variously expressed by these words, Cillinus, Killinus, Cellenus, Kellenus, Kilianus, Kilienus, Chilianus, Chilenus, &c., also by Coelanus, Caolanus, Coelinus, Coelenus, Coelianus, Caelanus, &c. In these words, also, *oe*, *ai* and *ao* are diphthongs.³ The feast of St. Coelanus is entered in the Martyrology of Marianus O’Gorman, at the 29th of July.⁴ The Bollandists⁵ have a brief notice of Coelanus, at this same date, but they doubt his title to be enrolled in the Catalogue of the Saints. The Rev. Dr. Lanigan thinks, that Kilian lived not before the latter part of the eighth century,⁶ although he does not deem it worth his while, to enter upon a long discussion, regarding this saint. We may conjecture his birth to have taken place before or a little after the year 700; but, on this supposition, we have little evidence to guide us in making such a statement. Some six miles above the town of Killaloe, the Shannon expands into a noble lake. Anciently, it was called Loch Deirgheirt. This fine sheet of water extends ten miles in length, and it is about three miles across, at its greatest breadth. Many pretty Islands stud its surface.⁷ One of these, formerly called Keltra, also Inis-

ARTICLE II.—¹ His is styled “St. Coelanus de Inis-Keltra,” in the Calendar.

² Edited by Rev. Dr. Kelly, p. xxx.

³ See Colgan’s “*Trias Thaumaturga*.”
Sexta Vita S. Brigidæ, nn. 1, 2, 3, p. 597.

⁴ See *ibid*.

⁵ See “*Acta Sanctorum*,” tomus vii., Julii xxix. Among the pretermitted saints, p. 3.

⁶ See “*Ecclesiastical History of Ireland*,” vol. i., chap. viii., sect. ii., n. 18, p. 381.

⁷ See a very interesting article, “Inish-

Caltra, Inish-Caltra, and sometimes Inniskeltair, bears likewise the name of Holy Island. The people frequently apply to it as a title, "the Seven Churches." On Inishcaltra, Mr. Hills⁸ found the ruins only of four churches. The very ancient use of the term "Seven Churches," in Ireland, has been questioned by that gentleman, who considers, that it had been used for the first time by Sir William Petty.⁹ From earlier books and Manuscripts, its supposed absence is taken as a proof, by Mr. Hills, that the name is modern, and conferred by popular usage, on places where a considerable number of ecclesiastical ruins are found. A very ingenious argument has been advanced,¹⁰ that such an application to several places greatly venerated in Ireland has been derived, not from the seven churches,¹¹ which are mentioned in the Apocalypse, and which were so widely apart, but rather, as seems most likely, that the idea of Seven Churches and of Seven Altars—as these also are sometimes mentioned—came to Ireland from Rome itself. During the very earliest ages of Christianity, the faithful were wont to resort to the Basilicas of the martyrs, at night, for prayer, consolation, etc. This was the beginning of what were called stations.¹² At a later period, the stations were made more regularly and publicly; for, Christians assembled on certain days in the year, at different churches, belonging to the city of Rome, to celebrate the Divine Mysteries. The church, in which the stations were held, had been regularly announced, so that the people might know where to assemble. St. Gregory the Great, elected Pope in 590, reduced those stations to a regular system.¹³ Stations and Indulgences attaching to them, in one form or another, have been continued to the present time. In a decree¹⁴ of Pope Pius VII., he confirms in perpetuity the Indulgences granted by the Supreme Pontiffs, his predecessors, to the faithful, who visit the seven churches of Rome, which he names,¹⁵ and who pray according to the intention of his Holiness. He further confirms those indulgences granted by his predecessors to the faithful, who visit the seven privileged altars of St. Peter's or of any of the other churches enumerated, should they possess them.¹⁶ To St. Caimin¹⁷ has been generally

caltra and its Remains," by Richard R. Brash, Architect, M.R.I.A., in "The Gentleman's Magazine and Historical Review," New series, vol. i., January, 1866, p. 7.

⁸ See an article, "Notes on the Architecture of Ireland, v. "The Gentleman's Magazine," part i., 1864, p. 550.

⁹ In compiling his Down Survey, afterwards published.

¹⁰ See an article, written by Rev. John O'Rourke in the "Irish Ecclesiastical Record," vol. ii., May, 1866, pp. 380 to 386. This Article is headed, "The Number Seven, and the name seven churches applied to several groups of Ruins in Ireland."

¹¹ This appears to be a favourite theory of Dean Murray.

¹² See Toletus, lib. vi.

¹³ He divided Rome into seven parts, and the stations were so appointed, that a regulated circuit, or rather several circuits, were made of those seven divisions during the year. Although the stations are not now in use, as St. Gregory left them, they are still given, in the Roman Missal, as they were arranged by him. He granted great indulgences to those who made the stations, or

who piously visited the places where they were held.

¹⁴ It bears date September 7th, 1818.

¹⁵ These are the churches of St. Peter, of St. Paul, of St. Sebastian, outside the walls, of St. John Lateran, of the Holy Cross, of St. Laurence, outside the walls, and of St. Mary Major.

¹⁶ "Might not some pious Irish prelate or monk, or missionary," enquires the Rev. Mr. O'Rourke, "think it a good thing to have stations in Ireland such as they had in Rome? and might not some holy pontiff, for the sanctification of that distant mission of Ireland, grant the request, and concede the indulgences, provided the Seven Churches or the Seven Altars, as the case might be, were actually erected? Concessions of this kind are not uncommon. We have an example in the stations of the cross erected in our churches, by visiting which the faithful gain the same indulgences as were formerly granted to those, who visited in person the holy places in Jerusalem, and who made stations there. This solution would further help to dispose of Mr. Hills' difficulty of finding nine, or ten, or twelve, or thirteen churches, in some of the places he explored,

ascribed the foundation of a monastery on Iniskeltair, early in the seventh century, and over which he presided to the period of his death, A.D. 653.¹⁸ A flourishing monastery—said to have been Benedictine in its form of rule—was thus established at a very early period,¹⁹ on the Island of Iniscaltra. Here, no doubt, a famous school had been conducted in after times. A succession of Abbots seems to have continued, until the place had been destroyed by Tomar, a Danish commander from Limerick, in the year 834.²⁰ It was afterwards restored, by the powerful and pious monarch of Ireland, Bryan Boróimhe, A.D. 1007.²¹ The church on Holy Island, Lough Derg, is said to have been restored or remodelled by him in the eleventh century. A fine window in the southern wall is round-headed, and it has varied semi-



Principal Church and Round Tower on Iniscaltra.

cylindrical mouldings, very deeply cut. This style seems peculiar to Ireland, about that period, although its prototype, most probably, may be elsewhere found. The Island proper lies in that part which is known as Inniscaltra parish, in the barony of Tulla, and county of Clare. A Round Tower and some beautiful ruins are to be seen on this Island.²² It lies close on the

instead of seven; for, if the seven privileged churches were erected, no matter how many were afterwards built, the 'Seven Churches' by excellence would still remain. Whatever my readers may think of this view of the case, there is one fact connected with it pleasant and consoling to us, Irish Catholics, which is, that it would have been no strange peculiarity in us to have our 'Seven Churches and our Seven Altars,' since we find both in Rome, the model and the mistress of all the Churches."—"Irish Ecclesiastical Record," vol. ii., pp. 385, 386.

¹⁷ His festival is generally assigned to March 24th, at which date some account of this saint and of his island-home, with an illustration, may be found in the Third Volume of this work, Art. ii. He has a feast, likewise, at the 25th of March. See *ibid.*, Art. iii.

¹⁸ According to the Abbé Ma-Geoghegan, this foundation belongs to a later period.

See "Histoire de l'Irlande Ancienne et Moderne," tome i., Seconde Partie, chap. iii., p. 298.

¹⁹ See St. Brigid's Sixth Life, as published by Colgan:—

* * * "Keltra est conventus ritē virorum,
Prudentum, sacro Benedicti dogmate florens."

—Cap. lviii., p. 594.

²⁰ See Archdall's "Monasticon Hibernicum," p. 48.

²¹ See an illustration of this church, now in ruins, in the Fourth Volume of this work, at the 23rd of April, Art. i. Life of the Blessed Bryan Boróimhe, King of Munster, Monarch of Ireland, and Martyr, chap. vi.

²² See an illustration and a description, in Mr. and Mrs. Hall's "Ireland; its Scenery, Character," &c., vol. iii., pp. 429 to 431.

bounds of Clonfert diocese, and on the southern confines of the Connaught province. The former importance of this place is inferred, from the popular designation of "the Seven Churches."²³ It has been considered as a well-established fact, that the number seven had been connected with sacred things in Ireland, and that it was not alone applied to churches, but even to altars,²⁴ erected in groups at various places. It is supposed, that St. Coelan had become a monk on the Island of Iniscaltra, and that he must have there lived for a considerable time. According to conjecture, he flourished about the end of the seventh or the beginning of the eighth century.²⁵ At Iniscaltra, most probably, Kilian had received his education; which in a classical sense must have been an accomplished one. To him is attributed a very elegant metrical Life of St. Brigid.²⁶ It was written in Latin Hexameter verse.²⁷ Several Manuscript copies of this Life are supposed to be extant. As may be expected, in these there are various readings. Colgan has published a version,²⁸ from a Monte Cassino Manuscript, collated with a copy, procured from the Vatican Library, and compared with other exemplars.²⁹ Various emendations were deemed to be necessary. When Colgan had begun passing St. Brigid's Acts through the press, he received from the Rev. Father Bernard Egan, a learned Benedictine Abbot, and an Irishman, a certain fragment of that biography.³⁰ At first, Colgan thought that poem began with lines, he there found; but, afterwards, he discovered that idea to have been a mistake.³¹ That copy he edited was drawn from one kept in the archives of Monte Cassino.³² Three other counterpart copies of those same Acts were procured by Colgan. One of them came from the Vatican Library, and another from the Library of His Eminence Cardinal Antonio Barberini, while a third was sent by the celebrated Franciscan Father, Luke Wadding. All of these copies were diligently collated by the editor, who found them severally mutilated and worn, abounding in false emendations of copyists, as also deformed with verbal transpositions and changes, to such a degree, that the sense of some verses could not be discovered, while the proper number of feet, and the required syllabic measure, were wanting in

²³ Of these, however, few traces now remain. The Round Tower there is still very perfect, while the accompanying illustration taken on the spot, by William F. Wakeman—now many years ago—presents a picture from a different point of view from that already presented, at the 24th of March. This has been transferred to the wood, engraved by Mrs. Millard.

²⁴ Thus, "Seven Altars" are known to have been at St. Patrick's Purgatory. There were, also, according to a Cork tradition, "Seven Altars," at Gougane Barra.

²⁵ See Archdall's "Monasticon Hibernicum," p. 48.

²⁶ To this allusion has been made already, in the Second Volume of this work, at the 1st of February, when giving the Life of St. Brigid, Art. i.

²⁷ This forms the Sixth Life of St. Brigid, as published by Colgan, in his "Trias Thaumaturga," pp. 582 to 596.

²⁸ See "Trias Thaumaturga," Sexta Vita S. Brigidæ, pp. 582 to 596. Several explanatory notes follow. See pp. 596 to 598.

²⁹ Colgan has produced, what he considers a more correct text than had been found in his authorities.

³⁰ See the first note, postfixed to St. Brigid's Sixth Life.

³¹ See an account of this whole matter, in the Life of St. Brigid, vol. ii., chap. i., with marginal notes.

³² The great literary treasures, contained in this celebrated and historic monastery may be inferred from the admirable quarto volumes, now being issued from the monastic press, by the printing and artistic staff there engaged, under the Benedictines' editorial supervision. The partial result of their labours in compiling the Catalogue of their Manuscripts may be gleaned from "Bibliotheca Casinensis seu Codicum Manuscriptorum qui in Tabulario Cassinensi asservantur series cura et studio Monachorum Ordinis S. Benedicti Abbatiae Montis Casini." In the October of 1886, the writer had an opportunity for discovering several very curious codices, evidently traced by Irish scribes, and the *Opus Hibernicum* interlacing ornaments—incorrectly called Lombardic—by the editors, are undoubtedly Irish in style and design. A short visit, however, scarcely allowed a sufficient investigation to be made of the vast Manuscript treasures there preserved.

many other lines. But, to the collector's great industry, and by his observing closely the discrepancy of those copies, we are indebted for the publication of an old tract, which should have been very valuable, if it had not been disfigured through such negligence or incompetency of commentators or copyists. The editor endeavoured to follow the authorities he considered most authentic, in his several copies; for, he observed, that in many instances, the just number and measure of the verse could be found in some particular Manuscripts, while in others they were expressed, sometimes by abbreviations, again by a transposition of words, and often by some closing and arbitrary notation. The lines were frequently found so greatly mutilated, that they bore a prosaic rather than a metrical appearance. The editor detected so many omissions and licences, on the part of copyists, that he felt obliged to affix various marginal annotations to this poem. Through their incautionness—a fruitful source of error in old documents—many transpositions of words were introduced, and certain synonymous terms were substituted for others; besides, many abbreviations of doubtful meaning were found, and these left the sense imperfect. Even unaccountable caprice and mutilations caused some of the chapters to be acephalous or truncated, while some were altogether omitted.³³ Certain lines are subjoined, from the Barbarini Manuscript, and which are wanting in that of Monte Cassino. Some breaks are discovered, likewise, in course of the narrative and structure of the poem.³⁴

³³ This may be seen in the still imperfect Life, as published by Colgan.

³⁴ This has been noted, by the editor, in a variety of instances.

³⁵ Colgan adds: "Et quia ipsi vetusto authori videbantur posse attribui quædam quantitatis, vitia sæpe occurrentia, illa, ut jacebant reliqui; qualia sunt in adverbis valdè ritè, publicè, tardè et similibus; in quibus ultimam syllabam passim corripit. Item in his; *fretum, propè*, primam producit; et in his *lyæi, eremi* secundam corripit: Et in *tapetibus* primam producit, et secundam corripit: ultimam in salus, similibus contrahit. Sed in his venia danda est antiquitati et usui, qui secundum tempora varius reperitur apud priscos optim eosque poetas. Unde ut censuris rudiorum in his occurratur placuit hic subjicere similes contractiones et productiones à priscis et inter Christianos primæ classis poetis usurpatas, qui verbi gratia in hisce dictionibus *enecans, enervatus, fient, enorme, enigma, sphaera* primam syllabam; et in his, *eremus, fere, fames, vulpes, lues, verecundus, lauacrum, idolum, suffragia, vestigia, ultra*, secundam; et in *Senectus, omnino*, &c., tertiam corripunt, contra veterum plerumque consuetudinem. Item simili licenti in his *Silicibus, tineæ, idola, Philosophus, physica*, primam; in *parricida* et redimitus, secundam producant. Quæ ut ad oculum pateant, placuit veterum, et inter Christianos primæ classis poetarum (quorum singuli sunt S. Coelano nostro antiquiores) ostendere exemplis sequentibus.

In cataclysmo enecans pariter cum prole
parentes. Tertulian.
Corpus enervatum gereret sine laude
palæstræ. Symmach.

— Agmen pavit enorme virum.

Sedulius.
Legis in effigie scriptum per enigmata
Christum. Prudentius.
Cujus ad arbitrium sphaera mobilis atque
rotunda. Prudentius.
Excidit ergo animus eremi sitis excidit
illi. Prudentius.
Nam tecum ferè totus ero, quocumque
recedam. Ausonius.
Pignoribus spoliatusque suos fames improba
natos. Prudentius.
Cuspis auaritiæ stupuit lues improba
castis. Prudentius.
Credite, vera fient, nec spe frustrabor
inani. Arator.
Quosque viros non ira fremens, non
idola bello. Prudentius.
Suffragiis Christi et plausibus angelicis.
Prosper.
Prostratus pedibus verecunda silentia
rupi. Maximian.
At postquam teneram rupit verecundia
frontem. Idem.
Vestigiis calcare suis veneranter adorant.
Sedulius.
In qua per lauacrum fidæi virtute
renatæ. Prosper.
Continuos gemitus ægra senectus habet.
Maximian.
Hæretici sensus, nullumque omnino
relictum. Aulanus.
Quosque viros non ira fremens non
idola bello. Prudentius.
Pingere Philosophi victricem Laida
cepit. Sidonius.
Physica vel logico logicum, vel jungit
adethos. Sidonius.
Compar silicibus nunc hyacinthus
erat. Eucheria.

It was not possible always for the industry or research of either collator or editor, to repair so many imperfections or to restore so many omissions. Wherefore, Colgan only endeavoured to place in due order those words which seemed transposed, in certain passages, and cautiously to substitute others, in place of certain contracted words, doubtful in the reading, or which, through the error of copyists, were put for terms having a supposed affinity. Nor did the editor alter the poem, in the slightest tittle, except in those instances, where notable and obvious omissions of copyists left discrepancies between certain parts and lines, or where copyists so crudely amended them, that it could readily be conjectured, these emendations did not represent the original writer's words. For here and there, certain elegant and glowing phrases were found—especially in descriptive and metaphorical passages; then immediately afterwards, verses were maimed in prosodial number and quantity, while they were disfigured with blots. Colgan tells us, he published the poem, as he found it, changing nothing therein, but only the foregoing exceptional and false emendations.³⁵ In Colgan's estimation, the author of this Sixth Life must have been this St. Coelan or Coelen.³⁶ The Bollandists hold a different opinion.³⁷ Although many particulars, relating to St. Brigid, are found in the five first Lives, as published by Colgan, and which are missing in the Sixth; yet, the editor supposes this attributable to no other cause, than to the deplorable liberties taken by copyists with the original. Here and there, these have left many elisions and erasures; and, it can scarcely be doubted, but that they altogether pretermitted other matters. As that old and careful writer relates many of St. Brigid's Acts, omitted by others, and as it is indicated in the Prologue, according to Colgan's opinion, that he read her Lives, written by St. Ultan, Eleran, and Animosus; can it be supposed, he could have passed over so many accounts, faithfully related by various other writers, or that he would not have included several accounts, not given by them? The charges of omission, therefore, seem rather attributable to incompetent scribes, than to the author himself. The writer of our illustrious saint's Sixth Life is supposed to have been no other than Chœlian or Coelan, the monk of Iniskeltra.³⁸ In the Barberini Manuscript of that same Life, there are two additional metrical Prologues, which precede this one descriptive of Ireland.³⁹ These two Prologues consist of general observations, on the merits of the Saints, and extolling some great truths of religion, with prayers and fervent desires for future happiness, &c.⁴⁰ It may be doubted, however, if these

Non mordax ærugo vorat, non tineæ
sulcat. Sedulius.

Ipsa redimitos olea frondente capillos.
Prudentius.

Cœterum hæc vita (scil. sexta) multa refert
in aliis quinque prioribus desiderata. Viden-
da supra, præsertim caput, 4, 5, 6, 9, 10, 24,
48, 50, 51, 55, et sequentibus.

³⁵ See Colgan's "Trias Thaumaturga,"
Sexta Vita S. Brigidæ, nn. 1, 2, 3, p. 597.

³⁷ See "Acta Sanctorum," tomus i., Feb-
ruarii i. Vita S. Brigidæ. Commentarius
Prævius, sect. 2.

³⁸ In a note, Colgan observes: "Quan-
tum ad hujus Vitæ authorum attinet, ejus
nomen, professionem et patriam, posteritati
reservavit collector Catalogi librorum Bib-
liothecæ Cassinensis, his verbis; *In Codice
MS. littera F. num. 232 signato pluteo 8
lavam Serie Secundæ, in ordine 15. Primus*

*Tractatus est de Vita Christiani, authore
Possidio Episcopo Carthaginensi. Secundus,
Vita Joannis Eleemosynarii, authore eodem
Possidio. Tertius, Diversæ Epistolæ Am-
brosii, et aliorum. Quartus et ultimus, Vita
Brigidæ Kill-dariensis Virginis, a Chilieno
Monacho Iniskeltraensis Cenobii versibus
edita. Hæc ibi; sed unde? Forte et
verisimiliter ex Prologo aliquo vel in eadem,
vel in alia Bibliothecâ eidem Vitæ præfixo.
Audio enim extare in Bibliotheca Barberi-
norum Romæ, Prologum, seu Præfationem
huic vitæ præfixam, diversam a Prolego
quem carmine elegiaco ex Codice Cassinensi
supra exhibuimus. Sed quia illam Præfa-
tionem sæpius promissam et anxie expecta-
tam, nondum accepi, non possum de ea
pofferre judicium."*

³⁹ See Colgan's "Trias Thaumaturga,"
Prologus ad Sextam Vitam S. Brigidæ,
p. 582.

three Prologues had not been written at some time, subsequent to the composition of the metrical Life itself. Perhaps, they had been prefixed by a different writer, or by more than one composer. If we suppose the author of St. Brigid's Sixth Life to have been Coelanus of Inishcaltra, Colgan thinks he must have lived, towards the end of the seventh, or about the beginning of the eighth, century.⁴¹ Thus, from a metrical Life of St. Brigid, attributed to him, and from his own words, it is supposed, we may discover the age in which this writer flourished. For, in a Prologue to it, he relates, that St. Brigid's Acts had been written before, by Ultan, by Eleran, and by Animosus.⁴² An elegant metrical Prologue⁴³ precedes those Acts of St. Brigid; but, it has been doubted, if both had been composed, by the same author. St. Donatus, the Irish Bishop of Fiesole, who flourished in the ninth century, is said to have written that Prologue.⁴⁴ The beautiful opening descriptive lines have been elegantly rendered into English verse,⁴⁵ and more than one

⁴⁰ See *ibid.*, p. 596.

⁴¹ See Colgan's "Trias Thaumaturga," *Sexta Vita S. Brigidæ*, nn. 1, 2, 3, pp. 596, 597, 598.

⁴² It is Colgan's opinion, that this is but a Latinized form of that writer's name, who was called Anmchaidh, or more correctly Ainmire by the Irish. See *ibid.*, n. 7, p. 598.

⁴³ The Latin Lines run as follows:—

"Finibus occiduis describitur optima
tellus,
Nomine et antiquis Scotia scripta
libris.
Insula dives opum, gemmarum vestis
et auri:
Commoda corporibus, aere Sole,
solo.
Melle fluit, pulchris et lacteis Scotia
campis,
Vestibus atque armis frugibus, arte,
viris.
Ursorum rabies nulla est ibi: sæva
leonum.
Sæmina nec unquam Scotica terra
tulit.
Nulla venena nocent, nec serpens
serpit in herba.
Nec conquesta canit garrula rana
lacu.
In qua Scotorum gentes habitare me-
rentur:
Inclyta gens hominum, milite, pace
fide.
De qua nata fuit quandam sanctissi-
ma Virgo.
Brigida, Scotorum gloria, nomen,
honor,
Turris ad igniferi pertingens cul-
mina cœli,
Lumen inexhaustum, celsa corona
Dei.
Fons benedictus ovans, Scotorum
corda reformans,
Recreat ipsa ipsos curat, alit, vege-
tat.

Scala parata viris, pueris excelsa,
puellis.

Matribus, et sanctis; tendit ad astra
poli.

Dubtacus ejus erat genitor cogno-
mine dictus;

Clarus homo meritis clarus et a proa-
vis;

Nobilis atque humilis, mitis pietate
repletus;

Nobilior propria conjuge prole pia.
Scripserunt multi virtutes virginis

almæ,
Ultanus doctor, atque Eleranus
ovans;

Descripsit multos Animosus nomine
libros

De vita et studiis Virginis ac meri-
tis.

Ordinar á minimis: necnon majora
sequeuntur;

Sed prato pleno floribus opta legam,
Ordine, si cœli fulgentia sydera cer-
nens,

Altiugo cursu scire quis illa queat;
Littore quis minimas numero discer-
nat arenas,

Turbida quas terris sparserat unda
maris;

Hic numerare potest virtutes ritè
puellæ,

In qua perpetuus manserat ipse Deus.

⁴⁴ Harris observes: "He seems also to have been the Author of a *Description of Ireland*, in Hexameter and Pentameter verse; or rather the Life of *St. Brigid*, containing a Description of *Ireland* of which Colgan hath given as a Fragment, which is prefixed also as a prologue to the Life of *St. Brigid*, supposed to be written by St. Choeilian." See Harris' Ware, vol. ii., "Writers of Ireland," book i., chap. vi., p. 57.

⁴⁵ Commencing with these lines, which are introduced by Thomas Moore in his "History of Ireland," vol. i., chap. xiii., pp. 300, 301, note:—

version has appeared.⁴⁶ St. Ultan⁴⁷ is supposed to have died A.D. 656,⁴⁸ and St. Aleran, A.D. 664 or 665.⁴⁹ Hence, Coelan must have lived after this latter year. In the Martyrology of Tallagh,⁵⁰ the feast of St. Coelan of Iniskeltra is commemorated, at the 29th of July, and it must have been inserted after his death. St. Caolan is said to have lived contemporaneously with Ængus Mac Tiprait, who died A.D. 745.⁵¹ The circumstance of Chilien calling the mother of St. Brigid "a countess" seems to indicate a comparatively late period for this his assumed composition.⁵² In the Martyrology of Donegal,⁵³ the feast of this saint is to be found, at the 29th of July. It is probable, that he died, about the middle of the eighth century.

ARTICLE III.—ST. JUSTAN, OF LENE, MANACH. Veneration was given, at the 29th of July, to Justan, Lene, Manach, according to the Martyrology of Tallagh.¹ Marianus O'Gorman also notes his festival. Among St. Patrick's disciples,² we find a St. Justin, a priest, whose feast has been assigned by Colgan to this date.³ He is thought to have been the son of Fergus,⁴ son

"Far westward lies an Isle of ancient
fame,
By nature blessed, and Scotia is her
name.
Enroll'd in books—exhaustless is her
store
Of veiny silver and of golden ore.
Her fruitful soil for ever teems with
wealth,
With gems her waters and her air
with health;
Her verdant fields with milk and
honey flow;
Her woolly fleeces vie with virgin
snow.
Her waving furrows float with bended
corn,
And arts and arms her envied sons
adorn."

"Far westward lies a Land of ancient
fame,
By nature blest, Fair SCOTIA, known
by name;
AN ISLAND rich,—exhaustless in her
store
Of veiny silver, and of golden ore," &c.

⁴⁷ This St. Ultanus Mac Concubar was Bishop of Ard-bracain in Meath; he died A.D. 655, on the 4th day of September, but in A.D. 556, according to other writers. See Sir James Ware, "De Scriptoribus Hiberniæ," lib. i., cap. iii., pp. 22, 23.

⁴⁸ In William M. Hennessy's version of the "Chronicum Scotorum," his death is placed, at A.D. 653. See pp. 94, 95.

⁴⁹ St. Aleranus, who is said to have written the Life of St. Brigid, and also a Life of St. Patrick, is thought to have departed this life, A.D. 664 or 665. See Sir James Ware, "De Scriptoribus Hiberniæ," lib. i., cap. iii., p. 27.

⁵⁰ It is said to have been compiled by St. Ængus and St. Moelruan, before A.D. 800.

⁵¹ See Harris' Ware, vol. ii., chap. iv., p. 47.

⁵² See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. viii., sect. ii., n. 18, p. 381.

⁵³ Edited by Drs. Todd and Reeves, pp. 204, 205.

ARTICLE III.—¹ Edited by Rev. Dr. Kelly, p. xxx.

² See the Life of St. Patrick, at the 17th of March, in the Third Volume of this work, Art. i., chap. xvii.

³ See "Trias Thaumaturga," Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 267.

⁴ According to the "Genealogies of the Saints," chap. xx.

⁵ He was one of the Leinster Kings.

⁴⁶ Dr. Sylvester O'Halloran gives an English metrical translation in his "General History of Ireland;" but a later one still is that found, in a projected work of Patrick Lynch, Esq., secretary to the Gaelic Society, "Hibernia Sancta; or, Lives of the Irish Saints;" illustrated by a complete system of curious and useful Notes, subjoined to each Life, for elucidating the History, Antiquities, and Ecclesiastical State of Ireland, both Ancient and Modern, Embellished with Portraits, Views, Maps, &c. The only portion of this work printed was the commencement of vol. i., issued by Thomas Haydock, 17 Lower Ormond-quay, Dublin, 1817, 8vo. It presents a General Introduction of forty pages, with the beginning of a Life of St. Bridget, Abbess of Kildare, foundress of the Order of Bridgetine Nuns, and Patroness of all Ireland, but this portion seems never to have extended beyond eight pages in print. From a copy of this *feuilleton* in possession of the writer is an English translation, thus commencing:—

of Enda Niadh,⁵ son of Bressal Belach.⁶ St. Patrick is said to have placed St. Justin over a church at Biletortain. This place was near Ardraccan,⁷ and, at a future period, the church was called Domnach-Tortan.⁸ The place denominated Bile Tortan⁹ is much celebrated in connexion with the birth¹⁰ of the king, known as Conn of the Hundred Battles, regarding which are related many strange legends.¹¹ At first, the place is said to have been called Domnach-tortain, and later Donoghmore, in the county of Meath.¹² Yet, it may be questioned, if the present St. Justin flourished so early as the time of St. Patrick. There was a Juis or Justus, a Deacon, placed by him over the church of Fidhart,¹³ now a parish church, in the diocese of Elphin, and in the old territory of Hy-Many.¹⁴ The Irish Apostle had converted all the people of that region to the faith; and, he had no priest probably to leave as their pastor. He might have conferred certain powers on that virtuous ecclesiastic, in reference to the administration of sacraments, and in serving the flock as a missionary. St. Patrick also left him certain ritualistic books, which should guide him in the order of his ministrations. It seems not unlikely, St. Justus afterwards advanced beyond the grade of Deacon to the Priesthood. He is said to have lived to an extreme old age; for, it is related, that he baptized St. Kieran,¹⁵ the celebrated founder of Clonmacnoise, using the very ritual St. Patrick had given him. At this time, Justus had attained the one hundredth and fortieth year.¹⁶ In a strange, and apparently, a contradictory manner, Colgan attributes to St. Justus of Fidhart, the very same parentage¹⁷ he gives to St. Justin, the priest of Bile Tortan.¹⁸ Both are said to have flourished in the time of St. Patrick, and both are classed among his disciples; yet, it would seem, their places, and their ecclesiastical office, had been different. Therefore, it is probable, we must draw a line of personal distinction between them. It has been conjectured, that this holy man may have been identical with an Erlomham, rescued from captivity by St. Fechin.¹⁹ As the celebrated abbey of St. Feichan of Fore or St. Fowre, in the barony of Demifore, county of Westmeath, lay near Lough Lene,²⁰ perhaps it might not be amiss to conjecture, that the present saint belonged to the establishment there situated. In the Martyrology of Donegal,²¹ the name is entered simply Justan, Lene, at this same date.²²

⁶ He flourished a short time before St. Patrick's arrival in Ireland. See "Trias Thaumaturga," Septima Vita S. Patricii, n. 25, p. 184.

⁷ Here St. Ultan, Bishop and Patron of the place, was venerated on the 4th of September.

⁸ See *ibid.*, pars iii., cap. xiv., p. 151.

⁹ Colgan calls it in Latin "arbor proceras in Media." See *ibid.*, nn. 23, 24, p. 184.

¹⁰ As Colgan relates, "è terra mirifice procreatæ ortu, et mirifica virtute narrantur," &c. See *ibid.*

¹¹ See O'Flaherty's "Ogygia," pars iii., cap. lx., pp. 313, 314.

¹² There is an engraving, from a view taken by Lieutenant Daniel Grose, A.D. 1792, of Donoghmore round tower and church. See Grose's "Antiquities of Ireland," vol. ii., p. 15.

¹³ At present known as Fuerty, in the barony of Athlone, and county of Roscommon.

¹⁴ See the Life of St. Patrick, in the Third Volume of this work, at the 17th of March,

Art. i., chap. xi.

¹⁵ We are referred by Colgan to "Vita S. Kierani Cluanensis," cap. iv., for confirmation of this assertion.

¹⁶ See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, pars ii., cap. xlix., p. 136, nn. 93, 94, p. 177. *Ibid.*

¹⁷ Thus Illand and Ailill, sons to Dunlaing, son of Enda, and converted by St. Patrick at Naas, are ranked as cousins of this St. Justus. Here we can detect many strange and confused statements, which we find it impracticable rightly to solve.

¹⁸ He also seems doubtful, whether to refer the feast of St. Justus to the 10th of January—thus confounding him with Naoimh Dhiarmuit, also called the Latin Justus—or to the present date, July 29th.

¹⁹ See Colgan's "Acta Sanctorum Hiberniæ," xx. Januarii, Secunda Vita S. Fechini, cap. xxxvii., and nn. 27, 28, pp. 137, 138, 142.

²⁰ See Lewis' "Topographical Dictionary of Ireland," vol. i., p. 116.

²¹ Edited by Drs. Todd and Reeves, pp.

ARTICLE IV.—FESTIVAL OF ST. BITUS OR BITE, OF INIS CUMSCRAIGH, NOW INCH, OR INNISCUMHSCRAY, STRANGFORD LOUGH, COUNTY OF DOWN. According to the Martyrology of Tallagh,¹ veneration was given, at the 29th of July, to Bitus or Bite, of Innsi Caumscridh. This holy man is called Bute, or perhaps Byte, by Marianus O'Gorman. That island or rather peninsula is beautifully situated in Strangford Lough, and nearly opposite to Downpatrick, county of Down. Some interesting ruins are yet seen in this place. An abbey or a monastery stood here—as has been already observed²—before the erection of one, which had been founded by the Anglo-Norman warrior, John De Courcey. This latter was dedicated to the Blessed Virgin, on the 3rd of June, A.D. 1180.³ When the present saint flourished has not been ascertained. In the Martyrology of Donegal,⁴ we find an entry of Bite of Inis Cumhsraigh, at the 29th of July. We are inclined to think, that the present holy man is not distinct from the Abbot so called, and who is celebrated on the 22nd day of this month, where an account of him has been already given.

ARTICLE V.—ST. CUMMINE OR CUIMMEIN, SON OF ARIDE. The name of Cumianus, Cummine, or Cuimmein, appears at the 29th of July, in the Martyrologies of Tallagh,¹ of Marianus O'Gorman and of Donegal.² He is called the son of Aride, Ardi or Aradius.³

ARTICLE VI.—ST. ETHELWIN, BISHOP AND CONFESSOR. The foregoing holy man had a feast, at July 29th.¹ He was a Saxon, who visited Ireland for purposes of instruction, and who returned afterwards to his own country, where he became Bishop of Lindsay.² This happened in 682, according to Radulfus de Diceto.³

ARTICLE VII.—FESTIVAL OF ST. LUPUS AND OF ST. SIMPLICIUS, BISHOPS. In the ancient Irish Church, according to the "Feilire"¹ of St. Ængus, there

204, 205.

²² Appended to this entry, in William M. Hennessy's copy of this work, I find this notice, "Leve, Leamhuin, Leven, Scotland."

ARTICLE IV.—¹ Edited by Rev. Dr. Kelly, p. xxx.

² See at the 22nd of this month, in the present Volume, notices of St. Biteus, or Mobiu, Art. i.

³ See a further description and wood engravings of the ruins at this place, in the "Dublin Penny Journal," vol. i., No. 50, pp. 396, 397. The letter-press is by the late Dr. Petrie.

⁴ Edited by Drs. Todd and Reeves, pp. 204, 205.

ARTICLE V.—¹ Edited by Rev. Dr. Kelly, p. xxx.

² Edited by Drs. Todd and Reeves, pp. 204, 205.

³ See Colgan's "Acta Sanctorum Hiberniæ," xii. Januarii. De S. Cumiano Episcopo Bobii sepulto, n. 6, p. 59.

ARTICLE VI.—¹ See Sir Harris Nicolas'

"Chronology of History," p. 147.

² See Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. xxvii.

³ See the Bollandists' "Acta Sanctorum," tomus iii., Aprilis xxiv. De Sancto Egberto, Presbytero in Insula Hyensi, n. (e), p. 315.

ARTICLE VII.—¹ In the "Leabhar Breac" copy is the following stanza, rendered into English by Dr. Whitley Stokes:—

Lumbur agur simplex
 eprcoip cenchuro uignai
 ppropper coelestis uagorai
 nobl peolainne iugorai.

"Lupus and Simplicius, bishops without a whit of reproach: Prosper with a virginal train, great, kingly stars."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. cxii.

² Thus "Lumbur ocup simplex .i. hi ii.

was a commemoration of Saints Lupus and Simplicius, Bishops, at the 29th of July. To this there are comments subjoined,² in Latin and in Irish.

ARTICLE VIII.—FESTIVAL OF ST. PROSPER, AND OF HIS COMPANIONS. In the “Feilire”¹ of St. Ængus, at the 29th of July, there is a feast entered for St. Prosper, and his companions, who are highly eulogized.

Thirtieth Day of July.

ARTICLE I.—ST. SECHNASACH, ABBOT OF CEANN-LOCHA, OR KINLOUGH.

THIS saint belonged to the race of Laeghaire, son of Niall, according to the O’Clerys. According to Colgan, he was a priest at Durrow, in the King’s County.¹ We have already seen a place of this name, connected with a St. Siadhal Ua Commain,² conjectured to have been probably identical with Kinlough, at the north-western extremity of Lough Melvin, in the barony of Rosclogher, and County of Leitrim. Dr. O’Donovan states, there are several such denominations in Ireland.³ This day, the Martyrology of Donegal⁴ mentions, that a festival was celebrated in honour of St. Sechnasach, Abbot of Ceann-locha.

ARTICLE II.—ST. COBARCHAIR, OR COBUIR, SON OF GOLL, OF GULBAN GORT. In the Martyrology of Tallagh,¹ we find that veneration was given at the 30th of July to Cobarchair, Gulbain Guirt mac h. Gairb.² The word Cobhair has the meaning of “aid,” or “help;” and, in Latin, it may be represented by the word Auxilius.³ Hence, it has been conjectured, that he was St. Patrick’s disciple. The present holy man is entered in the Martyrology of Marianus O’Gorman.⁴ At the same date, in the Martyrology of Donegal,⁵ occurs the

episcopi sunt;” and in the lower margin *Recht Cypri neoch nochan dair ocupit*—rendered into English “Christ’s law to every-one they used to sing,” etc. Also, *Lupus et Simplex et Prosper tres episcopi sunt.*—*Ibid.*, p. cxxi.

ARTICLE VIII.—¹ See “Leabhar Breac” copy, in “Transactions of the Royal Irish Academy,” Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. cxii.

ARTICLE I.—¹ See “Trias Thaumaturga,” Quinta Appendix ad Acta S. Columbæ, cap. iv., p. 508.

² At the 8th of March, in the Third Volume of this work, Art. xvii.

³ See “Annals of the Four Masters,” vol. i., n. (a), p. 402.

⁴ Edited by Drs. Todd and Reeves, pp. 204, 205.

ARTICLE II.—¹ Edited by Rev. Dr. Kelly, p. xxx.

² The full entry in the Martyrology of Tamlacht is; *Cobarchair, Gulbain Guirt.*

mic. h. Garib: “Cobarchar, of Gulban Gort, son of Garbh.”

³ See what has been written on this subject, by a writer in the “Irish Ecclesiastical Record,” vol. iv., March, 1868, in the Article headed “St. Fiecc’s Poem on the Life of St. Patrick,” p. 275, n. 5.

⁴ There we read, *Cobair mac Guill Seimán*, which a marginal note in the Brussels Manuscript explains thus, “*Seimán Cobair, forte Auxilius, Seimán Germanus.*” Meaning, that the text is to be translated “Cobair, son of Goll, a German,” and that Cobair—which signifies *aid, help*, in Irish—is, perhaps, a Celtic form of the name Auxilius. But, it is probable, that *German* is a mistake, or else the name of another saint. So the Martyrology of Tamlacht seems to have understood it, for we find there *Seimán mac Guill*, distinguished from Cobair. In the Roman Martyrology, Germanus, Bishop of Auxerre, is commemorated on this day; but, in that of Marianus O’Gorman, on the

name of Cobuir, son of Goll.⁶ From this latter patronymic, it seems clear, that the present holy man must be distinguished from St. Auxilius,⁷ son of Ua-Baird, St. Patrick's disciple, and the Patron of Killossy, county of Kildare. His feast, in one instance, has been referred to the 16th September.⁸

ARTICLE III.—ST. MAELTUILE, OF DISERT-MAELTUILE, NOW DYSART, COUNTY OF WESTMEATH. The Martyrology of Tallagh¹ registers a festival at the 30th of July, in honour of Maoltuile mac Mochuire. He belonged to the race of Laeghaire, son to Niall, according to the O'Clerys. The name also appears in the Martyrology of Donegal,² at this same date, as Maeltuile, son of Nochaire. His place was known as Disert Maeltuile, meaning St. Maeltuile's desert or wilderness. It is now called Dysart, a townland giving name to a parish, situated on the west side of Lough-Ainninn, or Lough Ennell, in the barony of Rathconrath, and county of Westmeath. The present saint gave name to the place.³ His holy well, called Tobar-Multilly, is still pointed out, near the old churchyard of Dysart.⁴ It is probable, the present saint may have been identical with one bearing the same name, venerated, as we have seen, at the 29th of May.⁵

ARTICLE IV.—ST. COBTHACH, DISCIPLE OF COLUMKILLE. This devoted follower of the great Abbot of Iona, was the son of Brendan, and brother of St. Baithene,¹ who immediately succeeded St. Columkille² in the monastery at Iona. He was one of the twelve first disciples, who sailed from Ireland to that island with the founder. We find a commemoration for him at the 30th of July, on the authority of George Petrie, LL.D., and John O'Donovan, LL.D.³ The Rev. Dr. Reeves, when alluding to the early companions of St. Columkille, remarks,⁴ that Camerarius gives him a day, at the 7th of August, in the Calendar,⁵ but without any authority.⁶

ARTICLE V.—ST. SARAN. The simple entry, Saran, appears in the Martyrologies of Tallagh¹ and of Donegal,² at the 30th of July. In the

day following. This may, perhaps, have caused the confusion. At the end of this day the more recent hand adds, "Sejman mac Suill."

⁵ Edited by Drs. Todd and Reeves, pp. 204, 205.

⁶ A note 5, by Dr. Todd, at Goll, explains the meaning to be attached for such an entry. See *ibid.*

⁷ His feast occurs, at the 27th of August.

⁸ In connexion with an entry to this effect, we are referred to Cobran, at the 19th of July, and the present Cobair, at the 30th of July. See Table of the Martyrology, appended to Drs. Todd's and Reeves' edition of the Donegal Martyrology, pp. 360, 361.

ARTICLE III.—¹ Edited by Rev. Dr. Kelly, p. xxx.

² Edited by Drs. Todd and Reeves, pp. 204, 205.

³ See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., n. (a), p. 828.

⁴ See Rev. Anthony Cogan's "Diocese of Meath, Ancient and Modern," vol. iii., chap. lxxiv., p. 559.

⁵ See the Fifth Volume of this work, at that date, Art. v.

ARTICLE IV.—¹ Venerated at the 9th of June, where an account of him may be seen, in the Sixth Volume of this work, Art. ii.

² See his Life, at the 9th of June, in the Sixth Volume of this work, Art. i.

³ See "Memoir of the City and North-Western Liberties of Londonderry," Preface, p. 6, and part ii., sect. 2, p. 27.

⁴ See Adamnan's "Life of St. Columba," Additional Notes, note A, n. (h), p. 245.

⁵ See *De Sanctis Scotiæ*, p. 166.

⁶ See Colgan's "Trias Thaumaturga," Quarta Appendix ad Acta S. Columbæ, cap. x., p. 488, p. 501.

ARTICLE V.—¹ Edited by Rev. Dr. Kelly, p. xxx.

² Edited by Drs. Todd and Reeves, pp. 206, 207.

Irish Calendar,³ belonging to the Royal Irish Academy, at the iii. of the August Kalends—July 30th—there is an entry of Saran, without any epithet to distinguish him. Among the Scottish Entries in the Kalendars of David Camerarius, there is one for St. Saran, also, at the 30th of July.⁴

ARTICLE VI.—ST. GERMAN, SON OF GOLL, OR OF MAC GUILL. Veneration was given at the 30th of July, as we read in the Martyrologies of Tallagh,¹ of Marianus O'Gorman, and of Donegal,² to German, or Germanus,³ son of Goll, as the latter record has it written, or of Mac Guill, as found in the former. It has been conjectured,⁴ that the present holy man may be identified with a St. German, who left Ireland for France, in the beginning of the sixth century. He is said to have been accompanied by six holy brothers and by three holy sisters.⁵ The names of the former were St. Gibrian,⁶ St. Tressan,⁷ St. Helan,⁸ St. Aleran,⁹ St. Petran,¹⁰ and St. Veran;¹¹ while the latter were called Saints Fracla, Promptia and Posemna.¹² Another Festival has been assigned for this St. German, at the 3rd of December.¹³

ARTICLE VII.—FESTIVAL OF ST. AODH MAC BRICE, OF SLEIBH LIAGE, COUNTY OF DONEGAL. The insertion of Aodh mac Brice, of Sleibh Liacc, appears in the Martyrology of Tallagh,¹ at the 30th of July. This—if not an inexact entry—seems to have been a festival of St. Aedh, son of Breac, Bishop of Cill air, in the county of Meath, and of Sliabh Liag, in the county Donegal. His principal feast is noticed, at the 10th of November, where his biography may be perused.

ARTICLE VIII.—ST. FEBRITHAE, OR FEBRITHE. The Martyrology of Tallagh¹ enters the name of Febrithae as having been venerated, at the 30th of July. The identification of this saint with time, family, or place, does not appear to be known. In the Martyrology of Donegal,² the name Febrithe occurs, at this same date.³

* ARTICLE IX.—ST. COLMAN, BISHOP. The Martyrology of Tallagh¹ records a festival at this date, in honour of Colman, a Bishop. Nothing more is known concerning him.

³ See Ordnance Survey Office Copy, Common Place Book F, p. 66.

⁴ Thus: "Sanctus Saranus."—Bishop Forbes' "Kalendars of Scottish Saints," p. 239.

ARTICLE VI.—¹ Edited by Rev. Dr. Kelly, p. xxx.

² Edited by Drs. Todd and Reeves, pp. 206, 207.

³ A note by Dr. Reeves says at German: "This entry is by the more recent hand."

⁴ By Father John Colgan.

⁵ See "Acta Sanctorum Hiberniæ," vii. Februarii, Appendix ad Acta S. Tressani, cap. iii., pp. 274, 275.

⁶ See his Acts, at the 8th of May, in the Fifth Volume of this work.

⁷ See his Life, in the Second Volume of this work, at the 7th day of February, Art. i.

⁸ See for notices of him, at the 8th of October.

⁹ If he had a feast-day, it does not seem to be known at present.

¹⁰ His festival is not known.

¹¹ At the 3rd of December, some account of him may be found.

¹² It has not been discovered, that these sisters had any festivals.

¹³ The reader is referred to that date.

ARTICLE VII.—¹ Edited by Rev. Dr. Kelly, p. xxx.

ARTICLE VIII.—¹ Edited by Rev. Dr. Kelly, p. xxx.

² Edited by Drs. Todd and Reeves, pp. 206, 207.

³ A note by Dr. Todd says at Febrithe: The more recent hand adds here Ferbritea. M. Tam., meaning that the name is so written in the Mart. of Tallagh."

ARTICLE IX.—¹ Edited by Rev. Dr.

ARTICLE X.—FESTIVAL OF SAINTS ABDON AND SENNEN, MARTYRS, AT ROME. In the "Feilire" of St. Ængus,¹ the Festival of Saints Abdon and Sennan is entered, at this day; showing that in olden times, these illustrious Martyrs were venerated in the ancient Irish Church. The commentator has a note explanatory of their suffering for the Faith in Rome.² Their short Acts,³ with a previous commentary,⁴ may be found in the great Bollandist collection.⁵ An account of the Translation of their Relics follows.⁶

ARTICLE XI.—REPUTED FEAST OF ST. ERENTRUDIS. In the anonymous Calendar of the Irish Saints, issued by O'Sullivan Beare,¹ we find a St. Erentrudis, at the 30th of July; but, no other authority appears to warrant such an entry.²

Thirty-first Day of July.

ARTICLE I.—FESTIVAL FOR THE SONS OF NADFRAECH, VIZ., COLMAN, FOLLAMAN, PAPAN, IERNOC AND NATALIS.

[FIFTH AND SIXTH CENTURIES.]

MUCH uncertainty prevails, as we shall see, regarding the parentage and places, the sons—if they were not rather the grandsons—of Nadfraech, should have in our histories and calendars. We do not read of his conversion to Christianity, nor any very particular allusion to him, in the Acts of St. Patrick,¹ although his son Ængus, King of Munster, became a distinguished convert, when the Gospel was preached in that part of Ireland.² However, it is likely, in this case, the father's name has been set down for that of his son Ængus. According to the Martyrology of Donegal,³ the sons of Nad-

Kelly, p. xxx.

ARTICLE X.—¹ In the "Leabhar Breac" copy is the following *rann*, at the 30th of July, with an English translation by Dr. Whitley Stokes:—

Recht críost neoch nochantair
Cónaistib do glentir
Díaplaig nípúich anpót
Abdon ocúr Sennip.

"Christ's law to every one they used to sing; with mysteries which they used to learn: in their host was not found heedlessness, Abdon and Sennis."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. cxii.

² Thus: "i.e. duo martires et Romæ pasi sunt gladio."—*Ibid.*, p. cxxi.

³ By some anonymous writer, and taken from a Manuscript belonging to Fulda, collated with other Manuscript Notes, these

are annexed.

⁴ In three sections, and forty-five paragraphs, with an engraving of their tomb.

⁵ See "Acta Sanctorum," tomus vii., Julii xxx. De SS. Abdon et Sennen Martt. Romæ, pp. 130 to 138.

⁶ In two chapters, and nineteen paragraphs, with notes, pp. 139 to 141.

ARTICLE XI.—¹ See "Historiæ Catholicæ Ibernæ Compendium," tomus i., lib. iv., cap. xi., p. 50.

² It is evidently a mistake for June 30th, the Festival Day for St. Erentrudis, or Erentrude, Virgin Abbess of Nunberg, Bavaria, and an account of whom may be found, in the Sixth Volume of this work, at that date, Art. i.

ARTICLE I.—¹ See the Life of St. Patrick, in the Third Volume of this work, at the 17th of March, Art. i.

² However, it is stated, that the sons of Nadfraech were then baptized by St. Patrick, See *ibid.*, chap. xix.

faech had veneration paid them at this date. Their names are entered in detail, with marked distinction, and in the following order, according to the foregoing Calendar, viz.: Colman, Bishop; Fallamain, Bishop; Iarnog, the sickly; and Natal of Cill-na-manach. It is not otherwise recorded, nor does it seem probable, except in a remote degree, that Natfraich had many children, who were saints. However, it is generally assumed, that Ængus was the father of a numerous and holy offspring. There are four of his sons numbered among our saints, and they are called Colman, Foilan, Lugad and Natalis.⁴ Nor does this account wholly agree with that of other authorities.⁵ At the 31st of July, Marianus O'Gorman seems to say, that the feast of Ængus' five sons, viz.: Colman, the son of Darenia, Follamonius, or Follomen, Papan, Iernoc and Natalis, had been celebrated on that day. These he calls the sons of Natfraich. But, by another designation, we are to understand, that they were only his grandsons, Ængus being their father.⁶ In succeeding articles, we shall treat individually regarding each one of those saints, and as we find references to them in our records.

ARTICLE II.—ST. NATALIS OR NAAL, ABBOT OF KILMANAGH, COUNTY OF KILKENNY. [*Fifth and Sixth Centuries.*] The Acts of this saint are given by Colgan, at the 27th of January; but, whether his festival should be assigned to that day, or not, has been already considered, in a previous part of this work, when treating about a St. Natalis or Naal of Kilnaile, who appears to have been a different person from the subject of this present memoir.¹ This saint is variedly named in Irish Naal, Naile, Noele, Naaile, and sometimes Natal or Nataile. Again, his name has been Latinized into Naalis, Natalus, Natalius, Natalis or Naalius.² He is said to have been the founder of a religious establishment, at Kilmanagh, in the county of Kilkenny. There stood a famous monastery, frequently mentioned in our Annals.³ Alluding to Natalus, called by some Naalius, and by others more correctly Natalis, Abbot of Kilnaile, or Kinnawly, Colgan remarks,⁴ however, that he does not seem to have been a different person from St. Natalus,⁵ the son of Ængus, the first Christian King of Mummonia.⁶ Also, he supposes, that the 31st of July was a commemoration, a translation, or some secondary festival of St. Natalis, of Kilmanagh, while his principal Natalis was observed on the 27th of January.⁷ Furthermore, Colgan possessed a copy of our saint's Acts; but,

³ Edited by Drs. Todd and Reeves, pp. 206, 207.

⁴ According to the "Menologic Genealogy," cap. xxxiv.

⁵ See the Rev. Dr. Kelly's "Martyrology of Tallagh," p. xxx.

⁶ In the Brussels Manuscript of Marianus O'Gorman, the following note occurs in the margin, as we are told by Rev. Dr. Todd: "Follaman, Papanus, Iernocus, et Natalis sunt filii Aengusii regis, filii Natfraich."

ARTICLE II.—¹ See the Acts of St. Natalis of Kilnaile, at the 27th of January, in the First Volume of this work, Art. i.

² See Colgan's "Acta Sanctorum Hiberniæ," xxvii. Januarii. De S. Natali, Abbate et Confessore, n. 1, p. 173.

³ See Dr. O'Donovan's "Annals of the Four Masters," at A.D. 780, vol. i., pp. 802, 839, 843.

⁴ See "Acta Sanctorum Hiberniæ,"

Martii viii. Vita Metrica S. Senani Episcopi, n. 8, p. 611, note 525.

⁵ Nevertheless, this writer appears to have entertained doubts regarding their identity. For, after stating, that the Abbot of Inbernaile, Killnaile, and Deveni-h, had been venerated on the 27th of January; he adds, that if St. Natalis, Abbot of Kilmanagh, and master of Senan, were one and the same person, another festival must have been instituted as a commemorative one, at the 31st of July. See *ibid.*, xxvii. Januarii. De S. Natali, Abbate et Confessore, cap. iv., pp. 169, 170.

⁶ He was baptized by St. Patrick, as may be seen in his Life, at the 17th of March, in the Third Volume of this work, Art. i., chap. xix.

⁷ See Colgan's "Acta Sanctorum Hiberniæ," xxvii. Januarii. De S. Natali, Abbate et Confessore, nn. 19, 20, p. 174.

he acknowledges, that they contained many things false, doubtful and contradictory. Hence, he considered them of no historical value. Moreover, he seems to class the present saint—who he says was also venerated on the 27th of January—among the disciples of St. Patrick.⁸ His mother was called Ethnea, being daughter to Crimthann, King of Leinster,⁹ according to an apocryphal Life of the saint, in Colgan's possession, and to the genealogy of Irish Saints, in the Psalter of Cashel,¹⁰ as also to the *Menologium Genealogicum*.¹¹ Probably he was born during the fifth century, and before his father's death. This latter event took place, in the year 489.¹² He appears to have been a native of the province of Munster. At an early age, our saint gave indications of great sanctity, and having abandoned the pleasures of this world, he embraced the profession of a religious life. After some time, he became prefect over a religious community of one hundred and fifty monks, at a place, ever afterwards called Kilmanagh, or "the Church of the Monks," and probably owing to this very circumstance. His monastery was situated about eight miles to the west of Kilkenny City, and not far from Tipperary County.¹³ At present, Kilmanagh is a parish,¹⁴ in the barony of Crannagh,¹⁵ county of Kilkenny. By the people it has been called Killmanach Drohid.¹⁶ Formerly it was a part of Grace's Country.¹⁷ The saint presided over his large community, with a great reputation for learning and sanctity.¹⁸ Many, desirous of profiting by his lessons, placed themselves under his direction. Among the most illustrious of these was the youthful St. Senan,¹⁹ afterwards Abbot of Iniscathy. We are informed, in the Metrical Life of this latter saint, that Natalis was in the habit of requiring all his disciples, in turn, to watch over and tend flocks and herds, belonging to the monastery.²⁰ On a certain day, while St. Natalis and his youthful disciple Senan proceeded on their way to Killmor-aradhthire²¹ church—said to have been Kilmore,²² near Iniscathy,

⁸ See "Trias Thaumaturga," Quinta Appendix ad Acta S. Patricii, cap. v., p. 269.

⁹ See "Acta Sanctorum Hiberniæ," xxvii. Januarii. De S. Natali, Abbate et Confessore, nn. 2, 3, p. 173.

¹⁰ Chap. xii.

¹¹ Cap. xxxiv.

¹² See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 152, 153, and nn. (n, o), *ibid*.

¹³ See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. ix., sect. iv., n. 50, p. 446. Only the modern Protestant church is to be seen at present in the ancient graveyard.

¹⁴ It is noted, on the "Ordnance Survey Townland Maps for the County of Kilkenny," sheets 18, 22. The town of this name is on sheet 18.

¹⁵ Of this barony, Mr. Tighe remarks: "The centre of this barony is formed of hills, sometimes moory, but always with a slaty subsoil, capable of great improvement, as they are so easily rendered dry. Below them lies a rich and extensive plain, spreading on one side, to the vicinity of Kilkenny, and to the low hills which border the Nore; on the other, to the bounds of the county, extending from Killmanagh to the south of Callan, as far as Conlagnore, watered in its southern part by King's River, and turning westwards towards Kilmagany and Knocktopher."

"Statistical Survey of the County of Kilkenny," part i., sec. 4, pp. 21, 22.

¹⁶ An interesting account of this saint and of his place, Kilmanagh, will be found in Rev. J. Holahan's "Notes on the Antiquities of the United Parishes of Ballycallan, Kilmanagh and Killaloe," &c., pp. 25 to 33.

¹⁷ When treating on the manorial possessions of the Grace family, we are informed, by Sheffield Grace, that "the neighbouring parishes of Kildrinagh, Killaghy-Grace, Ballycallan, Kilmanagh, and others, were also formerly in the patronage of this family."—"Survey of Tullaroan or Grace's Parish," p. 117.

¹⁸ See Colgan's "Acta Sanctorum Hiberniæ," viii. Martii. Vita Metrica S. Senani Episcopi et Confessore, sect. x., p. 606, *recte* 516.

¹⁹ See the Life of St. Senan to be found at the 8th of March, in the Third Volume of this work, Art. i.

²⁰ See also Colgan's "Acta Sanctorum Hiberniæ," viii. Martii. Secunda siue Supplementum Vitæ S. Senani, cap. xii., p. 613, *recte* 527.

²¹ It must be remarked, likewise, that the church, which is called Killmor-Aradhthire, in St. Senan's prose Life, is converted into a place called Ceallaraacht, in his metrical Life, and this is said to have been the spot, where the miracle was wrought,

in the county of Clare²³—they observed a great concourse of persons at its entrance. Tears and lamentations of this multitude, especially weeping parents and kindred, gave them to understand, that the only son of a Dynast, over that part of the country, was dead, and about to be interred. The deceased person's mother, seeing God's holy servants approach, ran towards them. Casting herself on her knees with passionate earnestness, she besought them to address the Almighty, that her son might be restored to life, through their potent intercession. St. Natalis replied, that effecting such an object was out of his power. Yet, the mother still continued her moving entreaties. At length, taking compassion on her misfortune, Natalis ordered the body of her deceased son to be brought before St. Senan, who he said would endeavour by his prayers, to gratify her wishes. The latter, however, through humility, thought himself unworthy in God's sight of being the instrument employed for effecting such a miracle. But, the venerable superior commanded him to offer up prayers, assuring him they would be favourably heard. Not daring to disobey, Senan fell down and embraced the dead man's body; he then poured forth most fervent prayers, for a restoration to life.²⁴ The Almighty deigned to reward his fervour and humility, and the faith of all present, by restoring the dead to his former health and vigour. The multitude gave thanks to God, and thenceforth, they began to extol the sanctity and power of his holy servants.²⁵ St. Natalis predicted the future greatness and sanctity of his disciple, St. Senan, and advised him to depart for another place, where he should found a monastery, and rule over many monks. As his memory was celebrated at Kilmanagh, on the 31st of July,²⁶ this was probably the day of Naal's death. The feast of St. Naul or Natalis is yet kept with great veneration on the 31st of July, at his holy well, which is to be seen in the parish of Kilmanagh, in the county of Kilkenny.²⁷ A festival, in honour of Natalis or Natal, of Cill-manach, or Cill-na-manach,²⁸ is set down in the Martyrologies of Tallagh,²⁹ of Marianus O'Gorman, and of Donegal,³⁰ at the 31st of July. The Rev. Dr. Lanigan supposes, that our saint might have lived until the year 564.³¹ But, there is no authority, for a conclusive opinion on this point. From this saint, it is probable, that Killenaule,³² situated in the county of Tipperary, took its name.³³ As seems most probable, it was

²² In the Diocese of Killaloe. See *ibid.*, n. 6, p. 539, *recte* 535.

²³ See *ibid.* Metrical Life of St. Senan, n. 10, p. 611, *recte* 525.

²⁴ See Colgan's "Acta Sanctorum Hiberniæ," xxvii. Januarii. De S. Natali Abbate et Confessore, cap. xiii., p. 173.

²⁵ In giving this narrative, as found in the text, St. Senan's prose Life has been chiefly followed. See Colgan's "Acta Sanctorum Hiberniæ," viii. Martii. Vita S. Senani, cap. xv., p. 611. It is more diffusely set forth in his metrical Life. See *ibid.*, pp. 608, 609. At the Acts of St. Natalis, copied from this Life, the chapter is marked xiii.

²⁶ This notation of the festival of Naal of Kilmanagh is an additional proof of his having been different from the Naal of Iver-naal, &c., whose festival was held on the 27th of January. See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. ix., sect. iv., n. 54, p. 448.

²⁷ Letter of the Parish Priest there, Very Rev. Nicholas Murphy, to the writer, and

dated 30th of October, 1887.

²⁸ A note by Dr. Todd says, at Cill-na-manach: "The more recent hand adds here, 'Papan. Mar. et M. Tam., i. Sintreib. M. Tam., i.e., both Mar. O'Gorman and the M. Taml. mention Papan here as one of the sons of Nadfraich,' the M. Taml. adds, that he was 'in Sintreibh,' or rather Sintreibh, i.e., Santry, county Dublin."

²⁹ Edited by Rev. Dr. Kelly, p. xxx.

³⁰ Edited by Rev. Drs. Todd and Reeves, pp. 206, 207.

³¹ See "Ecclesiastical History of Ireland," vol. i., chap. ix., sect. iv., n. 53, pp. 447, 448.

³² It is in the barony of Slievardagh, and distinguished, on the "Ordnance Survey Townland Maps for the County of Tipperary," sheets 48, 54, 62. The town and townland are on sheet 54.

³³ See "The Legend of Iniscathy," in Duffy's "Hibernian Magazine," vol. i., p. 37.

³⁴ July 6th, 1752, the parish chapel was in

dedicated to the present St. Naal; although that tradition had been lost, in the middle of the last century.³⁴ A new church has been erected by the Rev. Martin Laffin, parish priest of Killenaule. It was built about the year 1860.³⁵ In the same county of Tipperary, and in the barony of Lower Ormond, there are two other townlands designated Killenaule;³⁶ one of these is in the parish of Dorrha, while the other is in that of Loughkeen. Both places were probably called after the present holy man. There is also an old church at Kilnamanagh,³⁷ in the parish of Donohill, county of Tipperary.³⁸ Far away in



Kilnamanagh old Church, County of Tipperary.

the west, among the wild and truly picturesque hills of Kilnamanagh, lies in primeval beauty a lonely dell, through which wind the limpid waters of a mountain stream, commonly known in that locality as the Multeen. Rath-crowned hills look down from either side, upon this spell-bound valley; and the subtle fragrance of bursting flowers and of waving foliage fills the air with a

good repair, and the pastor was a Rev. John Mannin, as we discover from the Visitation Book of Archbishop Butler, in Extracts printed from it in the "Limerick Reporter," of February 18th, 1873, under the heading "Cashel of the Kings."

³⁵ We are told by Maurice Lenihan, Esq., proprietor and editor of the "Limerick Reporter," and who likewise contributed the papers entitled "Cashel of the Kings," that the modern church "is a masterpiece of architectural beauty, and one of the finest rural parochial churches in the archdiocese, indeed we may add in the south of Ireland. A far different temple from the humble straw-covered cabin in which the Divine Mysteries were celebrated in the times of Archbishop

Christopher Butler and Archbishop James Butler. The altar vessels too are now-a-days superb, and the vestments, &c., are rich in the extreme. What a difference between these and those of the days of 1752." *Ibid.*

³⁶ Both are shown, on the "Ordnance Survey Townland Maps for the County of Tipperary," sheet 5.

³⁷ Of this a drawing, by the late George V. Dunoyer, is found among the Irish Ordnance Survey Sketches for the County of Tipperary Records. See vol. ii. in the Library of the Royal Irish Academy.

³⁸ It is partly in the barony of Lower Kilnamanagh, and partly in that of Clanwilliam, while it is shown, on the "Ordnance Survey Townland Maps for the County of Tippe-

balmy sweetness. That old church now presents only a few fragments of its walls.³⁹ It was 60 feet in length, by 21 feet in breadth; but, the gable is now the only part remaining, being four feet in thickness, and built of long girt-stones gathered on the mountain, but not quarried. It had two windows; one placed within two feet of the present ground-level; but, both are now entirely disfigured. From this church that barony, formerly belonging to the O'Dwyers, took its name.⁴⁰ There are various Kilnamanaghs enumerated among our Irish townland denominations, viz.: 1. Kilnamanagh, in the parish of Tallagh, barony of Uppercross, and county of Dublin. 2. Kilnamanagh, a parish,⁴¹ in Frenchpark barony; and, 3. Kilnamanagh, a townland,⁴² in the parish of St. Peter's, barony of Athlone—both in the county of Roscommon. 4. Kilnamanagh, in the parish of Ballysadare, in the barony of Leyny, and county of Sligo. 5. Kilnamanagh Beg, and 6. Kilnamanagh More—both in the parish of Glenealy, barony of Arklow, and county of Wicklow.⁴³ 7. Kilnamanagh Lower, and 8. Kilnamanagh Upper—both in the parish of Kilnamanagh, barony of Ballaghkeen, and county of Wexford.⁴⁴ There is also a Kilnamanagh parish, in the barony of Bear, and county of Cork.⁴⁵ Among the ancient churches on the Island of Aran, there was a Killna-manach, meaning "the church" or "cell of the monks."⁴⁶ This is said to have been dedicated to St. Cathradoch or Caradoc, the monk, who was also surnamed Garbh, or the Rough.⁴⁷ There is a place called St. Nathalis,⁴⁸ north of Glanworth, in the county of Cork. This has been identified, by Mr. Joseph O'Longan, with Achadh Loisethe, mentioned in the old Tract, called "Forbuis Dromadamhghaire."⁴⁹ This treatise is to be found, in the "Book of Lismore." That place may have received its designation, likewise, from the present holy man.

ARTICLE III.—ST. COLMAN, SON OF DAIRINE, BISHOP OF DERRY-MORE, KING'S COUNTY. [*Sixth Century.*] This holy man, it seems probable, flourished during the fifth and sixth centuries. His father is said to have been Ænguss, King of Munster, and also the son of Natfraich. In the "Feilire"^r of St. Ængus, at the 31st of July, Colman, son of Daraine,

rary," sheets 45, 51, 52, 59.

³⁹ The accompanying illustration, from Du Noyer's drawing, has been copied by William F. Wakeman, and transferred by him to the wood, engraved by Mrs. Millard.

⁴⁰ See "Letters containing Information relative to the Antiquities of the County of Tipperary, collected during the Progress of the Ordnance Survey in 1840," vol. i. Letter of John O'Donovan, dated Cashel, September 21st, 1840, p. 262.

⁴¹ This is shown, on the "Ordnance Survey Townland Maps for the County of Roscommon," sheets 8, 9, 10, 15. The townland is on 9, 15.

⁴² It is described on sheet 52, *ibid.*

⁴³ These are to be found, on the "Ordnance Survey Townland Maps for the County of Wicklow," sheets 30, 31.

⁴⁴ The parish is shown, on the "Ordnance Survey Townland Maps for the County of Wexford," sheets 21, 22. The townlands so named are on sheet 21.

⁴⁵ This is shown, on the "Ordnance Sur-

vey Townland Maps for the County of Cork," sheets 114, 126, 127.

⁴⁶ See Archbishop Keely's List of Churches, in Colgan's "Acta Sanctorum Hiberniæ," xxi. Martii. Appendix ad Acta S. Endei, cap. vii., p. 715.

⁴⁷ See the Fifth Volume of this work, at May 19th, Art. iv.

⁴⁸ The parish of St. Nathlash, in the barony of Fermoy, is shown on the "Ordnance Survey Townland Maps for the County of Cork," sheets 18, 26. East Riding.

⁴⁹ Translation, n. 8, p. 2, fol.

ARTICLE III.—^r In the "Leabhar Breac" copy, the following stanza is found: its translation into English is by Whitley Stokes, LL.D. :—

sluaig tuil comert mile
forpmara apu aige
eppop an ahepu
Colman mac Daraine.

"July's host, a protection of thousands, a

is commemorated. Darenia is the Latinized form of his mother's name. King Ængus' wife, who was named Darenia, was daughter to Conall.² Nearly all our native historians intimate the same, as they call Colman, Mac Dairene, *i.e.*, the son of Dairene. At the 31st of July, the Martyrology of Tallagh³ registers a festival, to honour Colman mac Darane, of Daire mor, or Derrymore. We are told,⁴ however, that Sanct or Sancta was the real mother of our saint, as also of a numerous offspring.⁵ The reason, why St. Colman was called the son of Dairiné, is, because she Dairine, was Sant's sister. We are told also, that Dairinne was barren, since she bore no children. She asked for Colman, when a child, from her sister, and that he might be named from her. Then, we are told, Sant gave the boy to Dairiné to be nursed. Hence, he is called Colman, son of Dairiné. She is said to have been sister to St. Fanchea⁶ and to St. Ængus of Aran.⁷ According to this account, therefore, St. Colman could only have been foster-son to his aunt Dairiné. While in one instance, the mother of St. Colman is called Sant—or Latine Sancta—other writers call her Dairene or Dairine, which perhaps is not inconsistent with the former designation; and therefore, it may be assumed, that the two distinctive names apply only to one and the same person. Among many names of Irish places known as Daire-Mor—anglicized Derrymore—this is distinguished. The present Derrymore is said to have been in Mag Airb, situated between the territories of ancient Ossory and of Ele, if we are to credit a statement made by a commentator on St. Ængus. If such be the case, the present holy man does not seem to have been a different person from him, whose feast has been set down for the 20th of May—which appears to have been the date for his chief festival, and where a description of his place may be found.⁸ At the 31st of July, however, in the Martyrology of Donegal,⁹ we find entered, Colman, Bishop, son of Dairiné, *i.e.*, the son of Aenghus, son to Natfraech, son of Corc, son to Lughaidh, King of Munster.

ARTICLE IV.—ST. PAPAN, OF SANTRY, COUNTY OF DUBLIN. [*Supposed to be of the Fifth and Sixth Centuries.*] The Martyrology of Tallagh¹ mentions, that veneration was given, at the 31st of July, to Papan, of Sentribh, now Santry, near the Irish metropolis. Here was one of the ancient sanctuaries of Ireland, with an old church or a monastery, long since gone, yet tradition preserves the memorial of this saint. Already, at the 25th of January, we have alluded to a St. Poppo, Pappan, or Poppon, supposed to have been Abbot of Stabuletum, who had a festival at that date;² but, it is

high pillar closes it: a splendid bishop from Ireland, Colman son of Daraine.”—“Transactions of the Royal Irish Academy,” Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. cxiii.

² According to the author of St. Endeus' Life, as published by Colgan, in “Acta Sanctorum Hibernie,” xxi. Martii. Vita S. Endei Abbatis Araniensis, cap. i., p. 704.

³ Edited by Rev. Dr. Kelly, p. xxx.

⁴ By a commentator on the “Feilire” of St. Ængus. See “Transactions of the Royal Irish Academy,” Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. cxxi.

⁵ It has been incorrectly stated, that the aforesaid Sancta was also the mother of St.

Alveus. But, the mother of Alveus was a servant, as we find in the first chapter of his Life, whilst it is contended, that the present Sancta had been of a royal race. Besides, the former was called Sandith, and the latter Sancta.

⁶ See her Life, at the 1st of January, in the First Volume of this work, Art. i.

⁷ See his Life, at the 21st of March, in the Third Volume of this work, Art. i.

⁸ See the Fifth Volume of this work, at the 20th of May, Art. i.

⁹ Edited by Drs. Todd and Reeves, pp. 206, 207.

ARTICLE IV.—¹ Edited by Rev. Dr. Kelly, p. xxx.

² See the First Volume of this work, at

probable, the present St. Papan, of Santry, was a distinct person. Much obscurity, however, surrounds his history. According to what we find recorded, the father of this saint must have been Nathfriach—or more correctly Ængus. From this parentage, it must be inferred, that Papan was born in the fifth, and he probably lived on to the sixth, century. If we are to believe Dr. Meredith Hanmer, he was a native of Santry.³ In the townland of Poppintree, or Papan's Tree,⁴ so late as the beginning of the present century, the Patron of St. Papan, used to be held annually, on the 31st day of



Church at Santry, County of Dublin.

July.⁵ It may be supposed, that the former parish church of this pretty village stands on the site of the present Protestant church, which is surrounded by an ancient burying-ground.⁶ Whether, at this spot, an older ecclesiastical structure, than that erected in the latter part of the twelfth century, existed, we have now no means left for ascertaining; but, it seems very probable, since in the year 827,⁷ we find recorded in our ancient annals the death of Cormac, son of Muirgheas, Abbot of Seantrabh, interpreted Santry.⁸ After

that day, Art. xiii.

³ See his "Chronicle of Ireland," p. 185.

⁴ From this ancient tree, the townland, in question, was named.

⁵ See Antiquarian Notes, Etc., of the Parishes of Santry and Cloghran, County Dublin, by Benjamin W. Adams, D.D., M.R.I.A., Etc., Rector of Santry," in "Journal of the Royal Historical and Archaeological Association of Ireland," vol. v., Fourth Series, April, 1881, No. 46, p. 492.

⁶ The accompanying illustration, drawn

on the spot by William F. Wakeman, has been transferred by him to the wood, engraved by Mrs. Millard.

⁷ See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 442, 443. The learned editor identifies Seantrabh, with the present village in the barony of Coolock, and county of Dublin. See *ibid.*, n. (r).

⁸ The parish is shown, on the "Ordnance Survey Townland Maps for the County of Dublin," sheets 14, 15. The village proper is marked on sheet 14.

⁹ In mediæval documents, it is written

the Anglo Norman Invasion, however, King Henry II. of England, in granting the kingdom of Meath to Hugh De Lacy, included this neighbourhood within that charter. The latter feudal lord regranted the manors of Skryne and Santry⁹ to Adam de Feipo or Phepoe. Afterwards, this proprietor erected a church, consisting of a chancel and nave, separated or connected by a choir-arch. This he conveyed by deed to the Cistercian Abbey of St. Mary,¹⁰ in Dublin.¹¹ It seems to us, that the Anglo-Norman Baron intended to dedicate the church of his foundation to St. Poppo or Poppon,¹² Abbot of Stavelot, in the Low Countries, rather than to the more ancient Irish Saint bearing a nearly similar name. Wherefore, it is very probable, that both have been confounded in local popular tradition. In the family of De Feipo or Phepoe the manor of Santry continued until about 1375, when Johanna, daughter and heiress to Francis de Feipo or Phepoe, married Thomas Mareward, who was afterwards created Baron of Skryne. The village here seems to have grown up about the church, and it is mentioned in a Chancery Roll, which is dated 1379. In the year 1435, it is recorded as belonging to the Phepoe family; the manor at that time extending over the lands of Ballymun, Shillock, Little Ballycurry, Ballystrawan,¹³ &c. In many documents of the period, it gives its own name to the surrounding barony.¹⁴ In 1539, on the 28th of October, William Landey, the last Abbot of St. Mary's, Dublin, surrendered to King Henry VIII. all the estates of his Abbey, including those belonging to this parish,¹⁵ at that time when the dissolution of religious establishments tookplace. Then, the rectory, with a manse and a glebe, was of the annual value of £14. 12s.; and in the sixteenth century, the manor of Santry passed from the Marewards, who had previously acquired the fee, to William Nugent, eighth Baron of Delvin, who had married Janet, the daughter and heiress of Walter Mareward, Baron of Scrine. Afterwards, it was transmitted to the family of the Barrys, and later still to that of the Domviles. In 1609, the church of Santry was rebuilt, and it became the burial place for the latter families; while, in 1615, we learn,¹⁶ that the church was in good repair, but that the chancel was ruined. The present edifice was erected in 1709, on the ruins of the former one.¹⁷ At this same date, July 31st, the Martyrology of Donegal, has the simple entry, Papan. Marianus O'Gorman and the Martyrology of Tamlacht appear to be cited for confirmation of this insertion.

ARTICLE V.—ST. FOILLOMON OR FALLAMAIN, BISHOP. [*Supposed to be of the Fifth and Sixth Centuries.*] The Martyrology of Tallagh¹ distinguishes

Santref, Santreffe, Santreff, Stantroff, Santryff, Sanctriff, &c.

¹⁰ See the text of this charter, in "Chartularies of St. Mary's Abbey. Dublin: with the Register of its House at Dunbrody, and Annals of Ireland," edited by John T. Gilbert, F.S.A., M.R.I.A., vol. i., No. 71, p. 95.

¹¹ This was further confirmed by a grant from Luke, Archbishop of Dublin, in 1228. See *ibid.*, No. 118e, pp. 139, 140. The grant was also confirmed by Thomas, Archbishop of Armagh, and Primate of All Ireland. See *ibid.*, No. 122, pp. 144, 145.

¹² He was the son of his father Tisekins and of his mother St. Adelwise, and born in Flanders, about A.D. 978. He became Abbot of Stavelot, in the diocese of Liege, and to that was joined the care of Malmedy.

not far distant. He died on the Feast for St. Paul's conversion, A.D. 1048, at the age of seventy. See an account of him, in Les Petits Bollandistes, "Vies des Saints," tome i., xxv^e Jour de Janvier, pp. 609 to 612.

¹³ Patent Roll of 13 Henry VI. in the Chancery Rolls of Ireland.

¹⁴ See John D'Alton's "History of the County of Dublin," p. 256.

¹⁵ See Right Rev. Bishop Moran's edition of Archdall's "Monasticon Hibernicum," vol. ii., Appendix to County of Dublin, p. 145.

¹⁶ From the Regal Visitation Book.

¹⁷ See the Antiquarian Notes, Etc., of the Parishes of Santry and Cloghran, County of Dublin, by Benjamin W. Adams, D.D., already quoted.

ARTICLE V.—¹ Edited by Rev. Dr.

this holy man, as Follomon meic Nathfriach. He is thought to have been brother to St. Papan, and to have flourished, about the end of the sixth century,² when he erected a church, and dedicated it to St. Mac Tail,³ of Kilcullen, county of Kildare. That church, known as Desertale,⁴ was on the townland of Balcourris, about a mile west of Santry village, county of Dublin. Its ruins have since disappeared, and even its site is now forgotten. Here, however, it seems probable, this holy man lived and officiated, a near neighbour of his brother St. Papan. The Martyrology of Donegal⁵ records the name Falla-main, Bishop, as having had a festival, at the 31st of July.

ARTICLE VI.—ST. JARNOC AILITHIR, OR JARNOG, THE SICKLY. At the 31st of July, veneration was given, according to the Martyrology of Tallagh,¹ to Jarnoc, Ailithir, Uagh in curp. The former of these terms attached to the proper name implies, that he was a pilgrim, and the latter, that he was perfect in his body. In the Martyrology of Donegal,² at the same date, the entry is Jarnog,³ the sickly. However, this latter designation seems somewhat contradictory to the previous statement. By the latter authority, he is set down as one of the sons of Nadfraech.

ARTICLE VII.—FEAST FOR THE TRANSLATION OF THE RELICS OF ST. BRIEUC, FIRST BISHOP AND PATRON OF BRIEUX. A Sunday, which fell on the 31st day of July, A.D. 1166, the relics of St. Brieuc were transferred to a new shrine, in the presence of Henry II., King of England. A more circumstantial account concerning this translation will be found, in the Life of St. Brieuc, already published at the 1st of May.¹

ARTICLE VIII.—REPUTED FEAST OF ST. ANN ERETRUDIS. The Martyrology of Donegal¹ mentions, that a festival was celebrated at the 31st of July, in honour of Ann Erentrudis. There is Ane, or Ani, Virgin, Ann, *i.e.*, Erna, virgin, adds the calendarist, and Trudis, on account of her relationship to Gertrude; the name being like her father's, half Gaelic and half French. It is difficult to say, whence this entry had been taken, or to whom it relates, unless Erentrude,² sister to St. Rudbert, of Saltzbourg, be intended. His festival is on the 30th of June.³

Kelly, p. xxx.

² See Antiquarian Notes, Etc., of the Parishes of Santry and Cloghran, County Dublin, by Benjamin W. Adams, D.D., M.R.I.A., Etc., Rector of Santry, in "Journal of the Royal Historical and Archaeological Association of Ireland," vol. v. Fourth Series. April, 1881, No. 46, p. 492.

³ He died June 11th—the date for his feast—A.D. 548. For an account of him, the reader is referred to that date, in the Sixth Volume of this work, Art. i.

⁴ In 1167, Gilbert de Nugent bestowed this church, with four carrucates of land adjoining it, on the Abbey of the Virgin Mary, Dublin. See Archdall's "Monasticon Hibernicum," pp. 133, 134, and nn. (u, w).

⁵ Edited by Drs. Todd and Reeves, pp. 206, 207.

ARTICLE VI.—¹ Edited by Rev. Dr. Kelly, p. xxx.

² Edited by Drs. Todd and Reeves, pp. 206, 207.

³ A note by Dr. Todd says at Jarnog: "The Mart. Taml. has 'Jarnoc Alithir,' the pilgrim. And immediately after (as if another proper name), Uagh in a curp, 'perfect in his body.'"

ARTICLE VII.—¹ See, at that date, the Fifth Volume of this work, Art. ii.

ARTICLE VIII.—¹ Edited by Rev. Drs. Todd and Reeves, pp. 206, 207, and n.

² See Colgan's "Acta Sanctorum Hiberniæ," Martii xxvii., Appendix ad Acta S. Ruperti, cap. v., num. 2, and p. 769.

³ For further notices of her, the reader is

ARTICLE IX.—REPUTED FEAST OF MAC TAIL, OF CELL MANACH, IN THE WEST OF OSSORY. According to a scholiast on the metrical Calendar of St. Ængus, there was a festival for Mac Tail, of Cell Manach, in the west of Ossory, at the 31st day of July.¹ There are two other saints in our Calendars bearing the patronymic Mac Tail: one of these is venerated as the patron of Kilcullen, in the county of Kildare, and his feast occurs on the 11th of June,² while the other is distinguished as Fionntain Mac Tail, whose festival is held on the 9th of October.³ The latter was an Abbot, but his place is not noted. It seems probable, that the present holy man was a distinct person from either of these.

ARTICLE X.—CROMDUBH SUNDAY, OR THE LAST SUNDAY OF JULY. In closing our Irish Calendar notices for this month, it may be as well to observe, that the present celebration is variable, as to date, and only noticed by the people, because it survives in tradition. The last Sunday of July—known to many of the Irish peasantry as Garland Sunday¹—is said to have been sacred to our great national Apostle, St. Patrick. Others call this Cromdubh, meaning “Black Crom” Sunday; because it is traditionally held to have been the anniversary for the destruction of a celebrated pagan idol, which was a former object of Gentile worship among our forefathers, before Gospel light shone among them, owing to St. Patrick’s great exertions. Sir James Ware asserts, that the ancient Irish worshipped some of the Grecian and Roman deities.² This, however, is strenuously denied by Charles O’Conor, of Balenagar,³ who asserts, it has no colour in ancient history; while the people, imbued with a knowledge of learning, frequently resisted the mythology of the Druids, in a search for primitive truths.⁴ It has been asserted,⁵ likewise, that Drownugh Cromdu means “Cromdu’s fair” or “pattern.” It is a common saying, “Things were not so dear (or so cheap) since the days of Cromdu.” It has been thought, moreover, that Cromdubh was probably Criomthau, who was

referred to the Sixth Volume of this work, at that date, Art. i.

ARTICLE IX.—¹ See Transactions of the Royal Irish Academy, Irish Manuscript Series, vol. i., part i., p. cxxi.

² See the Sixth Volume of the present work, at that date, Art. i.

³ See notices of him, at that date.

ARTICLE X.—¹ According to other accounts of the country people in the midland and southern parts of Ireland, it has been stated to the writer, that the first Sunday of August is Garland Sunday. Whether or not, it is to be regarded as a distinct festival from Donnach Cromdubh, the writer has not been able satisfactorily to ascertain. However, Dr. O’Donovan asserts the identity of both, and probably he is a safe authority to follow on this question. See “Annals of the Four Masters,” vol. ii., n. (1), p. 1004.

² See “De Hibernia et Antiquitatibus ejus,” cap. v., p. 28.

³ See “Dissertations on the History of Ireland,” sect. ix., pp. 94 to 106. Dublin, third edition, 1812, 8vo.

⁴ See likewise, on this subject, Roderick

O’Flaherty’s “Ogygia Domestica,” pars iii., cap. xxx., p. 218.

⁵ John Davis White’s “Cashel of the Kings; being a History of the City of Cashel, compiled from scarce Books and Original Documents.” Clonmel, 1863, 8vo.

⁶ See “Ecclesiastical History of Ireland,” vol. iv., chap. xxvi., sect. iii., n. 31, p. 56.

⁷ In the Irish language it is written, *Domnach Cromm Dubh*.

⁸ Colgan committed a very ludicrous blunder, when translating a passage from the Annals of the Four Masters, at A.D. 1117, he makes the massacre fall “in festo S. Cromdubii.”—“Trias Thaumaturga,” Quinta Appendix ad Acta S. Columbe, cap. v., p. 508. Dr. Lanigan, while remarking that there was no such saint, reminds us, that O’Flaherty has attached a manuscript note to his copy of Colgan, kept in the Royal Dublin Society, that the words used by the Four Masters—and among which is Cromdubh—have reference to the last Sunday of Summer. See “Ecclesiastical History of Ireland,” vol. iv., chap. xxvi., sect. iii., n. 31, p. 56.

⁹ Thus, the “Annals of the Four Masters”

the second Christian King of Cashel, and that then patterns or "patrons," or fairs, were instituted in honour of St. Patrick, the patron saint of Ireland. The Rev. Dr. Lanigan supposes, that Cromdubh was the same idol as Crom-cruach,⁶ already alluded to in St. Patrick's Acts. That Domhnach Chroim Duibh⁷ was an ancient Irish festival⁸ appears from the fact, that allusion is made to it in our Annals, early in the twelfth century.⁹ We have the authority of Dr. O'Donovan for stating, that Crom Dubh was the name of a chieftain in Umhall, who had been a powerful opponent of St. Patrick, but who had been converted by the latter on this day.¹⁰ Some of the foregoing statements seem confirmed, by local traditions.¹¹ In Donoghmore parish, county of Wexford, a patron was formerly held, on the last Sunday of July; but it is not now remembered to be held in honour of any saint.¹² All these accounts, however, are exceedingly vague and obscure; nor are we able to throw further light on the subject.

state, at A.D. 1117, that Maelbrighde Mac Ronain, comharba of Ceananus, was slaughtered along with him, by Aedh Ua Ruairc and the Hy-Briuin-Breifne. This was the tribe name for the O'Rourke, O'Reillys, and their correlatives, seated in the present counties of Leitrim and of Cavan. This slaughter took place on the night of Domhnach Chroim Duibh. See Dr. O'Donovan's edition, vol. ii., pp. 1004, 1005, and n. (k), *ibid.*

¹⁰ See *ibid.* n. (l).

¹¹ Mr. White speaks of two Fairs, alluded to in a lease of 1666, in which occurs mention of "ye dedication of ye church of St. Patrickes aforesd, and in Irish called Downugh Cromdu."

¹² See "Letters containing Information relative to the Antiquities of the County of Wexford, collected during the Progress of the Ordnance Survey in 1840," vol. i. Letter of John O'Donovan, written at Gorey, and dated May 20th, 1840, p. 63

